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EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA

VOL. XIV. 1917-18.

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The names of contributors are arranged alphabetically.

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Page 93, text l 50,—*for* मदद *read* मदद.
„ 93, „ l 55,—*for* दायकौ *read* दायकौ.
„ 95, n 2,—*for* ॠ *read* ॠं.
„ 96, last line but 2,—*for* Vilṭūru *read* Villūru
„ 101, text l. 8,—*for* गुमवाक *read* गुमवाक्.
„ 103, „ l 54,—*for* युग *read* यगे.
„ 118, „ l 20,—*for* वदु *read* वद्धु
„ 124, n 19,—*for* स्वजनै° *read* सुजनै°.
„ 158, last two lines,—*for* Āuhāgaddiā *and* Āuḍā° *read* Āu°.
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„ 171, n 3,—*for* न *read* नं
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„ 172, „ l 25,—*for* सप्तांभो[धौ]च *read* सप्तांभो[धौ]च
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„ 212, no 16, col 3,—*for* Srivatsa *read* Śrī°.
„ 213, no 24, col 2, } —*for* Langana *read* Langaṇa
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„ 272, text l 41,—*for* da-volada *read* da-volada
„ 298, v. 3,—*for* °jvalitair *we might read, for the sake of the metre,* °janitair
„ 301, v 59,—*for* vaikalpya *read* vaikalya ?
„ 306, n 2,—The reason why the elephants recoil from drinking the water of the oceans would rather be that it is scented with the ichor of the *dig-gajas*—H K. S
„ 307, v. 44,—*for* 'applied his energy to battle' *we might read* 'bringing them to peace through battle'.
„ 309, v. 67,—*for* 'the praise of the blest Maṇḍana' *we might read* 'the religious foundation (*kīrttana*) of the blest Maṇḍana'
„ 312, trans. vv. 37-42,—*for* in the month Makara *read* at a Makara-saṃkrānti.

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Page 84, n. 7,—*for* भलत: *read* भुंजत.

„ 144, text l. 33,—*for* पप *read* पप

„ 145, „ l. 45,—*for* °वेन्द्रान *read* °देन्द्रान

„ 181, no 18,—This inscription was published independently by Mr D. R Bhandarkar in the *Ind Ant*, Vol XLII, pp 201 sqq

„ 221, text l 12,—*for* °तिस्टिष्टा *read* °तिस्टष्टा

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Page 62, n 45,—*for* rōshaṇamū *read* rōshaṇamu

„ 63, text l 4,—*for* °वर्द्धनी *read* °वर्द्धना

„ 63, „ l 12,—*for* चालक्य° *read* चालुक्य°.

„ 63, n 12,—*for* अग्नि° *read* अग्नि°

„ 188, l 13,—*for* klṛipta *read* klipta

„ 188, l. 23,—*for* Maghavanmani *read* Maghavamaṇi.

„ 192, text l 42,—*for* विश्वीव *read* विश्वीव°

Rao Bahadur R Narasimhachar, M.A, has kindly communicated to me the following corrections of the paper on the Inscriptions of Kurgod in Vol. XIV, pp. 265 ff

Page 270, v 8,—*read* bālēnduva kale ("the digit of the crescent moon". It became a full moon by Parvati's lovely glance and the lustre of her moon-face)

„ 271, v. 13,—*ēlidan-gey*, "to laugh at". *Ēḷidikkeyane mādu* means the same. *Āro kāduvar*, "who will fight" ?

„ 271, v 19,—*read* adagunta (=greatness), *not* aḍaguati

„ 271, v 20,—avanibhrit-samaṅgalam="equal to a mountain, great"

„ 272, v 21,—*Āspadey=app=Echala* is the correct reading See verse 10 of inscr B

„ 272, l 34,—Yugandhara is commonly used in Kanarese inscriptions for Yaugandharāyana, the minister of Vatsarāja

„ 279, v 2,—*read* Nityōbhava-vesar-esav-ī

„ 279, v 3,—This verse is in praise of Rōchi (not rōji), who is compared to the ocean. *Ratnākara* and *samudra* are synonymous

„ 280, v 5,—Here there is a play on words The outer town had *sara*, 'ponds' or 'musical sounds', like (*teṛade*) Nārada, swans (moon and sun) like the sky, and groves (*rame*=Lakshmi) like Vishnu.

„ 280, l 23,—the correct reading is *billaṁ gomdu kalitanada balupim*, "having taken the bow, by the might of his prowess " There is no reference to Nala

„ 281, v. 15,—*naij-ōnmamtr-ābdhi-rājam*=a moon to the ocean of proper policy

L D. B

Rao Bahadur R Narasimhachar, M.A, has kindly supplied to me the following corrections to some of my papers in Vols. XIII and XIV of the Epigraphia Indica

VOL XIII

Page 41, l. 5 of text the construction is *prabandha-kavi-rājam*, "king of poets of compositions" There is no reference to Virāṭ, Brahmā is not mentioned under that name

„ 44, l. 30 of text *uṟu-seṟe-goṭṭu* = "having become prisoners" *Tannaya keya* should probably be corrected to *tann=aṟikeya* 'there were none who did not send precious things and vehicles' The alteration requires a *ṟ*

„ 171, l 26 of text, and Vol. XIV, p 271, l. 26 of text *aḍaguṇṭi* should be corrected to *adaguṇṭi*, a form which occurs in literature

VOL XIV.

Page 270, l 13 of text read *bāl-ēndura kale*, "discard the crescent, now that you have the full moon". The form in *-a* is used for the regular accusative in *-am*

„ 271, l 17 of text *kumtala-dēśa* denotes only the place on the head where the locks of hair are, there is no reference here to the country of Kuntala

„ 271, l 18 of text *bhūta* is a mistake for *chūta*

„ 271, ll 20-21 of text *ālavāḍu*="to despise", *ālimāḍu*="to treat with contempt", *ēlidikke-māḍu*="to mock". *Ēḷidirkke* is wrong.

„ 280, l 10 of text *toṟade* is a misreading for *teṟade*

„ 280, l 23 of text. *bilam* is a mistake for *chalam*, and *Kalita-Nala* is an error for *kalitanada*, "of valour"

Pages 280-1, ll 25-6 of text *bhāgadol* is an error for *chāgadol* ("in generosity"), which should be construed with *-udāra-śrīyan* in the previous portion of the verse

Page 281, l 3 from bottom of page *kuliśa* here='diamond' Nails are not likened to fish.

„ 282, v 5 the meaning of this verse is not properly brought out The outer town with its *sara* (pond, otherwise *svara*, musical notes) resembles the sage Narada, with its *rāja-hamsa* (royal swans, otherwise the moon, rāja, and the sun, *hamsa*) it is like the sky, with its *ārame* (grove, otherwise *ā Rame*, "the celebrated Lakshmi") it is like Vishnu's breast

„ 284, ll. 13-14 from top of page *naij-ōnmamtr-ābdhi-rājam* should be translated "a moon to the ocean of his policy", and *suvibhava-sumanō-rājan*, "an Indra in his magnificence".

L. D B.

EPIGRAPHIA INDICA.

VOLUME XIV.

No 1.—THE TRUE LONGITUDE OF THE SUN IN HINDU ASTRONOMY

By Robert Sewell (I C S, retired)

(*A continuation of the author's "Indian Chronography," continued from Epig Ind XIII p 103*)

234 The exact position of the true or apparent sun at sunrise of each civil day, taken for tabular purposes as mean sunrise, is one of the essential elements of Hindu chronography, and the exact position of the true moon is another. From these positions are calculated the beginning and end of each tithi and nakshatra, with the currency of these at sunrise All over India for many centuries the civil day has been coupled with the true tithi current at sunrise, the nakshatra in which the true moon stands at sunrise being stated in the local almanacks and constantly mentioned in the dates of historical inscriptions In southern India the nakshatra was considered of such importance that from as early as the tenth century it has regularly given its name to the day For the proper verification of historical inscription-dates, therefore, it is of the highest importance that we should know the precise position of the true sun at any moment and more especially at the moment of mean sunrise [1]

235 Now the process adopted for this purpose in "*The Indian Calendar*" (Sewell and S B Dikshit, *1896*), though resulting in a fair approximation, did not, for critical examinations of dates, give a sufficiently close result, as I have already explained in my "*Indian Chronography*," §§ *119, 120, pp 42-43*), something more accurate was required We want, *for each of the Indian astronomical authorities separately*, extremely accurate determination of the sun's true longitude each day of the year, and there is only one way to obtain this For each day a calculation must be made of the exact equation of the sun's centre on the basis of the sun's mean anomaly, according to the Hindu method of computation This was a formidable undertaking, but it has now been accomplished for the two principal authorities, and the Tables are published herewith It is to be hoped that they are final They are intended to fix the true longitude of the sun on any day or at any moment of the day, with an accuracy extending to the hundredth part of a second, the calculation having been each separately carried to eight or nine decimals of a second so as to ensure correctness I give the result in degrees and parts, and in ten-thousandths of the circle The former, converted as desired, can be adapted to any system of reckoning, the latter are for use by the *Indian Calendar* system. [2]

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[1] For calculation affecting all parts of India the basis has to be mean sunrise, and this is always taken as mean sunrise at Lanka, or Ujjain

[2] The *Indian Calendar* system is the system adopted by Prof Jacobi (of Bonn) in 1888 (*Indian Antiquary*, Vol XVII) itself founded on Largeteau (*Connaissance des Temps*, 1845)

236 These calculations are, as I have stated, based purely on the Hindu system of reckoning I have used for the sun's mean anomaly and longitude the mean position and mean motion of the sun as gathered from each Siddhānta separately, and have used the Hindu values of the sines for computing the amount of the equation of the centre, and thence the sun's true position The Tables are prepared according to the *First Ārya* and *Present Sūrya Siddhāntas*, the latter both with and without the bīja The bīja, which came into general use about A D 1500, made no change in the length of the solar year or the number of civil days in a mahāyuga, or in the position of the sun's apsis, and therefore none in the sun's longitude, whether true or mean I shall attempt hereafter to publish similar Tables for the other principal Indian authorities—Tables which will be of great value in the verification of dates, seeing that up to the present time no one knows exactly at what periods and in what tracts these other Siddhāntas were used (The *Siddhānta-Śirōmani* Table has been completed and is ready for Press)

237 Assuming, since these Tables are not intended for any but the initiated, that the *Indian Calendar* process of calculation, which might be termed Prof Jacobi's first process and which has the advantage of simplicity, is known to readers of the *Epigraphia*, only one or two remarks need be made before entering on details Since everything depends on the accuracy of the Table-entries, I must call attention to the great help which I received from M Louis de Ries of Moscow for many months He takes the greatest interest in Hindu astronomy, and has prepared certain Tables of his own, the publication of which has been delayed by the War. His processes are characterized by the most laborious and painstaking endeavours to obtain extreme accuracy for every result arrived at Filled with a similar desire, and after my calculations for the sun's exact position (in true longitude for successive 24-hour periods after the true sun's arrival at long. 0°) had been carried out for about one-third of the *Ārya-Siddhānta* year, I asked M de Ries to calculate some of these positions of the sun by his own method, so that we might compare the results He most kindly did so, and, when I state that our results, worked in entire independence of one another and by different methods, were found to agree in every respect down to four, and in one case even down to five, decimals of a second, I think that it may be fairly assumed that my Tables may be depended upon.

238 There is more than one reason why the *Indian Calendar* system, though yielding results very fairly approximate, requires some expansion for the purpose of exact calculation. By it we have been in the habit of computing the true moon's place both for the tithi and nakshatra by the *Sūrya-Siddhānta* data, using the same figures for finding the tithi-index, *t*, and nakshatra-index, *n*, for all dates, both for inscriptions known to belong to tracts and times when the *Ārya-Siddhānta* was the authority used by the framers of the record, as well as for those which must have been guided by almanacks calculated by the *Sūrya-Siddhānta* The *c* of the *Indian Calendar* method, i e the sun's mean anomaly at any moment, is always the *Sūrya-Siddhānta c* in thousandths of the circle, and that it differs in various proportions at different times of the year from the *c* of the *Ārya-Siddhānta* will be apparent to anyone who compares the entries for the same day given in my new Tables XLVIIIA and B, *cols* 2, 3, in ten-thousandths At the moment of Mēsha-samkrānti for instance (the first entry in each Table) the *c* by the *Sūrya* is 2794 0642 in ten-thousandths, and is 279 in thousandths in *Indian Calendar* reckoning, but by the *Ārya-Siddhānta* it is 2774 5577, and so for our ordinary reckoning should be stated as 277 In calculation for the tithi-index, *t*, in ordinary work this difference has no very great effect, though of course it actually has some, and possibly may in some cases alter the value of *t* by one unit ($4\frac{1}{4}$ minutes) , but it has greater effect when we are calculating the nakshatra, as will presently be explained As to the difference between the two authorities in the value assigned to the sun's true longitude, *s*, it will be seen that this varies day by day About Day 261, i e the 261st period of 24 hours each measured from

true Mēsha-samkrānti, the value of s is practically the same by the two authorities, about Day 150 the Ārya s is about 3′ 36″ ahead of the Sūrya s The difference increases and diminishes regularly throughout the year

The principal reasons for this difference are that by the *Sūrya-Siddhānta* the position of the sun's perigee-point is different from that assumed by the *Ārya-Siddhānta*, and that there is a difference in the two year-lengths

239 I have stated above that this difference has only a very slight effect as regards the value of the tithi-index, its effect on the ordinary calculation of the nakshatra and lagna must now be noticed In so doing we take first the nakshatra and note the process by which those who have used the *Indian Calendar* have hitherto calculated its index

Our method of computing the sun's true longitude, s, by the system of the *Indian Calendar* has been to take the c found for the desired moment, that is to say the value, in thousandths of the circle, of the sun's mean anomaly according to the *Sūrya-Siddhānta*, making this serve for both Siddhāntas, to multiply this c by 10 to get its approximate value in ten-thousandths, to add to it a figure, 7207, representing the longitude of the sun's perigee-point (taken is 7146 3 by the *Sūrya-Siddhānta*) in A D 1100 *plus* a small addition (60 4) rendered necessary by the construction of the Tables in order to avoid the necessity for sometimes adding and sometimes subtracting the equation of the centre[1], to deduct from the result the figure representing this equation, and so to obtain the sun's true longitude, s The tithi-index, t[2], having been already found, we add s to t, and find the nakshatra-index n, or the longitude of the true moon, this index shews in which nakshatra she stands at the moment The result is an approximation, but it is not close enough If we are working for an *Ārya-Siddhānta* date, we have used *Sūrya-Siddhānta* values (which differ slightly), and we have arrived at the value of s in part by multiplying by 10 a value obtained in thousandths so as to be able to apply it to the other value, that of the moon, which has been obtained in ten-thousandths of the circle. This multiplication by ten creates a possibility of error not inconsiderable Thus, if we have, in thousandths, the figure $c = 623$, this may stand for any value in ten-thousandths between 6225 and 6235, and may lead to a miscalculation amounting to anything under 10 units in our estimate of the nakshatra index n, and 10 units represent in time-valuation 39 minutes

240 All these possibilities of error are entirely removed by the present Tables The exact value of s by either Siddhānta is easily found—a value which we know to be absolutely correct—, and when we add this s to the already found t we know that the result gives the correct nakshatra-index, or at least that the only possibility of error lies in the value found for the tithi. As for this last we must for the present trust to the correctness of Prof Jacobi's calculations for the moon's place relative to the sun (a) and for the moon's equation (b), correcting the sun's equation by my new Tables

241 These Tables will also be found very useful for calculating the lagna accurately Hitherto our process for finding, in working for the lagna, the value of the sun's true longitude, s, at mean sunrise of the day concerned has been the same as the process for finding the nakshatra We have found the value of s by both *Siddhāntas* from a calculation really correct only by one *Siddhānta*, and even that after a rather clumsy multiplication by 10 which itself may cause an error of 39 minutes of time The present Tables give the accurate s by either *Siddhānta*, and they give it in degrees, etc, thereby simplifying the calculation

[1] See *Indian Calendar*, §§ 107, 108, pp 60, 61

[2] The tithi index, "t", gives the distance of true moon from true sun, i e shews the moon's true place with reference to the true sun. When this is added to the true sun's longitude, we have the true moon's place in the heavens, "n", or the required nakshatra index

EXPLANATION OF THE TABLES

242 Table *XLIII* The details were worked out with great care by M L de Rico from the respective lengths of the sidereal solar year, i e the time taken by the true sun to travel from 0° to 0°, according to the several Indian authorities

Table *XLIV* gives the sun's mean motion per day of 24 hours, and per hour, minute and second, for use in calculation It is exact for the *Ārya-Siddhānta*, and may be used with care for other authorities, having regard to the footnote

Table *XLIVA* See the heading It explains itself

Table *XLVA* is for use in calculations Every valuation given in the main Tables *XLVIIIA* and *B* in ten thousandths of the circle was made by it

Table *XLVB* is the reverse of *XLVA*

Table *XLVI* is a revised nakshatra Table, showing the exact ending points of each

Table *XLVII* is very important, being a revised Table of sines and equations of the sun's centre, given in full after particularly careful calculation Its preparation is described below §§ 249 253 The supplementary Table *XLVIIA* gives, for close work, very full details of the exact equations according to authorities other than the *First Ārya-Siddhānta* and of the differences, in seconds per minute of mean anomaly-arc, between the consecutive base-equations Table XLVII is for the present to be held inapplicable to the *Brahma-Siddhānta*

Tables *XLVIIIA* and *XLVIIIB* are the main working Tables, showing, by the *First Ārya* and *Present Sūrya Siddhāntas* (with or without the bīja), the precise value of the sun's true longitude (*s*) and equation of the centre at each interval of 24 hours measured from true Mēsha-samkrānti, the moment when the true sun arrives each year at celestial longitude 0°, as well as the sun's mean anomaly and mean longitude There was no possibility of framing a Table which should give these particulars for mean sunrise of each day, the primary requirement for the verification of Indian dates, because the moment of true Mēsha-samkrānti varies each year and the starting-point had to be from that moment These two Tables therefore give the consecutive 24 hour positions of the mean and true sun after that moment

Tables *XLIX* and *L* enable us to find the sun's true longitude at mean sunrise, the former giving for each group of days the sun's *true* motion per hour, and the latter giving his *mean* motion per minute It is not necessary for general purposes to give his true motion per minute, if required, this can always be obtained by dividing by 60 the details of Table XLIX for one hour of the day

243 Tables *XLVIII* to *L* are used in the following way, when we desire to find the *s* for mean sunrise Say that Mēsha-samkrānti occurred in the year for which we are working at 12 h 15 m after mean sunrise according to the *Indian Calendar* (*Table I, cols. 13 to 17 or 17a*) Then for every day of that year Table XLVIIIA or B gives us his true longitude, *s*, at 12 h 15 m after mean sunrise, and to obtain the *s* at mean sunrise on the day in question we have to deduct the sun's *true* motion during 12 h and 15 m We do this by Tables *XLIX* and *L*, and so get the exact *s* for mean sunrise on the day in question

Table *XLIX* for hours is exactly correct for the *Ārya-Siddhānta* When used for the *Sūrya-Siddhānta*, there may be an error amounting, at the time of year when there is the greatest difference between the two authorities, to about one-third of a second per hour or about seven seconds per day If anyone desires to be absolutely exact by the *Sūrya-Siddhānta*, he should calculate the true sun's motion during the hours and minutes of the day in question by observing in Table *XLVIIIB*, the consecutive 24-hour positions, *s*, of the sun given in the Table for (i) the day in question and (ii) the previous day, and divide the difference by 24 for each hour's, and this result by 60 for each minute's, true motion. Even this, of course, is

not mathematically exact, since the true motion of the sun varies from hour to hour, but it is quite accurate enough

244 The calculation for the true longitude of the sun each day was made by ascertaining his mean anomaly and then using the sine-Table as finally prepared (Table XLVII) for finding the equation of the centre The starting point for the year is the value of his mean anomaly at the moment of true Mēsha-samkrānti This had to be computed with great care The problem is fully discussed below §§ 254 255

245 To obtain a correct value of the sun's *mean* longitude at sunrise of any day, take the value given in Table *XLVIIIA* or *B*, as the case may be, and deduct for the intervening hours and minutes (*cf s 243*) the quantities shewn in Table XLIV for the sun's *mean* motion Greater accuracy even than this can be obtained by the use of Table XLIII

246 I do not enter very fully into the difference in the sun's true longitude brought about, according to the *Sūrya-Siddhānta*, by the shift in the apsis of the sun's orbit, because this seems so slight that it may be ignored It would amount to about 1″ in the last 1500 years (*see below, s. 254, n*).

Use of the Tables Rules

247. That the use of the Tables may be thoroughly understood, I append a few rules of work and examples.

(i) *The nakshatra* —Work by the usual *Indian Calendar* process for finding *t*, the tithi-index at mean sunrise of the day in question Note the serial number of the civil day, ignoring altogether the day of the Hindu solar month. Deduct from this number the serial number of the day on which Mēsha-samkrānti occurred (*Table I, col 13*) The result is the number of the day, or 24-hour period, referred to in col 1 of the new Tables XLVIIIA and B Remembering to use the proper Table for the *Siddhānta* concerned, turn to this number in either of those Tables Against it in col 9 will be found the correct value of the sun's longitude *s*, on that day at a moment as many hours and minutes after mean sunrise as elapsed between mean sunrise and the moment of Mēsha-samkrānti at the beginning of the solar year (*Table I, col 17 or 17a*) Turn to Table XLIX for hours on the day in question and Table L for minutes, and deduct from the *s* so obtained the values of the sun's motion during those hours and minutes (*above § 243*) This gives the sun's exact true longitude at mean sunrise of the day in question $s+t=n$, the nakshatra-index For exact ending points of nakshatras, i e the points when the true moon passes out of each, consult Table XLVI (Table VIII of the *Indian Calendar* suffices except in very close cases) Properly worked, the *s* so found yields the correct longitude of the true sun within the hundredth part of a second

(ii) *The tithi* —[This may be examined by the new Tables, though probably it will not be liable to change, or at any rate not to any change greater than one unit Until *some new* Tables are published, we work for the moon's place by Prof Jacobi's fixtures, and accept them] The serial number of the day, or 24-hour period, being found as above, note against it in Table XLVIIIA or B, cols 2, 3, the value of the sun's mean anomaly, and for the intervening hours and minutes deduct the sun's *mean* motion as given in Table XLIV, observing the remarks in the footnote to that Table This gives the sun's *mean* anomaly at mean sunrise of the day in question in ten-thousandths of the circle Take the value in thousandths of the circle by removing the decimal point one place to the left Refer to Table VII, *Indian Calendar*, and the auxiliary Table for correcting the "equation *c*" of the calculation, if it does not seem necessary to work with greater exactness than by use of units of about $4\frac{1}{4}$ minutes

We can find the equation more accurately as follows —It has been noted in § 239 that, in order that "equation *c*" in the *a*, *b*, *c* system may always be additive, the quantity 60 4 was taken from *a* (the mean moon's distance from mean sun) and added to the equation of the centre. Hence we shall have the exact "equation *c*", if we deduct from 60 4 the amount of the

equation (given in the new table), when it is *plus* (+), and add to 60 4 the amount of the equation, when it is *minus* (—), the signs are given in the heading of cols. 6, 7, Tables XLVIIIA and B

The equation can also be obtained with quite sufficient approximation by noting the difference between the equation of the day and the equation of the previous day (*cols* 6, 7), dividing this difference by 24, and applying to the equation of the day the amount proportionate to the hours intervening from mean sunrise (*see example given below*, § *248*, *ii*, *B*), or, perhaps easier, the true sun's longitude at mean sunrise having already been found, by calculating the mean sun's longitude at mean sunrise, as shown in § 245, and subtracting the one from the other

(iii) *The lagna*—To find the time of rising of the named sign on the day concerned, calculate the *s* for mean sunrise as above explained, but this time use degrees minutes and seconds (*col 8 of either Table XLVIIIA or B*) Table XXII, *Indian Chronography*, gives the beginning and ending points of the named sign Adding to these 360°, if necessary, deduct from their value the value of *s* at mean sunrise The result shews the distance from the sun at mean sunrise of the beginning and ending points of the sign Multiply the degrees by 4 for minutes, and the minutes by 4 for seconds of time The result gives the times of rising of the beginning and ending points of the named sign

Examples of Work.

248 Given an inscription date to be examined, with the details Śaka 1412, Friday, the day of Uttara Bhadrapadā, Chaitra krishna 12, Mithuna lagna

The year is A D 1490-91 (Śaka 1412 expired). Chaitra krishna 12 will be about 25 days later than the day of Chaitra śukla 1 Work first in the usual way by the *Indian Calendar*

	Day	*Week-day.*	*a*	*b*	*c*
(*Table I, cols 19-25*) .	81	2	75	430	264
(*Table IV for 25 days*) .	25	4	8466	907	68
	106	6	8541	337	332
(*Table VI equation b*)			260		
(*Table VII equation c*)			7		
		Tithi-index, *t*, =	8808		

The day was 106, which (*Table IX*) = 16 April, A D 1490.

Week-day 6 = Friday The index *t* shews (*Table VIII*) that the tithi current at mean sunrise was Chaitra krishna 12 We then work for the nakshatra-index.

c×10	3320
Constant	+ 7207
	527
Less for the sun's equation *c* .	— 7
Sun's true longitude, *s* . . .	520
Add the tithi-index, *t* .	8808
Nakshatra-index, *n* . .	9328

This value of *n* shews (*Table VIII*) that by the equal-space system the moon at mean sunrise of the given day was in the nakshatra Uttara Bhadrapadā So far so good. The date seems genuine; but we want to be certain, and we refer to the present Tables.

A *The exact nakshatra* (i) *by the First Ārya-Siddhānta*—Mēsha-samkrānti occurred in the year A D 1490 (*Table I, cols 13, 17*) at 10 h 55 m after mean sunrise on Day 86 The day of the record is 106 106−86 = 20 Turning to day 20 in Table XLVIIIA, col 1, we see that the sun's true longitude, *s*, was, at 10 h 55 m after mean sunrise, 540 6811, in 10,000ths of the circle Deduct the sun's true motion on Day 20 for 10 hours and 55 minutes, viz (*Table XLIX*) for 10 hours 11 2059, and (*Table L*) for 55 minutes 1 0457, total 12 2516 540 6811−12 2516 = 528 4295 This is the value of *s* at mean sunrise on the given day Add *s* to *t*, 528+8808 (in whole numbers) = 9336 This is the proper nakshatra-index, *n*, for mean sunrise, always supposing the tithi-index, *t*, to be correct It differs by 8 units from the *Indian Calendar* valuation 9328, which is found therefore so much in error This, in time (*Table X*), is over half an hour, but we find that the moon was certainly in Uttara Bhadrapadā at mean sunrise

(ii) *By the Sūrya-Siddhānta*—The process, *mutatis mutandis*, is similar Mēsha-samkrānti occurred at 12 h 44 m. after mean sunrise On Day 20 (*Table XLVIIIB*) *s*, at 12 h 44 m. after mean sunrise, was 540 5000 Deduct for the sun's true motion on Day 20, for 12 h (*Table XLIX*) 13 4471, and for 44 m (*Table L*) 0 8365, Total 14 2836 540 5000 −14 2836 = 526 2164 This was the *s* at mean sunrise *s*+*t* = 526+8808 = 9334 This, if the *t* is correct, is the correct value of the nakshatra-index, *n*, at mean sunrise, and we see that the *Indian Calendar n*, 9328, was in error by 6 units, or 24 minutes of time

B *The exact tithi* (*t*) *by the First Ārya-Siddhānta*.—We first check the mean anomaly of the sun, *c* Our preliminary work shewed this to be, in thousandths of the circle, 332 Table XLVIIIA, col 3, shews that at 10 h 55 m after mean sunrise the mean anomaly was, in ten-thousandths, 3322 1148 Deduct by Table XLIV the sun's mean motion during 10 h 11 4074, and during 55 m 1 0457, total 12 4531. 3322 1148 − 12 4531 = 3309 6617 This is the exact mean anomaly of the sun, *c*, at mean sunrise If we work by the simple Table VII of the *Indian Calendar* and take the *c* in thousandths as 331, we see that equation *c* would remain unchanged at the value 7 Hence, accepting the values assumed for the moon's mean place and equation, we find that the tithi-index was actually, as found by us, 8808

We try this again by the more elaborate, but more, accurate process recommended above (§ *247, ii, last para*) By Table XLVIIIA, col 7, we have the equation of the centre at 10 h 55 m after mean sunrise on Day 20 given as 51 8996 in 10,000ths of the circle The difference in 24 hours had been (*day 19*) 52 3833 — (*day 20*) 51 8996, or 0 4837 A 24th part of this is 02015, the average difference per hour Accepting 10 h 55 m as 11 h, we have for 11 h the difference (02015×11) 2216 Call this 222 and add it to 51 8996 Result gives the equation of the centre at mean sunrise 52 1216 Then 60 4 — 52 1216 = 8 2784, the value of equation *c* This is over 8, and hence we find that the former valuation 7 is incorrect, and that the tithi-index at mean sunrise was really 8809, not 8808, by the *Ārya-Siddhānta* But we have also found out a little more regarding the nakshatra-index, *n* *s* was found to be really 528 4295, and if we substitute the full value of equation *c*, viz 8·2784, for the value found by the original calculation, viz 7, we have for the tithi-index —

a .	8541
Equation *b*	260
Equation *c* .	8 2784
t = .	8809 2784
Add (*s* =)	528 4295
n = .	9337 7079, or, say, 9338 in whole numbers.

Thus the real nakshatra-index, n, was 9338, and our *Indian Calendar* process with result 9328 yielded a result in error by 10 units, or 39 minutes of time.

(ii) *By the Sūrya-Siddhānta*.—By Table XLVIIIB, col. 3, we have the sun's mean anomaly c at 12 h. 44 m. after mean sunrise = 3341·6212, in ten thousandths of the circle. Deduct for 12 h. 13·6889 and for 44 m. 0·8365 (*Table XLIV*) for the sun's mean motion, total 14·5254. 3341·6212 — 14·5254 = 3327·0958. This was the sun's mean anomaly at mean sunrise. Calling this 333 and consulting *Indian Calendar* Table VII, we should raise equation c in our original work from 7 to 8.

Again we test this by the more accurate process. The equation of the centre on the given day 12 h. 44 m. after mean sunrise was (*Table XLVIIIB, col. 7*) 52·3475. The same for the previous day was 52·8500. Difference = 0·5025. Divided by 24, this gives an average difference per hour of 0·02094. Taking 12 h. 44 m. as 13 h. and multiplying, we have 0·27224. Add 0·2722 to the equation of the day, 52·3475, and we find as the equation of the centre at mean sunrise 52·6197. 60·4—52·6179 = 7·7803. Hence equation c in the original calculation should certainly have been 8, and not 7.

Lastly we substitute the newly found values as before, for *Indian Calendar* calculation, s having been already determined to have been at mean sunrise by this authority 526·2164.

	a	8541
Equation	b .	·260
Equation	c	7·7803
	t = .	8808·7803
Add	s = .	526·2164
	n = .	9334·9967 say 9335

This is as near as we can get to the true nakshatra index at mean sunrise. It differs by 7 units from the *Indian Calendar* value, which was 9328, or by 28 minutes of time.

(iii) *Allowance for the shift in the sun's perigee-point when working by the Sūrya-Siddhānta*.—I have shown below (§ 254) that, for calculation of the tithi, nakshatra or lagna, this shift in the apsis may well be ignored; but in case any one should desire to take notice of it I have entered a Table (p. 12 below), giving its exact amount. Its effect on our inscription-date is as follows. Table XLVIIIB is calculated for about A.D. 1400. The year of our inscription is A.D. 1490. 90 years after A.D. 1400 the perigee-point had advanced (*see Table*) 0·0806 from the position we assumed for it. Hence the sun's mean anomaly at mean sunrise of our date was not, as already found, 3327·0958, but this amount less 0·0806, or was actually at 3327·0152. 90 years earlier than A.D. 1400 it would have been 3327·0958 plus 0·0806, or 3327·1764. But this change would have only an infinitesimal effect on the equation of the centre, or, in consequence, on the sun's true longitude, or on the calculated values of the tithi, nakshatra, or lagna.

C. The Yōga, by either Siddhānta.—The formula for this is $2s+t$, and, as the value of s has been correctly found by the above process, no further remark is necessary.

D. The lagna, (i) *by the Ārya-Siddhānta*.—For this we have to find the correct value of s at mean sunrise in degrees, etc. By Table XLVIIIA, col. 6, the s for the day was in our

example above 19° 27′ 52″ 27 Deduct (*Tables XLIX, L*) for, on day 20, 10 hours 24′ 12′ 29, and for 55 minutes 2′ 15″ 52, total 26′ 27″ 81. Then the *s* for mean sunrise was 19° 1′ 24″ 46 This was the true sun s longitude at that moment on the meridian of Ujjain The given lagna was the sign Mithuna The first point of this is 60°, the last 90° We take the *s* as 19°, which is sufficiently exact for ordinary purposes 60°−19°=41° 41×4=164 m, or 2 h 44 m (90°−19°)×4=284 m, or 4 h 44 m The first point of Mithuna was 41° distant from the true sun at the moment of mean sunrise, the last point 71° Mithuna was lagna between 2 h 24 m and 4 h 44 m after mean sunrise on the given day

(ii) *By the Sūrya-Siddhānta.*—*s*=(*Table XLVIIIB*) 19° 27′ 28″ 80 Deduct, for 12 hours (*Tables XLIX, L*) 29′ 2″ 74 and for 44 minutes 1′ 48′ 42, total 30′ 51″ 16 Remainder, or *s* for sunrise, 18° 56′ 37″ 64 We may call this 19°, and come to the same result as in the former case The lagna of Mithuna really began twelve seconds later.

(iii) *By the Indian Calendar process, and for both Siddhāntas* —Here *s* was found to be in ten thousandths, 520 Converted by Table VIIIB, this =18° 45′ This was the sun's true longitude at mean sunrise The difference between the actual time of the lagna of Mithuna and that found by the *Indian Calendar* is slight

More accurately worked, the first point of Mithuna was lagna by the *Ārya-Siddhānta* at 2 h 43 m 56 s, by the *Sūrya-Siddhānta* 2 h 44 m 16 s, and by the *Indian Calendar* 2 h. 45 m, after mean sunrise on the day in question.

Construction of the Tables

A detailed explanation is here given of the construction of the principal Tables, in order to satisfy experts as to their accuracy

249 *The Hindu Sine-Table* —The *Sūrya-Siddhānta* (ii, 34) gives in minutes the sines of a series of angles, each separated from the other by 3° 45′, twenty-four of these completing the quarter-circle of 90° These values stand, so far as I can ascertain, for all Indian authorities except the *Brahma-Siddhānta*, which assumes different sine-values There is no need here to discuss their exact accuracy, as I am concerned solely with chronography as the handmaid of history, and have nothing whatever to do with the casting of horoscopes or any other branch of astrology The sines, as used in calculations by authorities other than the *Brahma-Siddhānta*, are given in Table XLVII, col 3, and the differences between them, in minutes, in col 4 For astronomical purposes the several angles are angles of a planet's mean anomaly, and are so applied to the mean anomaly of both sun and moon

250 *The equation of the centre* —For the preparation of the sine and equation Table (XLVII) the equation of the sun's centre for each base-angle of anomaly has been calculated from its sine value by the proper formula for each *Siddhānta*, the calculation being carried to nine decimals of a second, in order to insure absolute accuracy for the tabulated two decimals The details for the *First Ārya-Siddhānta* (*Table XLVII, cols 5, 6*) are complete in themselves; details for the other authorities are given in full in a supplementary Table (*XLVIIA*) Table XLVII differs a little, but only in one or two places, from Jacobi's Table XXIV (*Epigr Ind I, 459*), I have, however, thought it advisable to record two decimals of seconds in all cases.

251 *Equation of centre* —In Hindu astronomy the sun is treated as a planet, and in all planetary movement a fundamental principle (Jacobi, *Epig Ind I, 441*) is contained in the proportion sin equation : sin mean anomaly :: minutes in the epicycle : minutes in the orbit The minutes in the sin anomaly are given in Table XLVII, the minutes in the epicycle are ascertained from statements made in each *Siddhānta*, the minutes in the orbit of 360° are

always 21600′ The formula then for all authorities, α being the angle of mean anomaly, is

$$\text{Equation centre}^1 = \frac{\text{minutes in epicycle}}{21600'} \times \sin \alpha$$

252 A The *First Ārya-Siddhānta* gives for the dimension of the epicycle 13° 30′ or 810′ Hence by that authority —

$$\text{Equation centre} = \frac{810}{21600} \sin \alpha = \frac{3}{80} \sin \alpha$$

Since there are 3° 45′ between each base-angle, the difference in minutes between each is 225′, and the measure of first or average difference of equation for each intermediate minute of anomaly is the difference between two consecutive equations divided by 225 Taken in seconds, this difference is given in col 6 Multiply the minutes of difference between the base-angle and the given anomaly-angle by the amount given in col 6, and, taking the result in seconds, apply it to the base-equation, and you have the correct equation for the given anomaly-angle

For an example take the 2nd and 3rd sines The 2nd sine, i e of anomaly-angle 7° 30′, is 449′ Multiply by 3 and divide by 80 Result 0° 16′ 50″ 25

The 3rd sine, of anomaly 11° 15′, is 671′ Multiply by 3 and divide by 80 Result 0° 25′ 9″ 75

The difference between the two results is 8′ 19″ 50 This is the total difference in 225′, which is the difference between the two anomaly-angles 8′ 19″ 50 divided by 225 gives for each minute of angle the increment 2″ 22

B *Equation of the centre by the Sūrya-Siddhānta* —This calculation is made on the same fundamental principle

The *Sūrya-Siddhānta* (cf Jacobi, *above, I, 441*) assumes a contraction of the epicycle amounting to 20′ at the end of each of the odd quadrants If this contraction at any point is called q, we have q 20′ . sin α sin 90°. $q = 20 \frac{\sin \alpha}{\sin 90°}$ sin. 90° = 3438′ (*see Table XLVII*).

Hence $q = \frac{20'}{3438'} \sin \alpha$ The *Sūrya-Siddhānta* gives for the dimension of the epicycle 14°.

Hence the formula for the equation without the contraction would be $\frac{14'}{360'} \sin \alpha$ With the contraction it is $\frac{14'}{360'} \sin \alpha - \frac{20'}{3438' \times 21600'} \sin^2 \alpha$, or, finally $\frac{14}{360} \sin \alpha - \frac{\sin^2 \alpha}{3713040}$

The best authorities agree that this is the correct formula

Each equation for the several base angles has been calculated by this formula and fully worked out for nine decimals of a second The results are given in full in Table XLVIIA, col 7, and in abbreviated form in Table XLVII, col. 7 The difference in equation per minute of anomaly-arc has been calculated by dividing the difference between consecutive base-equations in minutes by 225, and taking the result in seconds This is tabulated in full in Table XLVIIA, col 8, and in abbreviated form in Table XLVII, col 8

253 C *Equation of the centre by the Second Ārya-Siddhānta and Siddhānta-Śiromani* — The same fundamental principle holds good The epicycle is (*Epig Ind I 341*) 13°

[1] When an angle is very small, as is the case with even the greatest of the equation-angles, which is only about 2° 10′, the sine is taken to be equal to the arc Hence the presumed equality in the text of "sin. equation" and "equation centre" Table XLVII shews that the sine of 3° 45 is 225′, the same as the arc. The sine of 1 is 60′, also the same as the arc.

40′ or 820′ There is no contraction. Minutes in the orbit, 21600′ Hence the equation is $\frac{820}{21600}$ sin α, or $\frac{41}{1080}$ sin α The entries are made in abbreviated form in Table XLVII, cols 9, 10, and in full in Table XLVIIA, cols 9, 10

254 *The sun's mean anomaly, and the starting-point for its valuation* The sun's daily mean motion, i e his mean motion in 24 hours, is given according to the several Hindu authorities in Table XLIII, so that, given his exact mean place at the moment of true Mēsha-samkrānti when the true sun was at 0°, his mean position at the end of every 24-hour period is obtained by simple addition We must, therefore, fix with great care the value of his mean anomaly when the true sun was at 0°

(i) *By the First Ārya-Siddhānta*—S B Dikshit's valuation of the equation by this *Siddhānta*, 2° 6′ 59″ 9421, was a trifle too great Dr Schram's, 2° 6′ 57″ 323496, is exact down to the fifth decimal M de Ries with almost painful accuracy has carried it as far as sixteen decimals of a second Tested by the sine-table, his valuation is found exact The equation (I give nine decimals of a second, the amount which I have generally used in these calculations) is + 2° 6′ 57″·323494885, or, in 10,000ths of the circle, 58 775644170 This is correct for the corresponding mean longitude value 357° 53′ 2″ 676505115, or 357° 53′ 044608419, or in 10,000ths of circle 9941 224355830, the two added together amounting to exactly 360° Thus, the perigee-point of the orbit being by this *Siddhānta* fixed at 258°, or, in 10,000ths of the circle, 7166 6, we have found the sun's mean anomaly at true Mēsha-samkrānti to have been 99° 53′ 2″ 676505115 or 99° 53′ 044608419, or in ten-thousandths of the circle 2774 557689163 (i e 9941 224355830 — 7166 6) This then is our starting-point for cols 2, 3, 4, 5, of Table XLVIIIA

(ii) *By the Present Sūrya-Siddhānta*—In this case we have to deal with an authority which postulates a slight movement in the line of apsides of the sun's orbit, the apogee and perigee-points moving eastwards at the rate of 0″ 1161 per ann , and before working for a correct valuation of the sun's mean anomaly at true Mēsha-samkrānti in any year, we have first to decide which year to select as base of operations I have chosen the year K Y 4500 or A D 1399-1400, roughly A D 1400, for reasons which follow The period covered by Indian Epigraphy, the historical period, that is, of Indian History, may be taken as the period K Y 3500 to 5000, A.D 400 to 1900, or the last 1500 years, the bulk of the inscriptions belonging to the last millennium K Y 4000 to 5000 or A D 900 to 1900 I take the central year of this millennium as my base In K Y 4000 the perigee-point was at 257° 15′ 32″ 4, and in K Y 5000 it was at 257° 17′ 28″ 5 Hence in K Y 4500, say A D 1400, it was 257° 16′ 20″ 45, or, in 10,000ths of the circle 7146 53125[1] The difference in the sun's equation of the centre and true longitude, caused by this shift of the apsis, is exceedingly small and may well be ignored.

For we are concerned only with the period A D 400 to 1900, and calculation by the equation-table on the value of the sun's mean anomaly at the beginning of the Hindu solar year A D 400-01 and at the beginning of A.D. 1900-01, allowing for the shift of the perigee-point, proves that the total difference in the equation in the whole period of 1500 years was 1″ 0739 This constitutes also the total difference in the sun's true longitude, which is his mean longitude ± the equation, the mean longitude remaining the same whatever may be the shift in the line of apsides

To assist those interested, however, I append a Table shewing the cumulative change of position of the apsidal points

[1] Actually, for nine decimals, 7146 531250000

The annual shift is a forward one, and, as the longitude of perigee increases, so the mean anomaly decreases Hence for years earlier than K Y 4500, A D 1400, the amounts entered in col 3 must be added to, and for years later deducted from, the sun's mean anomaly as found by calculation

Change of position of sun's apsidal points according to the Present Sūrya-Siddhānta

No of Years	Change		No of Years	Change		No of Years	Change	
1	2	3	1	2	3	1	2	3
	″	*10,000ths of circle*		″	*10,000ths of circle*		″	*10,000ths of circle*
1	0 1161	0 0009	10	1 161	0 0090	100	0 11 61	0 0896
2	0 2322	0 0018	20	2 322	0 0179	200	0 23 22	0 1792
3	0 3483	0 0027	30	3 483	0 0269	300	0 34 83	0 2687
4	0 4644	0 0036	40	4 644	0 0358	400	0 46 44	0 3583
5	0 5805	0 0045	50	5 805	0 0448	500	0 58 05	0 4479
6	0 6966	0 0054	60	6 966	0 0537	600	1 9 66	0 5375
7	0 8127	0 0063	70	8 127	0 0627	700	1 21 27	0 6271
8	0 9288	0 0072	80	9 288	0 0717	800	1 32 88	0 7167
9	1 0449	0 0081	90	10 449	0 0806	900	1 44 49	0 8062
						1000	1 56 11	0 8958

255. Dr Schram's valuation of the equation of the centre according to the *Ārya-Siddhānta* was proved to be so accurate that we need not have any hesitation in accepting his similar valuation of the same by the *Sūrya-Siddhānta* He fixes this for K Y 4000 as 2° 8′ 18″ 472169, and for K Y 5000 as 2° 8′ 19″ 1842321 The equation, therefore, in K Y 4500, the base year of my Table, was 2° 8′ 18″ 828200553, or in ten-thousandths of the circle 59 404538584.

The sun's mean anomaly at the moment of true Mēsha-samkrānti is 360° less the combined longitude of perigee and equation of centre, or 360° — (257° 16′ 30″ 45 + 2° 8′ 18″ 828200553). The mean anomaly was therefore 100° 35′ 10″ 721799447, or 100° 35′ 178696657, or in ten-thousandths of the circle 2794 064211415 This is the valuation which I have adopted for the starting-point for cols 2, 3, of Table XLVIIIB

The sun's mean longitude at the same moment, true Mēsha-samkrānti, is his mean anomaly plus the longitude of perigee, i e 100° 35′ 10″ 721799447 + 257° 16′ 30″ 45 It was, therefore, 357° 51′ 41″ 171799447, or in ten-thousandths of the circle 9940 595461415 Table XLVIIIB, cols 4, 5, start from this point,

256 In calculating the true sun's correct longitude and equation for each day for the preparation of Tables XLVIIIA and B I have obtained the equation by using the first or average difference in seconds as given in Table XLVII, cols 6, 8, for each minute of anomaly-angle between the base-angle of the Table and the given angle, in the belief that this represents the practice of the Hindus in bygone centuries It is possible to calculate with still greater minuteness We might perhaps be able, by use of some complicated formula, to find out a more exact value of the difference in seconds applicable to the anomaly-angle under consideration, but this system would be so troublesome that it may be reasonably assumed to have never been adopted

256 *a* An example will best illustrate how each calculation for the 24-hour periods given in Tables XLVIII and XLVIIIA was made The value of the equation is based on the angle of mean anomaly, c, given in col 2 The base-equation used is that for the base-angle next lower in the sine-table (*XLVII, col 5 or 7*), the increment in the equation for the difference in angle between the base-angle and the given angle of anomaly being found by multiplying that difference in minutes and decimals by the amount given (*col 6 or 8*) in seconds (this being the equation-difference per minute of anomaly-difference) The increment is added to or subtracted from the base-equations according as the consecutive base-equations are increasing or diminishing The result is the exact equation for the given anomaly-angle, and this is entered in Table XLVIIIA or B, cols 6, 7 This equation is added to or subtracted from the mean longitude of the sun (*Table XLVIIIA or B, cols 4, 5*), and the result is the sun's true longitude, *s* (*cols 8, 9*) The heading of the sine-Table (*cols 2, 11*) shews whether the equation is *plus* or *minus*

For an example I take Day 27 and work by the *Ārya-Siddhānta*, using only the number of decimals given in my Tables

Mean anomaly (*Table XLVIIIA, col 2*) . . .	126° 29′ 72124
Next-lower base-anomaly (*Table XLVII, col 2*) . .	−123 45
Difference	2° 44′ 72124

2° 44′=164′ The multiplier per minute of difference is (*col 6*) 1″ 31
164′ 72124 × 1″ 31=215 7848244 215″=3′ 35″ Hence

Base equation for anomaly 123° 45′ (*Table XLVII, col 5*)	1° 47′ 12″ 75
Difference in equation above found, deducted since the values in col 5 are diminishing . .	3 35 7848244
Exact equation for given anomaly	1° 43′ 36″ 9651756
Sun's mean longitude (*Table XLVIIIA, col 4*) . .	24° 29′ 43″ 27
Equation found (*for sign column-heading*) . . .	+1 43 36 97
Exact value of sun's true longitude, *s*	26° 13′ 20″ 24

This is converted into 10,000ths of the circle by Table XLVA, and both values are entered in cols 8, 9, of Table XLVIII. Work by the other *Siddhāntas* is precisely the same, the base-equations and multipliers being used, each set for its own authority.

In this way every figure of equation and true longitude has been worked out for every day of the year.

In applying these results to inscription-dates we calculate the s for mean sunrise as described above, § 238

If anyone should wish to calculate with a greater number of decimals than the four given in the principal Tables he can work as follows In § 254 above I have given by both the *Siddhāntas*, with nine decimals of a second, the exact mean anomaly of the sun and mean longitude at true Mēsha samkrānti each year Add for the intervening days, i.e from the day on which Mēsha-samkrānti occurred down to the day in question (included), the quantity obtained by multiplying the figure given for one day in Table XLIII by the number of intervening days. This gives, with eight decimals of a second, the value of mean anomaly and mean longitude for the day In calculating for the equation note that the base-equations according to the *Ārya-Siddhānta* are complete as given in Table XLVII. They are given in full for the other authorities in Table XLVIIA

TABLE XLIII

MEAN MOTION OF THE SUN IN THE ECLIPTIC
according to the several Hindu astronomical authorities.
(Details worked out by M Louis de Ries)

Serial numbers in Table XXXVII of "Indian Chronography"	Hindu authority	Per Day of 24 hours		Per Hour	
		Parts of degrees	10,000ths of circle	Parts of degrees	10,000ths of circle
		′ ″		′ ″	
5, 6	Original *Sūrya-Siddhānta* Utpala's *Paulisa-Siddhānta*	59 8 16961,948	27 37785,2002	2 27 84040,081	1 14074,3833
7	*First Ārya-Siddhānta* (the *Āryabhaṭīya*)	59 8 17029,407	27 37785,7207	2 27 84042,892	1 14074,4050
8, 13	*Brahma Siddhānta. Siddhānta Śirōmani*	59 8 17265,515	27 37787,5426	2 27 84052,989	1 14074,4829
9	*Parāśara Siddhānta* .	59 8 17013,667	27 37785,5993	2 27 84042,236	1 14074,4000
10	*Second Ārya-Siddhānta* . .	59 8 17019,963	27 37785,6479	2 27 84042,498	1 14074,4020
11	*Rājamṛigānka* .	59 8 17019,064	27 37785,6409	2 27 84042,461	1 14074,4017
12	Present *Sūrya-Siddhānta* (*with or without the bīja*)	59 8 16955,652	27 37785,1516	2 27 84039,819	1 14074,3813

	Hindu authority	Per minute.		Per second	
		Parts of degrees	10,000ths of circle	Parts of degrees	10,000ths of circle
5, 6	Original *Sūrya Siddhānta* Utpala's *Paulisa-Siddhānta*	2 46400,6680	0 01901,2397	0 04106,6778	0 00031,6873
7	*First Ārya Siddhānta* (the *Āryabhaṭīya*).	2 46400,7149	0 01901,2401	0 04106,6786	
8, 13	*Brahma Siddhānta Siddhānta-Śirōmani*	2 46400,8788	0 01901,2414	0 04106,6813	
9	*Parāśara Siddhānta* . .	2 46400,7039	0 01901,24000	0·04106,6784	
10	*Second Ārya-Siddhānta* . .	2 46400,7083	0 01901,24003	0 04106,6785	
11	*Rājamṛigānka* . .	2 46400,7077	0 01901,24003	0 04106,6785	
12	Present *Sūrya-Siddhānta* (*with or without the bīja*)	2 46400,6636	0 01901,2397	0·04106,6777	

TABLE XLIV.

THE SUN'S MEAN MOTION

per civil day of 24 hours, hour, minute and second, according to the *First Ārya-Siddhānta*, but generally applicable to all the Indian astronomical *Siddhāntas* (*see foot-note*)

Collective increase per civil day				Collective increase per hour			Collective increase per minute						Collective increase per second					
No	Degrees, etc.			No	Degrees, etc	10,000ths of circle	No	Degrees, etc	10,000ths of circle	No	Degrees, etc	10,000ths of circle	No	Degrees, etc	10,000ths of circle	No	Degrees, etc	10,000ths of circle
	° ′	″			′ ″			′ ″			′ ″			″			″	
1	0 59	8 17	27 9779	1	2 27 84	1 1407	1	0 2 16	0 0190	31	1 16 38	0 5894	1	0 04	0 000	31	1 27	0 0098
2	1 58	16 34	54 7557	2	4 55 68	2 2815	2	0 4 93	0 0380	32	1 18 85	0 6084	2	0 08	0 0006	32	1 31	0 0101
3	2 57	24 51	82 1336	3	7 23 52	3 4222	3	0 7 39	0 0570	33	1 21 31	0 6274	3	0 12	0 0010	33	1 36	0 0105
4	3 56	32 68	109 5114	4	9 51 36	4 5630	4	0 9 86	0 0760	34	1 23 78	0 6464	4	0 16	0 0013	34	1 40	0 0108
5	4 55	40 85	136 8893	5	12 19 20	5 7037	5	0 12 32	0 0951	35	1 26 24	0 6654	5	0 21	0 0016	35	1 44	0 0111
6	5 54	49 02	164 2671	6	14 47 04	6 8445	6	0 14 78	0 1141	36	1 28 70	0 6844	6	0 25	0 0019	36	1 48	0 0114
7	6 53	57 19	191 6450	7	17 14 88	7 9852	7	0 17 29	0 1331	37	1 31 17	0 7035	7	0 29	0 0022	37	1 52	0 0117
8	7 53	5 36	219 0229	8	19 42 72	9 1260	8	0 19 71	0 1521	38	1 33 63	0 7225	8	0 33	0 0025	38	1 56	0 0120
9	8 52	13 53	246 4007	9	22 10 56	10 2667	9	0 22 18	0 1711	39	1 36 10	0 7415	9	0 37	0 0029	39	1 60	0 0124
10	9 51	21 70	273 7786	10	24 38 40	11 4074	10	0 24 64	0 1901	40	1 38 56	0 7605	10	0 41	0 0032	40	1 64	0 0127
11	10 50	29 87	301 1564	11	27 6 24	12 5482	11	0 27 10	0 2091	41	1 41 02	0 7795	11	0 45	0 0035	41	1 68	0 0130
12	11 49	38 04	328 5343	12	29 34 09	13 6889	12	0 29 57	0 2281	42	1 43 49	0 7985	12	0 49	0 0038	42	1 72	0 0133
13	12 48	46 21	355 9121	13	32 1 93	14 8297	13	0 32 03	0 2472	43	1 45 95	0 8175	13	0 53	0 0041	43	1 77	0 0136
14	13 47	54 38	383 2900	14	34 29 77	15 9704	14	0 34 50	0 2662	44	1 48 42	0 8365	14	0 57	0 0044	44	1 81	0 0139
15	14 47	2 55	410 6679	15	36 57 61	17 1112	15	0 36 96	0 2852	45	1 50 88	0 8556	15	0 62	0 0048	45	1 85	0 0143

16	15	46	10·72	438 0457	16	39	25 45	18 2519	16	0 39 43	0 3042	46	1	53 34	0 8746	16	0 66	0 0051	46	1 89	0 0146
17	16	45	18 90	465 4236	17	41	53 29	19 3926	17	0 41 89	0 3232	47	1	55 81	0 8936	17	0 70	0 0054	47	1 93	0 0149
18	17	44	27 07	492 8014	18	44	21 13	20 5334	18	0 44 35	0 3422	48	1	58 27	0 9126	18	0 74	0 0057	48	1 97	0 0152
19	18	43	35 24	520 1793	19	46	48 97	21 6741	19	0 46 82	0 3612	49	2	0 74	0 9316	19	0 78	0 0060	49	2 01	0 0155
20	19	42	43 41	547 5571	20	49	16 81	22 8149	20	0 49 28	0 3802	50	2	3 20	0 9506	20	0·82	0 0063	50	2 05	0 0158
21	20	41	51 58	574 9350	21	51	44 65	23 9556	21	0 51·74	0 3993	51	2	5 66	0 9696	21	0 86	0 0067	51	2 09	0 0162
22	21	40	59 75	602 3129	22	54	12 49	25 0964	22	0 54 21	0 4183	52	2	8 13	0 9886	22	0 90	0 0070	52	2 14	0·0165
23	22	40	7·92	629 6907	23	56	40·33	26 2371	23	0 56 67	0 4373	53	2	10 59	1 0077	23	0 94	0 0073	53	2 18	0 0168
24	23	39	16 09	657 0686					24	0 59 14	0 4563	54	2	13 06	1 0267	24	0 99	0 0076	54	2 22	0 0171
25	24	38	24 26	684 4464					25	1 1 60	0 4753	55	2	15 52	1 0457	25	1 03	0 0079	55	2 26	0 0174
26	25	37	32 43	711 8243					26	1 4 06	0 1943	56	2	17 98	1 0647	26	1 07	0 0082	56	2 30	0 0177
27	26	36	40 60	739 2021					27	1 6 53	0 5133	57	2	20 45	1 0837	27	1 11	0 0086	57	2 34	0 0181
28	27	35	48 77	766 5800					28	1 8 99	0 5323	58	2	22 91	1 1027	28	1 15	0 0089	58	2 38	0 0184
29	28	34	56 94	793 9579					29	1 11 46	0 5514	59	2	25 38	1 1217	29	1 19	0 0092	59	2 42	0 0187
30	29	34	5 11	821 3357					30	1 13 92	0 5704					30	1 23	0 0095			
31	30	33	13 28	848 7136																	
100	98	33	37 03	2737 7857																	
200	197	7	14 06	5475 5714																	
300	295	40	51 09	8213 3572																	
365	359	44	42 16	9992 9179																	

Note—The Table figures are calculated by the *First Ārya-Siddhānta* The difference between these and the same according to the *Present Sūrya Siddhānta, Parāśara* and *Second Ārya Siddhāntas* and the *Rājamṛgāṅka* is negligeable For the total of 365 days according to the *Brahma-Siddhānta* and *Siddhānta-Śirōmani* the difference amounts to 0′ 86 or (in 10,000ths of the circle) 0 0066, by which these are greater than the figures given, their total for 365 days being 359° 44′ 43″ 02 or (in 10,000ths of the circle) 9992 9245 It is not necessary for historical purposes to trouble about the *Original Sūrya-* or *Paulisa-Siddhānta.* Any one desiring to do so can calculate them from Table XLIII.

TABLE XLIVA

LONGITUDE OF SUN'S APSIS (PERIGEE) AND EQUATION OF CENTRE at different millenniums, according to the Hindu standard authorities

[*Position of apsis is given according to Jacobi*, Epig Ind *I, 440, 450; the equation has been calculated by Dr Schram*]

Kali-yuga	Christian year (roughly)	Long of sun's apsis (perigee)	Sun's equation of centre at true Mēsha-samkrānti
First *Ārya-Siddhānta* (*Āryabhaṭīya*)			
	B C	° ′ ″	° ′ ″
0	3100		
1000	2100		
2000	1100		
3000	100	258 0 0	2 6 57 323494885
	A D		
4000	900		
5000	1900		
Brahma Siddhānta			
	B C		
0	3100	257 45 36	2 8 26 527631345
1000	2100	257 48 0	2 8 27 432241607
2000	1100	257 50 24	2 8 28 336851869
3000	100	257 52 48	2 8 29 241462132
	A D		
4000	900	257 55 12	2 8 30 146072394
5000	1900	257 57 36	2 8 31·050682657
Second Ārya-Siddhānta.			
	B C		
0	3100	257 45 36 0	2 8 26 527631345
1000	2100	257 47 54 3	2 8 27 396434118
2000	1100	257 50 12 6	2 8 28 265236890
3000	100	257 52 30 9	2 8 29 134039663
	A D		
4000	900	257 54 49 2	2 8 30·002842436
5000	1900	257 57 7 5	2 8 30·871645209

Kali-yuga	Christian year (roughly)	Long of sun's apsis (perigee)	Sun's equation of centre at true Mēsha-samkrānti
Present *Sūrya Siddhānta*			
	B C	° ′ ″	° ′ ″
0	3100	257 7 48 0	2 8 15 623883311
1000	2100	257 9 44 1	2 8 16 335959734
2000	1100	257 11 40 2	2 8 17 048032824
3000	100	257 13 36 3	2 8 17 760102582
	A.D		
4000	900	257 15 32 4	2 8 18 472169007
5000	1900	257 17 28 5	2 8 19 184232099
Siddhānta Śirōmani			
	B C.		
0	3100	257 45 36	2 8 26 527631345
1000	2100	258 3 0	2 8 33·086055747
2000	1100	258 20 24	2 8 39 644480150
3000	100	258 37 48	2 8 46 202904552
	A D		
4000	900	258 55 12	2 8 52 761328955
5000	1900	259 12 36	2 8 59 319753357

TABLE XLVA

FOR CONVERSION OF DEGREES, MINUTES AND SECONDS INTO MEASUREMENT BY 10,000THS OF THE CIRCLE

Degrees (°)						Minutes (′)				Seconds (″)				Decimals of seconds (″)	
No	10,000ths of circle	No	10,000ths of circle	No	10,000ths of circle	No	10,000ths of circle	No	10,000ths of circle	No	10,000ths of circle	No	10,000ths of circle	No	10,000ths of circle
1	27.7	46	1277.7	91	2527.7	1	0.4629	31	14.5148	1	0.007,716,049	31	0.239,197,531	0.1	0.000,771,605
2	55.5	47	1305.5	92	2555.5	2	0.925	32	14.9814	2	0.015,432,099	32	0.246,913,580	0.2	0.001,543,210
3	83.3	48	1333.3	93	2583.3	3	1.38	33	15.27	3	0.023,148	33	0.254,629	0.3	0.002,314
4	111.1	49	1361.1	94	2611.1	4	1.851	34	15.740	4	0.030,864,197	34	0.262,345,679	0.4	0.003,086,420
5	138.8	50	1388.8	95	2638.8	5	2.3148	35	16.2037	5	0.038,580,247	35	0.270,061,729	0.5	0.003,858,025
6	166.6	51	1416.6	96	2666.6	6	2.7	36	16.6	6	0.046,29	36	0.27	0.6	0.004,629
7	194.4	52	1444.4	97	2694.4	7	3.2407	37	17.1296	7	0.054,012,346	37	0.285,493,827	0.7	0.005,401,235
8	222.2	53	1472.2	98	2722.2	8	3.703	38	17.592	8	0.061,728,395	38	0.293,209,877	0.8	0.006,172,840
9	250	54	1500	99	2750	9	4.16	39	18.05	9	0.0694	39	0.300,925	0.9	0.006,94
10	277.7	55	1527.7	100	2777.7	10	4.629	40	18.518	10	0.077,160,494	40	0.308,641,975		
11	305.5	56	1555.5	110	3055.5	11	5.0925	41	18.9814	11	0.084,876,543	41	0.316,358,025		
12	333.3	57	1583.3	120	3333.3	12	5.5	42	19.4	12	0.092	42	0.324,07		
13	361.1	58	1611.1	130	3611.1	13	6.0185	43	19.9074	13	0.100,308,642	43	0.331,790,124		
14	388.8	59	1638.8	140	3888.8	14	6.481	44	20.370	14	0.108,024,691	44	0.339,506,173		
15	416.6	60	1666.6	150	4166.6	15	6.94	45	20.83	15	0.115,740	45	0.3472		
16	444.4	61	1694.4	160	4444.4	16	7.407	46	21.300	16	0.123,456,790	46	0.354,938,272		
17	472.2	62	1722.2	170	4722.2	17	7.8703	47	21.7592	17	0.131,172,840	47	0.362,654,321		
18	500	63	1750	180	5000	18	8.3	48	22.2	18	0.138	48	0.370		
19	527.7	64	1777.7	190	5277.7	19	8.7962	49	22.6851	19	0.146,604,938	49	0.378,086,420		
20	555.5	65	1805.5	200	5555.5	20	9.259	50	23.148	20	0.154,320,988	50	0.385,802,469		
21	583.3	66	1833.3	210	5833.3	21	9.72	51	23.61	21	0.162,037	51	0.393,518		
22	611.1	67	1861.1	220	6111.1	22	10.185	52	24.074	22	0.169,753,086	52	0.401,234,568		
23	638.8	68	1888.8	230	6388.8	23	10.6481	53	24.5370	23	0.177,469,136	53	0.408,950,617		
24	666.6	69	1916.6	240	6666.6	24	11.1	54	25	24	0.185	54	0.416		
25	694.4	70	1944.4	250	6944.4	25	11.5740	55	25.4629	25	0.192,901,235	55	0.424,382,716		
26	722.2	71	1972.2	260	7222.2	26	12.037	56	25.925	26	0.200,617,284	56	0.432,098,765		
27	750	72	2000	270	7500	27	12.5	57	26.38	27	0.2023	57	0.439,814		
28	777.7	73	2027.7	280	7777.7	28	12.962	58	26.851	28	0.216,049,383	58	0.447,530,864		
29	805.5	74	2055.5	290	8055.5	29	13.4259	59	27.3148	29	0.223,765,432	59	0.455,246,914		
30	833.3	75	2083.3	300	8333.3	30	13.8	60	27.7	30	0.231,48	60	0.4629		
31	861.1	76	2111.1	310	8611.1										
32	888.8	77	2138.8	320	8888.8										
33	916.6	78	2166.6	330	9166.6										
34	944.4	79	2194.4	340	9444.4										
35	972.2	80	2222.2	350	9722.2										
36	1000	81	2250	360	10,000										
37	1027.7	82	2277.7												
38	1055.5	83	2305.5												
39	1083.3	84	2333.3												
40	1111.1	85	2361.1												
41	1138.8	86	2388.8												
42	1166.6	87	2416.6												
43	1194.4	88	2444.4												
44	1222.2	89	2472.2												
45	1250	90	2500												

TABLE XLVB

FOR CONVERSION OF MEASUREMENT BY 10,000THS OF THE CIRCLE INTO MEASUREMENT BY DEGREES, MINUTES AND SECONDS (° ′ ″).

10 000ths of circle	°	′	10 000ths of circle	°	′
1000	36	0	100	3	36
2000	72	0	200	7	12
3000	108	0	300	10	48
4000	144	0	400	14	24
5000	180	0	500	18	0
6000	216	0	600	21	36
7000	252	0	700	25	12
8000	288	0	800	28	48
9000	324	0	900	32	24
10,000	360	0	1000	36	0

10,000ths of circle	°	′	″	10 000ths of circle	°	′	″	10 000ths of circle	°	′	″
1	0	2	9 6	41	1	28	33 6	81	2	54	57 6
2	0	4	19 2	42	1	30	43 2	82	2	57	7 2
3	0	6	28 8	43	1	32	52 8	83	2	59	16 8
4	0	8	38 4	44	1	35	2 4	84	3	1	26 4
5	0	10	48 0	45	1	37	12 0	85	3	3	36·0
6	0	12	57 6	46	1	39	21 6	86	3	5	45 6
7	0	15	7 2	47	1	41	31 2	87	3	7	55 2
8	0	17	16 8	48	1	43	40 8	88	3	10	4 8
9	0	19	26 4	49	1	45	50 4	89	3	12	14 4
10	0	21	36 0	50	1	48	0 0	90	3	14	24 0
11	0	23	45 6	51	1	50	9 6	91	3	16	33 6
12	0	25	55 2	52	1	53	19 2	92	3	18	43·2
13	0	28	4 8	53	1	54	28 8	93	3	20	52 8
14	0	30	14 4	54	1	56	38 4	94	3	23	2 4
15	0	32	24 0	55	1	58	48 0	95	3	25	12 0
16	0	34	33 6	56	2	0	57 6	96	3	27	21 6
17	0	36	43 2	57	2	3	7 2	97	3	29	31 2
18	0	38	52 8	58	2	5	16 8	98	3	31	40 8
19	0	41	2 4	59	2	7	26 4	99	3	33	50 4
20	0	43	12 0	60	2	9	36 0	100	3	36	0 0
21	0	44	21 6	61	2	11	45 6				
22	0	46	31 2	62	2	13	55 2				
23	0	48	40 8	63	2	16	4 8				
24	0	50	50 4	64	2	18	14 4				
25	0	54	0 0	65	2	20	24 0				
26	0	56	9 6	66	2	22	33 6				
27	0	58	19 2	67	2	24	43 2				
28	1	0	28 8	68	2	26	52 8				
29	1	2	38 4	69	2	29	2 4				
30	1	4	48 0	70	2	31	12 0				
31	1	6	57 6	71	2	33	21 6				
32	1	9	7·2	72	2	35	31 2				
33	1	11	16 8	73	2	37	40 8				
34	1	13	26 4	74	2	39	50 4				
35	1	15	36 0	75	2	42	0 0				
36	1	17	45 6	76	2	44	9 6				
37	1	19	55 2	77	2	46	19 2				
38	1	22	4 8	78	2	48	28 8				
39	1	24	14 4	79	2	50	38 4				
40	1	26	24 0	80	2	52	48 0				

DECIMALS OF UNITS (10,000ths of circle)

Unit	′	″	Unit	″
0 1	0	12 96	0 01	1 296
0·2	0	25 92	0 02	2 592
0·3	0	38 88	0·03	3 888
0·4	0	51 84	0 04	5·184
0 5	1	4 80	0 05	6 480
0 6	1	17 76	0 06	7 776
0 7	1	30 72	0 07	9 072
0·8	1	43 68	0 08	10 368
0·9	1	56 64	0 09	11 664

For every successive decimal of unit move the decimal point of seconds one place to left

TABLE XLVI

INDICES OF NAKSHATRAS AND YOGAS

To take for close work the place of Table VIII, cols 6 to 13, of the "*Indian Calendar*"

NAKSHATRA								YOGA		
Serial number	Name	Ending point by the Equal-space system		Ending point by the system of Garga		Ending point by the Brahma-Siddhānta		Serial number	Name	Ending point
		° ′	10,000ths of circle	° ′	10,000ths of circle	° ′ ″	10,000ths of circle			
1	2	3	4	5	6	7	8	9	10	11
1	Aśvinī*	13 20	370 370	13 20	370·370	13 10 35	366·0108	1	Vishkambha	The ending point is the same as in the case of the equal space nakshatra (number by number) as given in cols. 3, 4.
2	Bharanī .	26 40	740·740	20 0	555 5	19 45 52½	549 0051	2	Prīti .	
3	Kṛittikā .	40 0	1111 1	33 20	925 925	32 56 27½	915 0270	3	Āyushmat	
4	Rōhinī .	53 20	1481 481	53 20	1481 481	52 42 20	1464 0432	4	Saubhāgya	
5	Mṛigaśiras	66 40	1851 851	66 40	1851 851	65 52 55	1830 0540	5	Śōbhana .	
6	Ārdrā .	80 0	2222 2	73 20	2037·037	72 28 12½	2013 0594	6	Atiganda .	
7	Punarvasu	93 20	2592 592	93 20	2592 592	92 14 5	2562·0756	7	Sukarman .	
8	Pushya .	106 40	2962 962	106 40	2962 962	105 24 40	2928 0864	8	Dhṛiti .	
9	Āślēshā	120 0	3333 3	113 20	3148 148	111 59 57½	3111·0918	9	Śūla . .	
10	Maghā .	133 20	3703·703	126 40	3518 518	125 10 32½	3477 1026	10	Gaṇḍa .	
11	Pūrva Phalgunī	146 40	4074·074	140 0	3888 8	138 21 7½	3843 1134	11	Vṛiddhi .	
12	Uttara Phalgunī	160 0	4444 4	160 0	4444 4	158 7 0	4392 1296	12	Dhruva .	
13	Hasta	173 20	4814 814	173 20	4814 814	171 17 35	4758 1404	13	Vyāghāta .	
14	Chitrā .	186 40	5185 185	186 40	5185 185	184 28 10	5124·1512	14	Harshaṇa .	
15	Svāti .	200 0	5555 5	193 20	5370·370	191 3 27½	5307·1566	15	Vajra .	
16	Viśākhā . .	213 20	5925 925	213 20	5925·925	210 49 20	5856 1728	16	Siddhi, or Aśṛij	
17	Anurādhā . .	226 40	6296 296	226 40	6296·296	223 59 55	6222 1836	17	Vyatīpāta	
18	Jyēshṭhā .	240 0	6666 6	233 20	6481 481	230 35 12½	6405 1890	18	Variyas .	
19	Mūla .	253 20	7037 037	246 40	6851 851	243 45 47½	6771 1998	19	Parigha .	
20	Pūrva Āshādhā	266 40	7407 407	260 0	7222·2	256 56 22½	7137 2106	20	Śiva .	
21	Uttara Āshādhā	280 0	7777 7	280 0	7777·7	276 42 15	7686 2269	21	Siddha .	
	Abhijit† .	...	..	.	..	280 56 30	7803·9352		.. ...	
22	Śravaṇa . .	293 20	8148 148	293 20	8148 148	294 7 5	8169·9460	22	Sādhya .	
23	Dhanishṭhā or Śravishṭhā	306 40	8518 518	306 40	8518 518	307 17 40	8535·9568	23	Śubha	
24	Śatabhishaj or Śatatārakā	320 0	8888 8	313 20	8703 703	313 52 57½	8718·9622	24	Śukla .	
25	Pūrva Bhadrapadā	333 20	9259·259	326 40	9074·074	327 3 32½	9084 9730	25	Brahman .	
26	Uttara Bhadrapadā	346 40	9629·629	346 40	9629·629	346 49 25	9633·9892	26	Indra .	
27	Revatī . .	360	10,000	360	10,000	360	10,000	27	Vaidhṛiti .	

* Aśvinī begins at 0° by all systems.

† Though, properly speaking, there is no Abhijit in the equal-space system in ordinary use, sometimes it is referred to as a secondary detail. When this is the case, it has the same limits as fixed by the *Brahma-Siddhānta*, viz. 276° 42′ 15″ to 280°, 56′ 30″, or, in 10,000ths of the circle, 7686·2269 to 7803·9352.

TABLE XLVII

HINDU SINES, AND EQUATIONS OF SUN'S CENTRE.

N B. i —The sines, col 3, stand, it is believed, for all authorities except the *Brahma-Siddhānta* (see *Sūrya-Siddhānta*, ii 15-27)

" ii —"Equation + " or " — " means that the amount of the equation, added to or subtracted from the sun's mean long , gives his true or apparent long.

" iii —This Table is assimilated to that of Prof Jacobi (*Epig. Ind.*, I. 459)

" iv —*First Ārya* figures are exact For fuller details see next Table.

Serial number of sine	Sun's mean anomaly. Equation +		Sine of mean anom angle. Minutes	Diff	Sun's equation of the centre according to the First Ārya-Siddhānta. Base equation	Diff per min of anom	Present Sūrya-Siddhānta Base equation	Diff per min of anom	Second Ārya- and Siddhānta-Śirōmaṇi. Base equation	Diff per min of anom.	Sun's mean anomaly Equation —		Serial number of sine
1	2		3	4	5	6	7	8	9	10	11		1
	° ′	° ′	′	′	° ′ ″	″	° ′ ″	″	° ′ ″	″	° ′	° ′	
0	0 0	180 0	0		0 0 0		0 0 0		0 0 0		180 0	360 0	0
				225		2 25		2 33		2 28			
1	3 45	176 15	225		0 8 26 25		0 8 44 18		0 8 32 50		183 45	356 15	1
				224		2 24		2 31		2 27			
2	7 30	172 30	449		0 16 50·25		0 17 24 41		0 17 2 72		187 30	352 30	2
				222		2 22		2 28		2 25			
3	11 15	168 45	671		0 25 9 75		0 25 58 39		0 25 28 89		191 15	348 45	3
				219		2 19		2 25		2 22			
4	15 0	165 0	890		0 33 22 50		0 34 23 87		0 33 47 22		195 0	345 0	4
				215		2 15		2 20		2 18			
5	18 45	161 15	1105		0 41 26 25		0 42 38 60		0 41 56 94		198 45	341 15	5
				210		2 10		2·14		2 12			
6	22 30	157 30	1315		0 49 18·75		0 50 40 39		0 49 55·28		202 30	337 30	6
				205		2 05		2·08		2 08			
7	26 15	153 45	1520		0 57 0·0		0 58 29 33		0 57 42 22		206 15	333 45	7
				199		1 99		2 02		2 01			
8	30 0	150 0	1719		1 4 27·75		1 6 3 25		1 5 15·50		210 0	330 0	8
				191		1 91		1 93		1 93			
9	33 45	146 15	1910		1 11 37 50		1 13 17 72		1 12 30 56		213 45	326 15	9
				183		1 83		1 85		1 85			
10	37 30	142 30	2093		1 18 29 25		1 20 12 88		1 19 27 39		217 30	322 30	10
				174		1 74		1·75		1 76			
11	41 15	138 45	2267		1 25 0 75		1 26 46 62		1 26 3 72		221 15	318 45	11
				164		1 64		1·65		1 66			
12	45 0	135 0	2431		1 31 9 75		1 32 56 84		1 32 17 28		225 0	315 0	12
				154		1 54		1 54		1 56			
13	48 45	131 15	2585		1 36 56 25		1 38 43·69		1 38 8 06		228 45	311 15	13
				143		1 43		1 43		1 45			
14	52 30	127 30	2728		1 42 18·0		1 44 4 96		1 43 33 78		232 30	307 30	14
				131		1 31		1·31		1 33			
15	56 15	123 45	2859		1 47 12 75		1 48 58 92		1 48 32 17		236 15	303 45	15
				119		1 19		1 18		1·20			
16	60 0	120 0	2978		1 51 40·50		1 53 25·36		1 53 3 22		240 0	300 0	16
				106		1·06		1·05		1·07			
17	63 45	116 15	3084		1 55 39 0		1 57 22 31		1 57 4 67		243 45	296 15	17
				93		0 93		0 92		0 94			
18	67 30	112 30	3177		1 59 8 25		-2 0 49·90		2 0 36 50		247 30	292 30	18
				79		0·79		0 78		0 80			
19	71 15	108 45	3256		2 2 6 0		2 3 46 02		2 3 36 44		251 15	288 45	19
				65		0 65		0 64		0 66			
20	75 0	105 0	3321		2 4 32 25		2 6 10 78		2 6 4 50		255 0	285 0	20
				51		0 51		0 50		0 52			
21	78 45	101 15	3372		2 6 27 0		2 8 4 26		2 8 0 67		258 45	281 15	21
				37		0·37		0 37		0 37			
22	82 30	97 30	3409		2 7 50 25		2 9 26 54		2 9 24 94		262 30	277 30	22
				22		0·22		0 22		0 22			
23	86 15	93 45	3431		2 8 39·75		2 10 15·44		2 10 15 06		266 15	273 45	23
				7		0·07		0 07		0 07			
24	90 0	90 0	3438		2 8 55 50		2 10 31·0		2 10 31 0		270 0	270 0	24

TABLE XLVIIA.

(Supplementary to the Sine and Equation Table)

Giving fuller details of the entries in Table XLVII, cols 7, 8, 9, 10, viz. base equations and differences per minute of arc, for use in close calculation, according to—

(i) The *Present Sūrya-Siddhānta*,

(ii) The *Second Ārya-Siddhānta* and *Siddhānta-Śirōmani*

Serial number of sine	*Present Sūrya-Siddhānta*				*2nd Ārya Siddhānta* and *Siddhānta-Śirōmani*			
	Base equation			Diff per minute of anom arc	Base equation			Diff per minute of anom arc
1	7			8	9			10
	°	′	″	″	°	′	″	″
0	0	0	0 0		0	0	0 0	
				2 3297				2 2777
1	0	8	44 18193720		0	8	32 5	
				2 3121				2 2677
2	0	17	24 40894254		0	17	2 72	
				2 2844				2 24740
3	0	25	58 39110270		0	25	28 38	
				2 2466				2 21703
4	0	34	23 86691232		0	33	47 2	
				2 1988				2 1765
5	0	42	38 60246580		0	41	56 94	
				2 1413				2 1215
6	0	50	40 39032702		0	49	55 27	
				2 0842				2 0753
7	0	58	29 33229918		0	57	42 2	
				2 0174				2 0146
8	1	6	3 25		1	5	15 5	
				1 9310				1 9336
9	1	13	17 71604934		1	12	30 5	
				1 8452				1 8526
10	1	20	12 87859542		1	19	27 38	
				1 7500				1 7614$\dot{8}$
11	1	26	46 61953014		1	26	3·72	
				1 6454				1 6602
12	1	32	56 83576962		1	32	17 27	
				1 5416				1 5590
13	1	38	43 68681726		1	38	8 05	
				1 4279				1 4477
14	1	44	4 95633636		1	43	33 7	
				1 3065				1 3262
15	1	48	58 91608494		1	48	32 16	
				1 1842				1 2047
16	1	53	25 35847716		1	53	3 2	
				1 0531				1 0731
17	1	57	22 30831878		1	57	4 6	
				0·9226				0 9411$\dot{8}$
18	2	0	49 89921462		2	0	36 5	
				0 7828				0 7998
19	2	3	46 02029604		2	3	36 4	
				0 6434				0 6580
20	2	6	10 77879576		2	6	4 5	
				0 5044				0 5163
21	2	8	4 26294360		2	8	0 6	
				0·3657				0 3746
22	2	9	26 54196564		2	9	24 9$\dot{4}$	
				0·2173				0 2227
23	2	10	15 44365260		2	10	15 05	
				0 0691				0 0709
24	2	10	31 0		2	10	31 0	

N B—In col. 9 under ″ (seconds) and opposite lines Nos 1, 8, 18, 20, the last figure, " 5 ", is not, like the rest, a recurring decimal

TABLES XLVIII A AND B.

Elements of the Sun's Longitude for the Hindu Solar Year.

First Ārya and Sūrya Siddhāntas.

F

TABLE XLVIII A

Elements of the sun's longitude for the Hindu solar year

according to the **First Ārya-Siddhānta.**

in periods of 24-hours each from the moment of true Mēsha-saṃkrānti,

the astronomical beginning of the solar year.

(Exact for all years.)

[True longitude = mean longitude ± equation of centre]

1st Ārya-Siddhānta.

24-hour period from true Mēsha saṃkrānti.	Sun's mean anomaly (or mean sun's distance from perigee-point) ("c").		Sun's mean longitude		Sun's equation of the centre. +		Sun's true longitude ("s").	
1	2	3	4	5	6	7	8	9
	° ′	10,000ths of circle.	° ′ ″	10,000ths of circle.	° ′ ″	10,000ths of circle.	° ′ ″	10,000ths of circle.
(The sun's equation of the centre is + till his mean anomaly reaches 180°)								
At moment of true Mēsha-saṃkrānti.	*99 53 04461*	*2774 5577*	*357 53 2 68*	*9941 2244*	*2 6 57 32*	*58 7756*	*0 0 0 0*	*0 0*
1	100 52 18078	2801 9355	358 52 10 85	9968 6022	2 6 35 44	58 6068	0 58 46 29	27 2090
2	101 51 31695	2829 3134	359 51 19 02	9995 9801	2 6 8 48	58 3987	1 57 27 50	54 3788
3	102 50 45312	2856 6913	0 50 27 19	23 3579	2 5 38 32	58 1660	2 56 5 51	81 5240
4	103 49 58929	2884 0691	1 49 35 36	50 7358	2 5 8 16	57 9333	3 54 43 52	108 6691
5	104 48 72547	2911 4470	2 48 43 53	78 1136	2 4 38 00	57 7006	4 53 21 53	135 8143
6	105 47 86164	2938 8248	3 47 51 70	105 4915	2 4 1 14	57 4162	5 51 52 84	162 9077
7	106 46 99781	2966 2027	4 46 59 87	132 8694	2 3 22 70	57 1196	6 50 22 57	189 9890
8	107 46 13398	2993 5805	5 46 8 04	160 2472	2 2 44 26	56 8230	7 48 52 30	217 0702
9	108 45 27015	3020·9584	6 45 16 21	187 6251	2 2 5 79	56 5261	8 47 22 00	244 1512
10	109 44 40632	3048 3363	7 44 24 38	215 0029	2 1 19 07	56 1657	9 45 43 45	271 1686
11	110 43 54250	3075 7141	8 43 32 55	242 3808	2 0 32 35	55 8052	10 44 4 90	298 1860
12	111 42 67867	3103 0920	9 42 40 72	269 7586	1 59 45 63	55 4447	11 42 26 35	325 2033
13	112 41 81484	3130 4698	10 41 48 89	297 1365	1 58 57 27	55 0715	12 40 46 15	352 2080
14	113 40·95101	3157 8477	11 40 57 06	324 5144	1 58 2 26	54 6471	13 38 59 33	379 1615
15	114 40·08718	3185 2255	12 40 5·23	351·8922	1 57 7 27	54 2228	14 37 12 50	406 1150

1	2			3	4			5	6			7	8			9
16	115	39	22335	3212 6034	13	39	13 10	379 2701	1	56	12 27	53 7984	15	35	25 67	433 0685
17	116	38	35952	3239 9813	14	38	21 57	406 6470	1	55	14 24	53 3506	16	33	35 81	459 9985
18	117	37	49570	3267 3591	15	37	29 74	434 0258	1	54	11 55	52 8669	17	31	41 30	486 8927
19	118	36	63187	3294 7370	16	36	37 91	461 4036	1	53	8 87	52 3832	18	29	46·78	513 7969
20	119	35	76804	3322 1148	17	35	46 08	488 7815	1	52	6 19	51 8996	19	27	52 27	540 6811
21	120	34	90421	3349 4927	18	34	54 25	516 1594	1	50	58 96	51 3808	20	25	53 22	567 5402
22	121	34	04038	3376 8705	19	34	2 42	543 5372	1	49	48 59	50 8379	21	23	51 01	594 3751
23	122	33	17655	3404 2484	20	33	10 59	570 9151	1	48	38 22	50 2949	22	21	48 81	621 2100
24	123	32	31273	3431 6263	21	32	18 76	598 2929	1	47	27 85	49 7510	23	19	46 61	648 0448
25	124	31	44890	3459 0041	22	31	26 93	625 6708	1	46	11 90	49 1659	24	17	38 84	674 8367
26	125	30	58507	3486 3820	23	30	35 10	653 0486	1	44	54 43	48 5682	25	15	29 54	701 6168
27	126	29	72124	3513 7598	24	29	43 27	680 4265	1	43	36 97	47 9704	26	13	20 24	728 3969
28	127	28	85741	3541 1377	25	28	51 44	707 8044	1	42	19·50	47 3727	27	11	10 94	755 1770
29	128	27	99358	3568 5155	26	27	59 62	735 1822	1	40	55 07	46 7212	28	8	54 68	781 9034
30	129	27	12976	3595 8934	27	27	7 79	762 5601	1	39	30 50	46 0687	29	6	38 29	808 6238
At true Vrishabha samk	*130*	*21*	*79443*	*3621 2011*	*28*	*21*	*47 67*	*787 8678*	*1*	*38*	*12 33*	*45 4655*	*30*	*0*	*0 0*	*833 3*
31	130	26	26593	3623 2713	28	26	15 96	789 9379	1	38	5 94	45 4162	30	4	21 90	835 3541
32	131	25	40210	3650 6491	29	25	24 13	817 3158	1	36	10 23	44 7548	31	2	4 36	862 0706
33	132	24	53827	3678 0270	30	24	32 30	844 6936	1	35	19 16	44 0522	31	59	41 46	888 7458
34	133	23	67444	3705 4048	31	23	40 47	872 0715	1	33	38 09	43 3495	32	57	18 56	915 4210
35	134	22	81061	3732 7827	32	22	48 64	899 4494	1	32	7 02	42 6468	33	54	55 66	942 0961
36	135	21	94678	3760 1605	33	21	56 81	926 8272	1	30	33 76	41 9271	34	52	30 56	968 7544
37	136	21	08296	3787 5384	34	21	4 98	954 2051	1	28	56 77	41 1788	35	50	1 75	995 3839
38	137	20	21913	3814 9163	35	20	13 15	981 5829	1	27	19 79	40 4305	36	47	32 94	1022 0134
39	138	19	35530	3842 2941	36	19	21 32	1008 9608	1	25	42 81	39 6821	37	45	4 13	1048 6429
40	139	18	49147	3869 6720	37	18	29 49	1036 3386	1	24	2 47	38 9080	38	42	31 96	1075 2466
41	140	17	62764	3897 0498	38	17	37 66	1063 7165	1	22	19 58	38 1140	39	39	57 24	1101 8305
42	141	16	76381	3924 4277	39	16	45 83	1091 0944	1	20	36 68	37 3201	40	37	22 51	1128 4144
43	142	15	89999	3951 8055	40	15	54 00	1118 4722	1	18	53 78	36 5261	41	34	47 78	1154 9983
44	143	15	03616	3979 1834	41	15	2 17	1145 8501	1	17	6 83	35 7009	42	32	9 00	1181 5510
45	144	14	17233	4006 5613	42	14	10 34	1173 2279	1	15	18 61	34 8659	43	29	28 95	1208 0938
46	145	13	30850	4033 9391	43	13	18 51	1200 6058	1	13	30 40	34 0308	44	26	48 91	1234 6366
47	146	12	44467	4061 3170	44	12	26 68	1227 9836	1	11	42 18	33 1958	45	24	8 86	1261 1794
48	147	11	58084	4088 6948	45	11	34 85	1255 3615	1	9	49 43	32 3259	46	21	24 28	1287 6874
49	148	10	71702	4116 0727	46	10	43 02	1282 7394	1	7	56 48	31 4543	47	18	39 50	1314 1937
50	149	9	85319	4143 4505	47	9	51 19	1310 1172	1	6	3 53	30 5828	48	15	54 72	1340 7000

TABLE XLVIII A—*Contd.*

1st Āryn Siddhānta

24 hour periods from true Mēsha sankrānti.	Sun's mean anomaly (or mean sun's distance from perigee-point) ("☉").		Sun's mean Longitude		Sun's equation of the centre +		Sun's true Longitude ("☉").	
1	2	3	4	5	6	7	8	9
	° ′	10,000ths of circle.	° ′ ″	10,000ths of circle.	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle
51	150 8 98936	4170 8284	48 8 59 36	1337 4951	1 4 9 86	29 7057	49 13 9 22	1367 2008
52	151 8·12553	4198 2003	49 8 7 53	1364 8729	1 2 12 18	28 7977	50 10 19 71	1393 6706
53	152 7 26170	4225 5841	50 7 15 70	1392 2508	1 0 14 50	27 8897	51 7 30 20	1420 1404
54	153 6 39787	4252 9620	51 6 23 87	1419 6286	0 58 16 82	26 9817	52 4 40 69	1446 6103
55	154 5 53404	4280 3398	52 5 32 04	1447 0065	0 56 17 91	26 0641	53 1 49 95	1473 0706
56	155 4 67022	4307 7177	53 4 40 21	1474 3844	0 54 16 68	25 1287	53 58 56 89	1499 5130
57	156 3 80639	4335 0955	54 3 48 38	1501 7622	0 52 15 45	24 1933	54 56 3 83	1525 9555
58	157 2 94256	4362 4734	55 2 56 55	1529 1401	0 50 14 22	23 2579	55 53 10 77	1552 3979
59	158 2 07873	4389 8513	56 2 4 72	1556 5179	0 48 11 38	22 3101	56 50 16 11	1578 8280
60	159 1 21490	4417 2291	57 1 12 89	1583 8958	0 46 7 20	21 3518	57 47 20 09	1605 2476
61	160 0 35107	4444·6070	58 0 21 06	1611·2736	0 44 3 01	20 3936	58 44 24 08	1631 6673
62	160 59 18725	4471 9848	58 59 29 23	1638 6515	0 41 58 83	19 4354	59 41 28 06	1658 0869
At true Mithuna sam krānti	*161 18 69490*	*4480 8772*	*59 18 41 69*	*1647 5439*	*0 41 18 31*	*19 1227*	*60 0 0 0*	*1666 6*
63	161 58 62342	4499 3627	59 58 37 41	1666 0294	0 39 52 46	18 4603	60 38 29 86	1684 4897
64	162 57 75959	4526 7406	60 57 45 58	1693 4072	0 37 45 32	17 4793	61 35 30 89	1710 8865
65	163 56 89576	4554 1184	61 56 53 75	1720 7851	0 35 38 17	16 4983	62 32 31 92	1737 2833
66	164 56 03193	4581 4963	62 56 1 92	1748 1629	0 33 31 03	15 5172	63 29 32 95	1763 6801
67	165 55 16810	4608 8741	63 55 10 09	1775 5408	0 31 21 68	14 5191	64 26 31 77	1790 0599
68	166 54 30428	4636 2520	64 54 18 26	1802 9186	0 29 12 17	13 5199	65 23 30 43	1816 4385
69	167 53 44045	4663 6298	65 53 26 43	1830 2965	0 27 2 67	12 5206	66 20 29 09	1842 8171
70	168 52 57662	4691 0077	66 52 34 60	1857 6744	0 24 52 93	11 5195	67 17 27 53	1869 1939
71	169 51 71279	4718 3856	67 51 42 77	1885 0522	0 22 41 65	10 5065	68 14 24 41	1895 5588
72	170 50 84896	4745 7634	68 50 50 94	1912 4301	0 20 30 37	9 4936	69 11 21 30	1921 9236

1	2	3	4	5	6	7	8	9
73	171 49 98513	4773 1413	69 19 59 11	1939 8070	0 18 19 08	8 1806	70 8 18 10	1948 2885
74	172 49 12170	4800 5191	70 19 7 28	1967 1858	0 16 7 12	7 1646	71 5 11 70	1974 6504
75	173 48 25718	4827 8970	71 18 15 15	1994 5636	0 13 54 95	6 1425	72 2 10 10	2001 0002
76	174 47 39365	4855 2748	72 17 23 62	2021 9415	0 11 42 19	5 1204	72 59 6 11	2027 3619
77	175 46 52982	4882 6527	73 16 31 70	2049 3194	0 9 30 02	4 3983	73 56 1 81	2053 7177
78	176 45 66599	4910 0306	74 15 39 96	2076 6972	0 7 17 25	3 3739	74 52 57 21	2080 0711
79	177 44 80216	4937 4084	75 14 48 13	2104 0751	0 5 4 20	2 3472	75 49 52 32	2106 4223
80	178 43 93833	4964 7863	76 13 56 30	2131 4529	0 2 51 14	1 3205	76 46 47 44	2132 7734
81	179 43 07451	4992 1641	77 13 4 47	2158 8308	0 0 38 08	0 2938	77 43 42 55	2159 1246
Sun at 78° (apogee)	*180 0 0*	*5000 0*	*78 0 0 0*	*2166 6*	*0 0 0 0*	*0 0*	*78 0 0 0*	*2166 6*

(Sun's equation of centre is minus, —, after his mean anomaly is 180° till it reaches 360° or 0°)

					Sun's equation of the centre —			
82	180 42 21068	5019 7120	78 42 12 64	2186 2086	0 1 34 97	0 7328	78 10 37 67	2185 4758
83	181 41 34685	5046 9198	79 41 20 81	2213 5865	0 3 18 03	1 7595	79 37 32 78	2211 8270
84	182 40 18302	5074 2977	80 40 28 98	2240 9644	0 6 1 09	2 7862	80 34 27 89	2238 1782
85	183 39 61919	5101 6756	81 39 37 15	2268 3422	0 8 14 14	3 8128	81 31 23 01	2264 5294
86	184 38 75536	5129 0534	82 38 45 32	2295 7201	0 10 26 66	4 8354	82 28 18 06	2290 8847
87	185 37 89153	5156 4313	83 37 53 49	2323 0979	0 12 39 13	5 8575	83 25 14 37	2317 2405
88	186 37 02771	5183 8091	84 37 1 66	2350·4758	0 14 51 59	6 8796	84 22 10 07	2343 5962
89	187 36 16388	5211 1870	85 36 9 83	2377 8536	0 17 3 93	7 9007	85 19 5 90	2369 9529
90	188 35 30005	5238 5648	86 35 18 00	2405 2315	0 19 15 22	8 9137	86 16 2 79	2396 3178
91	189 34 43622	5265 9427	87 34 26 17	2432 6094	0 21 26 50	9 9267	87 12 59 67	2422 6827
92	190 33 57239	5293 3206	88 33 34 34	2459 9872	0 23 37 78	10 9397	88 9 56 56	2449 0476
93	191 32 70856	5320 6984	89 32 42 51	2487 3651	0 25 48 53	11 9485	89 6 53 98	2475 4165
At true Karka-samkrānti	*192 27 82°45*	*5346 2132*	*90 27 49 23*	*2512 8798*	*0 27 49 23*	*12 8798*	*90 0 0 0*	*2500 0*
94	192 31 84474	5348 0763	90 31 50 68	2514 7429	0 27 58 04	12 9478	90 3 52 64	2501 7951
95	193 30 98091	5375 4541	91 30 58 85	2542 1208	0 30 7 55	13 9471	91 0 51 31	2528 1737
96	194 30 11708	5402 8320	92 30 7 02	2569 4986	0 32 17 06	14 9464	91 57 49 97	2554 5522
97	195 29 25325	5430 2098	93 29 15 20	2596 8765	0 34 25 39	15 9367	92 54 49 80	2580 9398
98	196 28 38942	5457 5877	94 28 23 37	2624 2544	0 36 32 54	16 9177	93 51 50 83	2607 3366

TABLE XLVIII A—*Contd*

1st Ārya-Siddhānta.

24 hour periods from true Mēsha saṃkrānti.	Sun's mean anomaly or (mean sun's distance from perigee point) ("c").		Sun's mean Longitude "]		Sun's equation of the centre —		Sun's true Longitude ("s").	
1	2	3	4	5	6	7	8	9
	° ′	10,000ths of circle.	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle
99	197 27 52559	5484 9656	95 27 31 54	2651 6322	0 38 39 68	17 8988	94 48 51 86	2633 7335
100	198 26 66177	5512 3434	96 26 39 71	2679 0101	0 40 46 82	18 8798	95 45 52 88	2660 1303
101	199 25 79794	5539 7213	97 25 47 88	2706 3879	0 42 51 93	19 8451	96 42 55 95	2686 5428
102	200 24 93411	5567 0991	98 24 56 05	2733 7658	0 44 56 11	20 8033	97 39 59 93	2712 9625
103	201 24 07028	5594 4770	99 24 4 22	2761 1436	0 47 0 30	21 7616	98 37 3 92	2739 3821
104	202 23 20645	5621 8548	100 23 12 39	2788 5215	0 49 4 48	22 7198	99 34 7 90	2765 8017
105	203 22 34262	5649 2327	101 22 20 56	2815 8994	0 51 6 05	23 6578	100 31 14 51	2792 2416
106	204 21 47879	5676 6106	102 21 28 73	2843 2772	0 53 7 28	24 5932	101 28 21 45	2818 6840
107	205 20 61497	5703 9884	103 20 36 90	2870 6551	0 55 8 51	25 5286	102 25 28 39	2845 1264
108	206 19 75114	5731 3663	104 19 45 07	2898 0329	0 57 9 45	26 4618	103 23 35 61	2871 5711
109	207 18 88731	5758 7141	105 18 53 24	2925 4108	0 59 7 14	27 3699	104 19 46 10	2898 0409
110	208 18 02348	5786 1220	106 18 1 41	2952 7886	1 1 4 82	28 2779	105 16 56 59	2924 5107
111	209 17 15965	5813 4998	107 17 9 58	2980 1665	1 3 2 50	29 1859	106 14 7 08	2950 9806
112	210 16 29582	5840 8777	108 16 17 75	3007 5444	1 4 58 88	30 0839	107 11 18 87	2977 4605
113	211 15 43200	5868 2556	109 15 25 92	3034 9222	1 6 51 83	30 9554	108 8 34 09	3003 9668
114	212 14 56817	5895 6334	110 14 34 09	3062 3001	1 8 44 78	31 8270	109 5 49 31	3030 4731
115	213 13 70434	5923 0113	111 13 42 26	3089 6779	1 10 37 73	32 6985	110 3 4 54	3056 9794
116	214 12 84051	5950 3891	112 12 50 43	3117 0558	1 12 28 45	33 5528	111 0 21 98	3083 5030
117	215 11 97668	5977 7670	113 11 58 60	3144 4336	1 14 16 67	34 3879	111 57 41 93	3110 0458
118	216 11 11285	6005 1448	114 11 6 77	3171 8115	1 16 4 89	35 2229	112 55 1 88	3136 5886
119	217 10 24902	6032 5227	115 10 14 94	3199 1894	1 17 53 11	36 0579	113 52 21 83	3163 1314
120	218 9 38520	6059 9006	116 9 23 11	3226 5672	1 19 37 78	36 8656	114 49 45 33	3189 7016
121	219 8 52137	6087 2784	117 8 31 28	3253 9451	1 21 20 68	37 6595	115 47 10 61	3216 2855
122	220 7 65754	6114 6563	118 7 39 45	3281 3229	1 23 3 57	38 4535	116 44 35 88	3242 8694
123	221 6 79371	6142 0341	119 6 47 62	3308 7008	1 24 46 47	39 2475	117 42 1 15	3269 4533
124	222 5 9298	6169 4120	120 5 55 79	3336 0786	1 26 24 27	40 0021	118 39 31 52	3296 0765
125	223 5 06605	6196 7898	121 5 3 96	3363 4565	1 28 1 26	40 7505	119 37 2 71	3322 7061

1	2			3	4			5	6			7	8			9
At true Simha samkrānti	*223*	*28*	*66604*	*6207 7158*	*121*	*28*	*39 96*	*3371 3824*	*1*	*28*	*39 96*	*11 0491*	*120*	*0*	*0 0*	*3333 3*
126	224	4	20223	6224 1677	122	4	12 13	3390 8344	1	29	38 24	41 1988	120	34	33 89	3349 3356
127	225	3	33840	6251 5456	123	3	20 30	3418 2122	1	31	14 89	42 2145	121	33	5 41	3375 9677
128	226	2	47157	6278 9234	124	2	28 47	3445 5901	1	32	45 96	42 9472	122	29	42 51	3402 6429
129	227	1	61074	6306 3913	125	1	36 64	3472 9679	1	34	17 03	43 6499	123	27	19 61	3429 3180
130	228	0	74691	6333 6791	126	0	44 81	3500 3458	1	35	48 10	44 3526	124	24	56 71	3455 9932
131	228	59	88308	6361 0570	126	59	52 99	3527 7236	1	37	17 53	45 0427	125	22	35 45	3482 6810
132	229	59	01926	6388 4348	127	59	1 16	3555 1015	1	38	42 10	45 6932	126	20	19 06	3509 1063
133	230	58	15543	6415 8127	128	58	9 33	3582 4794	1	40	6 66	46 3477	127	18	2 66	3536 1317
134	231	57	29160	6443 1906	129	57	17 50	3609 8572	1	41	31 23	47 0002	128	15	46 27	3562 8570
135	232	56	42777	6470 5684	130	56	25 67	3637 2351	1	42	52 63	47 6282	129	13	33 05	3589 6008
136	233	55	56394	6497 9463	131	55	33 84	3664 6129	1	44	10 09	48 2251	130	11	23 75	3616 3869
137	234	54	70011	6525 3241	132	54	42 01	3691 9908	1	45	27 56	48 8238	131	9	14 45	3643 1670
138	235	53	83628	6552 7020	133	53	50 18	3719 3687	1	46	45 03	49 4215	132	7	5 15	3669 9472
139	236	52	97246	6580 0798	134	52	58 35	3746 7465	1	47	57 94	49 9841	133	5	0 41	3696 7624
140	237	52	10863	6607 4577	135	52	6 52	3774 1244	1	49	8 31	50 5271	134	2	58 21	3723 5973
141	238	51	24480	6634 8356	136	51	14 69	3801 5022	1	50	18 68	51 0701	135	0	56 01	3750 4322
142	239	50	38097	6662 2134	137	50	22 86	3828 8801	1	51	29 05	51 6131	135	58	53 80	3777 2670
143	240	49	51714	6689 5913	138	49	31 03	3856 2579	1	52	32 99	52 1064	136	56	58 04	3804 1515
144	241	48	65331	6716 9691	139	48	39 20	3883 6358	1	53	35 67	52 5901	137	55	3 53	3831 0457
145	242	47	78949	6744 3470	140	47	47 37	3911 0137	1	54	38 36	53 0737	138	53	9 01	3857 9399
146	243	46	92566	6771 7248	141	46	55 54	3938 3915	1	55	41 04	53 5574	139	51	14 50	3884 8341
147	244	46	06183	6799 1027	142	46	3 71	3965 7694	1	56	35 79	53 9798	140	49	27 92	3911 7895
148	245	45	19800	6826 4806	143	45	11 88	3993 1472	1	57	30 78	54 4042	141	47	41 10	3938 7430
149	246	44	33417	6853 8584	144	44	20 05	4020 5251	1	58	25 78	54 8286	142	45	54 27	3965 6965
150	247	43	47034	6881 2363	145	43	28 22	4047 9029	1	59	18 89	55 2384	143	44	9 33	3992 6646
151	248	42	60652	6908 6141	146	42	36 39	4075 2808	2	0	5 61	55 5988	144	42	30 78	4019 6820
152	249	41	74269	6935 9920	147	41	44 56	4102 6587	2	0	52 33	55 9593	145	40	52 23	4046 6993
153	250	40	87886	6963 3698	148	40	52 73	4130 0365	2	1	39 04	56 3198	146	39	13 69	4073 7167
154	251	40	01503	6990 7477	149	40	0 90	4157 4144	2	2	22 26	56 6532	147	37	38 64	4100 7611
155	252	39	15120	7018 1256	150	39	9 07	4184 7922	2	3	0 70	56 9498	148	36	8 37	4127 8424
156	253	38	28737	7045 5034	151	38	17 24	4212 1701	2	3	39 14	57 2464	149	34	38 11	4154 9237

TABLE XLVIII A—*Contd*

Ist Ārya Siddhānta.

24 hour periods from true Mesha samkrānti.	Sun's mean anomaly (or mean sun's distance from perigee point) ("c").		Sun's mean Longitude		Sun's equation of the centre		Sun's true Longitude ("s") ("S").	
1	2	3	4	5	6	7	8	9
	° ′	10,000ths of circle	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle
At true Vṛiśchika samk.	*313 33 38561*	*8709 9007*	*211 33 23 14*	*5876 5674*	*1 33 23 14*	*43 2341*	*210 0 0 0*	*5833 3*
217	313 45 59384	8715 5527	211 45 35 63	5882 2194	1 33 4 34	43 0890	210 12 31 29	5839 1304
218	314 44 73001	8742 9306	212 44 43 80	5909 5972	1 31 33 27	42 3863	211 13 10 53	5867 2109
219	315 43 86618	8770 3084	213 43 51 97	5936 9751	1 29 57 81	41 6498	212 13 54 16	5895 3253
220	316 43 00235	8797 6863	214 43 0 14	5964 3529	1 28 20 83	40 9014	213 14 39 32	5923 4515
221	317 42 13853	8825 0641	215 42 8 31	5991 7308	1 26 43 84	40 1531	214 15 24 47	5951 5777
222	318 41 27470	8852 4420	216 41 16 48	6019 1087	1 25 6 86	39 4048	215 16 9 62	5979 7039
223	319 40 41087	8879 8198	217 40 24 65	6046 4865	1 23 24 34	38 6137	216 17 0 32	6007 8728
224	320 39 54704	8907 1977	218 39 32 82	6073 8644	1 21 41 14	37 8197	217 17 51 38	6036 0446
225	321 38 68321	8934 5756	219 38 40 99	6101 2422	1 19 58 54	37 0258	218 18 42 45	6064 2164
226	322 37 81938	8961 9534	220 37 49 16	6128 6201	1 18 14 94	36 2264	219 19 34 22	6092 3937
227	323 36 95555	8989 3313	221 36 57 33	6155 9979	1 16 26 72	35 3914	220 20 30 61	6120 6066
228	324 36 09173	9016 7091	222 36 5 50	6183 3758	1 14 38 50	34 5563	221 21 27 00	6148 8195
229	325 35 22790	9044 0870	223 35 13 67	6210 7537	1 12 50 28	33 7213	222 22 23 39	6177 0323
230	326 34 36407	9071 4648	224 34 21 84	6238 1315	1 11 0 51	32 8743	223 23 21 13	6205 2572
231	327 33 50024	9098 8427	225 33 30 01	6265 5094	1 9 7 56	32 0028	224 24 22 45	6233 5066
232	328 32 63641	9126 2206	226 32 38 18	6292 8872	1 7 14 61	31 1313	225 25 23 57	6261 7559
233	329 31 77258	9153 5984	227 31 46 36	6320 2651	1 5 21 66	30 2598	226 26 24 69	6290 0053
234	330 30 90876	9180 9763	228 30 54 52	6347 6429	1 3 28 24	29 3691	227 27 28 28	6318 2738
235	331 30 04493	9208 3541	229 30 2 70	6375 0208	1 1 28 56	28 4611	228 28 34 13	6346 5597
236	332 29 18110	9235 7320	230 29 10 87	6402 3987	0 59 30 88	27 5531	229 29 39 99	6374 8456
237	333 28 31727	9263 1098	231 28 19 04	6429 7765	0 57 33 20	26 6451	230 30 45 84	6403 1315
238	334 27 45344	9290 4877	232 27 27 21	6457 1544	0 55 32 97	25 7174	231 31 54 24	6431 4370
239	335 26 58961	9317 8656	233 26 35 38	6484 5322	0 53 31 74	24 7820	232 33 3 64	6459 7503
240	336 25 72578	9345 2434	234 25 43 55	6511 9101	0 51 30 51	23 8465	233 34 13 01	6488 0635
241	337 24 86196	9372 6213	235 24 51·72	6539 2879	0 49 29 28	22 9111	234 35 22 43	6516 3768

1	2	3	4	5	6	7	8	9
242	338 23 99813	9399 9991	236 23 59 89	6566 6658	0 47 25 35	21 9519	235 36 34 53	6544 7109
243	339 23 13430	9427 3770	237 23 8 06	6594 0437	0 45 21 17	20 9967	236 37 46 89	6573 0470
244	340 22 27047	9454 7548	238 22 16 23	6621 4215	0 43 16 98	20 0384	237 38 59 25	6601 3831
245	341 21 40664	9482 1327	239 21 24 40	6648 7994	0 41 12 18	19 0777	238 40 11 92	6629 7216
246	342 20 54281	9509 5106	240 20 32 57	6676 1772	0 39 5 33	18 0967	239 41 27 24	6658 0805
A true Dhanuh sam-krānti	*342 38 44730*	*9517 7997*	*240 38 26 84*	*6681 4663*	*0 38 26 84*	*17 7997*	*240 0 0 0*	*6666 6*
247	343 19 67899	9536 8884	241 19 40 74	6703 5551	0 36 58 19	17 1157	240 42 12 55	6686 4394
248	344 18 81516	9564 2663	242 18 48 91	6730 9329	0 34 51 05	16 1346	241 43 57 86	6714 7983
249	345 17 95133	9591 6441	243 17 57 08	6758 3108	0 32 43 19	15 1480	242 45 13 89	6743 1628
250	346 17 08750	9619 0220	244 17 5 25	6785 6887	0 30 33 68	14 1488	243 46 31 57	3771 5399
251	347 16 22367	9646 3998	245 16 13 42	6813 0665	0 28 24 17	13 1495	244 47 49 25	6799 9171
252	348 15 35984	9673 7777	246 15 21 59	6840 4444	0 26 14 66	12 1502	245 49 6 93	6828 2942
253	349 14 49601	9701 1556	247 14 29 76	6867 8222	0 24 4 27	11 1440	246 50 25 49	6856 6782
254	350 13 63219	9728 5334	248 13 37 93	6895 2001	0 21 52 99	10 1311	247 51 44 94	6885 0690
255	351 12 76836	9755 9113	249 12 46 10	6922 5779	0 19 41 70	9 1181	248 53 4 40	6913 4599
256	352 11 90453	9783 2891	250 11 54 27	6949 9558	0 17 30 42	8 1051	249 54 23 85	6941 8507
257	353 11 04070	9810 6670	251 11 2 44	6977 3337	0 15 18 32	7 0858	250 55 44 12	6970 2479
258	354 10 17687	9838 0448	252 10 10 61	7004 7115	0 13 5 85	6 0637	251 57 4 76	6998 6478
259	355 9 31304	9865 4227	253 9 18 78	7032 0894	0 10 53 39	5 0416	252 58 25 39	7027 0478
260	356 8 44922	9892 8006	254 8 26 95	7059 4672	0 8 40 92	4 0195	253 59 46 03	7055 4478
261	357 7 58539	9920 1784	255 7 35 12	7086 8451	0 6 27 93	2 9933	255 1 7 19	7083 8518
262	358 6 72156	9947 5563	256 6 43 29	7114 2229	0 4 14 88	1 9666	256 2 28 42	7112 2563
263	359 5 85773	9974 9341	257 5 51 46	7141 6008	0 2 1 82	0 9400	257 3 49 64	7140 6608
Sun at 258° (perigee)	*360 0 0*	*10000 0*	*258 0 0 0*	*7166 6*	*0 0 0 0*	*0 0*	*258 0 0 0*	*7166 6*

Sun's equation of centre is + (plus) after his mean anom = 360 till it reaches 180°

					Sun's equation of the centre +			
264	360 4 99390	2 3120	258 4 59 63	7168 9787	0 0 11 24	0 0867	258 5 10 87	7169 0654
265	1 4 13007	29 6898	259 4 7 80	7196 3565	0 2 24 29	1 1134	259 6 32 10	7197 4699
266	2 3 26625	57 0677	260 3 15 97	7223 7344	0 4 37 35	2 1400	260 7 53 32	7225 8744
267	3 2 40242	84 4456	261 2 24 15	7251 1122	0 6 50 41	3 1667	261 9 14 55	7254 2789
268	4 1 53859	111 8234	262 1 32 32	7278 4901	0 9 3 30	4 1921	262 10 35 61	7282 6822

TABLE XLVIII A—*Contd*

1st Ārya Siddhānta.

24 hour periods from true Mesha saṃkrānti	Sun's mean anomaly (or mean sun's distance from perigee point) ("c")		Sun's mean Longitude		Sun's equation of the centre +		Sun's true Longitude ("s")	
1	2	3	4	5	6	7	8	9
	° ′	10,000ths of circle	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle
269	5 0 67476	139 2013	263 0 40 19	7305 8679	0 11 15 76	5 2142	263 11 56 25	7311 0822
270	5 59 81093	166 5791	263 59 48 66	7333 2458	0 13 28 23	6 2303	264 13 16 88	7339 4821
271	6 58 94710	193 9570	264 58 56 83	7360 6247	0 15 40 69	7 2584	265 14 37 52	7367 8821
272	7 58 08327	221 3348	265 58 5 00	7388 0015	0 17 52 59	8 2762	266 15 57 59	7396 2777
273	8 57 21945	248 7127	266 57 13 17	7415 3794	0 20 3 88	9 2892	267 17 17 04	7424 6684
274	9 56 35 62	276 0906	267 56 21 34	7442 7572	0 22 15 16	10 3022	268 18 36 50	7453 0594
275	10 55 49179	303 4684	268 55 29 51	7470 1351	0 24 26 14	11 3151	269 19 55 95	7481 8502
At true Makara sam krānti	*11 31 13893*	*321 3607*	*269 31 8 31*	*7488 0273*	*0 25 51 66*	*11 9727*	*270 0 0 0*	*7500 0*
276	11 54 62796	330 8463	269 54 37 68	7497 5129	0 26 36 54	12 3189	270 21 14 21	7509 8319
277	12 53 76413	358 2241	270 53 15 85	7524 8908	0 28 46 04	13 3182	271 22 31 89	7538 2090
278	13 52 90030	385 6020	271 52 54 02	7552 2687	0 30 55 55	14 3175	272 23 49 57	7566 5862
279	14 52 03648	412 9798	272 52 2 19	7579 6465	0 33 5 06	15 3168	273 25 7 25	7594 9633
280	15 51 17265	440 3577	273 51 10 36	7607 0244	0 35 12 52	16 3003	274 26 22 88	7623 3247
281	16 50 30882	467 7356	274 50 18 53	7634 4022	0 37 19 66	17 2814	275 27 38 19	7651 6836
282	17 49 44499	495 1134	275 49 26 70	7661 7801	0 39 26 81	18 2624	276 28 53 51	7680 0425
283	18 48 58116	522 4913	276 48 34 87	7689 1579	0 41 33 77	19 2421	277 30 8 64	7708 4000
284	19 47 71733	549 8691	277 47 43 04	7716 5358	0 43 37 06	20 2003	278 31 21 00	7736 7561
285	20 46 85351	577 2470	278 46 51 21	7743 9137	0 45 42 14	21 1585	279 32 33 35	7765 0722
286	21 45 98968	604 6249	279 45 59 38	7771·2915	0 47 46 33	22 1167	280 33 45 71	7793 4082
287	22 45·12585	632 0027	280 45 7 55	7798 6694	0 49 49 76	23 0691	281 34 57 31	7821 7385
288	23 44 26202	659 3806	281 44 15 72	7826 0472	0 51 50 90	24 0045	282 36 6 71	7850 0518
289	24 43 39819	686 7584	282 43 23 89	7853 4251	0 53 52 22	24 9399	283 37 16 11	7878 3650
290	25 42 53436	714 1363	283 42 32 06	7880 8029	0 55 53 15	25 8754	284 38 25 51	7906 6783

1	2			3	4			5	6			7	8			9
291	26	41	67053	741 5141	284	41	10 23	7908 1808		57	53 07	26 7984	285	39	33 31	7934 9792
292	27	40	80671	768 8920	285	40	48 40	7935 5587	0	59	50 76	27 7061	286	40	39 16	7963 2651
293	28	39	94288	796 2699	286	39	56 57	7962 9365	1	1	48 44	28 6145	287	41	45 01	7991 5510
294	29	39	07905	823 6477	287	39	4 74	7990 3144	1	3	46 12	29 5225	288	42	50 86	8019 8369
295	30	38	21522	851 0256	288	38	12 91	8017 6922	1	5	40 74	30 4070	289	43	53 65	8048 0992
296	31	37	35139	878 4034	289	37	21 08	8045 0701	1	7	33 69	31 2785	290	44	54 77	8076 3186
297	32	36	48756	905 7813	290	36	29 25	8072 4479	1	9	26 64	32 1500	291	45	55 90	8104 5980
298	33	35	62374	933 1591	291	35	37 42	8099 8258	1	11	19 59	33 0215	292	46	57 02	8132 8473
299	34	34	75991	960 5370	292	34	45 59	8127 2037	1	13	8 56	33 8623	293	47	54 16	8161 0660
300	35	33	89608	987 9149	293	33	53 76	8154 5815	1	14	56 78	34 6974	294	48	50 54	8189 2789
301	36	33	03225	1015 2927	294	33	1 94	8181 9594	1	16	45 00	35 5324	295	49	46 93	8217 8918
302	37	32	16842	1042 6706	295	32	10 11	8209 3372	1	18	33 02	36 3659	296	50	43 13	8245 7032
303	38	31	30459	1070 0484	296	31	18 28	8236 7151	1	20	15 92	37 1599	297	51	34 20	8273 8760
304	39	30	44077	1097 4263	297	30	26 45	8264 0929	1	21	58 82	37 9538	298	52	25 26	8302 0168
305	40	29	57694	1124 8041	298	29	34 62	8291 4708	1	23	41 71	38 7478	299	53	16 33	8330 2186
At true Kumbha-sam-krānti	*40*	*36*	*11516*	*1127 8312*	*298*	*36*	*6 91*	*8294 4978*	*1*	*23*	*53 09*	*38 8355*	*300*	*0*	*0 0*	*8333 3*
306	41	28	71311	1152 1820	299	28	42 79	8318 8487	1	25	23 24	39 5312	300	54	6 03	8358 3798
307	42	27	84928	1179 5599	300	27	50 96	8346 2265	1	27	0 22	40 2795	301	54	51 18	8386 5060
308	43	26	98545	1206 9377	301	26	59 13	8373 6044	1	28	37 21	41 0278	302	55	36 33	8414 6322
309	44	26	12162	1234 3156	302	26	7 30	8400 9822	1	30	14 19	41 7762	303	56	21 49	8442 7584
310	45	25	25779	1261 6934	303	25	15 47	8428 3601	1	31	48 66	42 5051	304	57	4 12	8470 8651
311	46	24	39397	1289 0713	304	24	23 64	8455 7379	1	33	19 72	43 2077	305	57	43 35	8498 9456
312	47	23	53014	1316 4491	305	23	31 81	8483 1158	1	34	50 79	43 9104	306	58	22 59	8527 0262
313	48	22	66631	1343 8270	306	22	39 98	8510 4937	1	36	21 86	44 6131	307	59	1 83	8555 1067
314	49	21	80248	1371 2049	307	21	48 15	8537 8715	1	37	48 88	45 2845	308	59	37 03	8583 1561
315	50	20	93865	1398 5827	308	20	56 32	8565 2494	1	39	13 44	45 9371	310	0	9 76	8611 1864
316	51	20	07482	1425 9606	309	20	4 49	8592 6272	1	40	38 01	46 5896	311	0	42 50	8639 2168
317	52	19	21100	1453 3384	310	19	12 66	8620 0051	1	42	2 57	47 2421	312	1	15 23	8667 2471
318	53	18	34717	1480 7163	311	18	20 83	8647 3829	1	43	21 33	47 8498	313	1	42 16	8695 2328
319	54	17	48334	1508 0941	312	17	29 00	8674 7608	1	44	38 80	48 4476	314	2	7 80	8723 2084
320	55	16	61951	1535 4720	313	16	37 17	8702 1387	1	45	56 27	49 0453	315	2	33 44	8751 1840
321	56	15	75568	1562 8499	314	15	45 34	8729 5165	1	47	13 65	49 6124	316	2	58 99	8779 1589
322	57	14	89185	1590 2277	315	14	53 51	8756 8944	1	48	24 02	50 1853	317	3	17 53	8807 0797
323	58	14	02802	1617 6056	316	14	1 68	8784 2722	1	49	34 39	50 7283	318	3	36 07	8835 0006
324	59	13	16420	1644 9834	317	13	9 85	8811 6501	1	50	44 77	51 2713	319	3	54 62	8862 9214
325	60	12	30037	1672 3613	318	12	18 02	8839 0279	1	51	53 54	51 8020	320	4	11 56	8890 8299

TABLE XLVIII A—*Concld*

1st Ārya Siddhānta.

24 hour periods from true Mēsha saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perigee point) ("c".)		Sun's mean Longitude		Sun's equation of the centre +		Sun's true Longitude ("s").	
1	2	3	4	5	6	7	8	9
	° ′	10,000ths of circle	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle.	° ′ ″	10,000ths of circle
326	61 11 43654	1699 7391	319 11 26 19	8866 1058	1 52 56 22	52 2857	321 4 22 42	8918 6915
327	62 10 57271	1727 1170	320 10 34 36	8893 7837	1 53 58 91	52 7693	322 4 33 27	8946 5530
328	63 9 70888	1754 4949	321 9 42 53	8921 1615	1 55 1 59	53 2530	323 4 44 12	8974 4145
329	64 8 84505	1781 8727	322 8 50 70	8948 5394	1 56 1 18	53 7128	324 4 51 88	9002 2529
330	65 7 98123	1809 2506	323 7 58 87	8975 9172	1 56 56 17	54 1371	325 4 55 05	9030 0544
331	66 7 11740	1836 6284	324 7 7 04	9003 2951	1 57 51 17	54 5615	326 4 58 21	9057 8560
332	67 6 25357	1864 0063	325 6 15 21	9030 6729	1 58 46 17	54 9858	327 5 1 38	9085 6588
333	68 5 38974	1891 3841	326 5 23 38	9058 0508	1 59 36 21	55 3720	328 4 59 59	9113 4228
334	69 4 52591	1918 7620	327 4 31 55	9085 4287	2 0 22 93	55 7324	329 4 54 48	9141 1611
At true Mīna saṁkrānti	*69 58 90196*	*1943 9361*	*327 58 51 12*	*9110 6028*	*2 1 5 88*	*56 0638*	*330 0 0 0*	*9166 6*
335	70 3 66208	1946 1399	328 3 39 73	9112 8005	2 1 9 64	56 0929	330 4 19 37	9168 8994
336	71 2 79826	1973 5177	329 2 47 90	9140 1844	2 1 56 36	56 4534	331 4 44 26	9196 6378
337	72 1 93443	2000 8956	330 1 56 07	9167 5622	2 2 36 51	56 7632	332 4 32 57	9224 3254
338	73 1 07060	2028 2734	331 1 4 24	9194 9401	2 3 14 95	57 0598	333 4 19 18	9251 9999
339	74 0 20677	2055 6513	332 0 12 41	9222 3179	2 3 53 38	57 3564	334 4 5 79	9279 6743
340	74 59 34294	2083 0291	332 59 20 58	9249 6958	2 4 31 82	57 6530	335 3 52 40	9307 3488
341	75 58 47911	2110 4070	333 58 28 75	9277 0737	2 5 2 07	57 8864	336 3 30 82	9334 9600
342	76 57 61528	2137 7849	334 57 36 92	9304 4515	2 5 32 23	58 1191	337 3 9 15	9362 5706
343	77 56 75146	2165 1627	335 56 45 09	9331 8294	2 6 2 39	58 3518	338 2 47 48	9390 1812
344	78 55 88763	2192 5406	336 55 53 26	9359 2072	2 6 31 03	58 5728	339 2 24 29	9417 7800
345	79 55 02380	2219 9184	337 55 1·43	9386 5851	2 6 52 91	58 7416	340 1 54 34	9445 3287
346	80 54 15997	2247 2863	338 54 9 60	9413 9629	2 7 14 79	58 9104	341 1 24 39	9472 8734
347	81 53 29614	2274 6741	339 53 17 77	9441 3408	2 7 36 67	59 0792	342 0 54 44	9500 4200
348	82 52 43231	2302 0520	340 52 25 94	9468 7187	2 7 55 19	59 2221	343 0 21·12	9527 9408
349	83 51 56849	2329 4299	341 51 34 11	9496 0965	2 8 8 20	59 3225	343 59 12 30	9555 4190

1	2	3	4	5	6	7	8	9
350	84 50 70466	2356 8077	342 50 42 28	9523 4744	2 8 21 21	59 4229	344 59 3 48	9582 8973
351	85 49 84083	2384 1856	343 49 50 45	9550 8522	2 8 34 21	59 5233	345 58 24 66	9610 3755
352	86 48 97700	2411 5634	344 48 58 62	9578 2301	2 8 42 13	59 5843	346 57 40 75	9637 8144
353	87 48 11317	2438 9413	345 48 6 79	9605 6080	2 8 46 27	59 6163	347 56 53 06	9665 2242
354	88 47 24934	2466 3191	346 47 14 96	9632 9858	2 8 50 41	59 6482	348 56 5 37	9692 6340
355	89 46 38551	2493 6970	347 46 23 13	9660 3637	2 8 54 55	59 6801	349 55 17 68	9720 0438
356	90 45 52169	2521 0749	348 45 31 30	9687 7415	2 8 52 31	59 6629	350 54 23 61	9747 4044
357	91 44 65786	2548 4527	349 44 39 47	9715 1194	2 8 48 17	59 6310	351 53 27 65	9774 7504
358	92 43 79403	2575 8306	350 43 47 64	9742 4972	2 8 44 03	59 5990	352 52 31 68	9802 0963
359	93 42 93020	2603 2084	351 42 55 81	9769 8751	2 8 39 89	59 5671	353 51 35 71	9829 4422
360	94 42 06637	2630 5863	352 42 3 98	9797 2530	2 8 27 20	59 4691	354 50 31 18	9856 7221
361	95 41 20254	2657 9641	353 41 12 15	9824 6308	2 8 14 19	59 3687	355 49 26 34	9883 9995
362	96 40 33872	2685 3420	354 40 20 32	9852 0087	2 8 1 18	59 2683	356 48 21 50	9911 2770
363	97 39 47489	2712 7199	355 39 28 49	9879 3865	2 7 46 74	59 1570	357 47 15 24	9938 5435
364	98 38 61106	2740 0977	356 38 36 66	9906 7644	2 7 24 86	58 9881	358 46 1 53	9965 7525
365	99 37 74723	2767 4756	357 37 44 83	9934 1422	2 7 2 98	58 8193	359 44 47 82	9992 9616

TABLE XLVIII-B

ELEMENTS OF THE SUN'S LONGITUDE FOR THE HINDU SOLAR YEAR

according to the **Present Sūrya-Siddhānta,**

in periods of 24-hours each from the moment of true Mēsha-samkrānti,

the astronomical beginning of the solar year

(Exact for K. Y 4500, A D 1399—1400 See Text, para, 254, ii.)

[True longitude = mean longitude ± equation of centre]

Present Sūrya-Siddhānta.

24 hour periods from true Mēsha samkrānti.	Sun's mean anomaly (or mean sun's distance from perigee point) ("c").			Sun's mean longitude			Sun's equation of the centre +			Sun's true longitude ("s").		
1	2		3	4		5	6		7	8		9
	°	′	10,000ths of circle	°	′ ″	10,000ths of circle	°	′ ″	10,000ths of circle	°	′ ″	10,000ths of circle.
	(The sun's equation of the centre is +, plus till his mean anomaly reaches 180°)											
At true Mēsha samkrānti	*100*	*34 17870*	*2791 0612*	*317*	*51 41 17*	*9910 5955*	*2*	*8 18 83*	*59 1045*	*0*	*0 0 00*	*0 0*
1	101	34 31486	2821 4421	358	50 19 34	9967 9733	2	7 54 61	59 2176	0	58 43 95	27 1909
2	102	33 45102	2848 8199	359	49 57 51	9995 3512	2	7 25 04	58 9895	1	57 22 55	54 3106
3	103	32 58717	2876 1978	0	49 5 68	22 7290	2	6 55 17	58 7613	2	56 1 15	81 4904
4	104	31 72333	2903 5756	1	48 13 85	50 1069	2	6 25 90	58 5332	3	54 39 75	108 6401
5	105	30 85949	2930 9535	2	47 22 02	77 1847	2	5 51 03	58 2641	4	53 13 05	135 7188
6	106	29 99565	2958 3313	3	46 30 19	104 8626	2	5 13 18	57 9721	5	51 43 37	162 8347
7	107	29 13181	2985 7092	4	45 38 36	132 2404	2	4 35 33	57 6800	6	50 13 69	189 9205
8	108	28 26797	3013 0870	5	44 46 53	159 6183	2	3 57 49	57 3880	7	40 44 02	217 0063
9	109	27 40413	3040 4649	6	43 54 70	186 9961	2	3 12 95	57 0143	8	47 7 64	244 0405
10	110	26 54029	3067 8427	7	43 2 87	214 3740	2	2 26 82	56 6884	9	45 29 69	271 0624
11	111	25 67645	3095 2206	8	42 11 04	241 7518	2	1 40 69	56-3325	10	43 51 73	298 0843
12	112	24 81261	3122 5984	9	41 19 21	269 1297	2	0 54·57	55 9766	11	42 13 77	325 1063
13	113	23 94877	3149 9763	10	40 27 38	296 5075	2	0 0 27	55 5576	12	40 27 04	352 0651
14	114	23 08493	3177 3541	11	39 35 55	323 8854	1	59 5 86	55 1378	13	38 41 11	379 0232
15	115	22 22109	3204 7320	12	38 43 72	351 2632	1	58 11·46	54 7180	14	36 55 17	105 9813

1	2		3	4			5	6			7	8			9
16	116	21·36725	3232 1098	13	37	51 88	378 6411	1	57	15 63	51 2873	15	35	7 52	432 9284
17	117	20 19310	3259 4877	14	37	0 05	406 0189	1	56	13 54	53 8082	16	33	13 59	459 8271
18	118	19 62956	3286 8655	15	36	8 22	433 3968	1	55	11 45	53 3291	17	31	19 67	486 7259
19	119	18 76572	3314 2434	16	35	16 39	460 7746	1	54	9 35	52 8500	18	29	25 75	513 6246
20	120	17 90188	3341 6212	17	34	24·56	488 1525	1	53	4 23	52 3475	19	27	28 80	540 5000
21	121	17 03804	3368 9991	18	33	32 73	515 5303	1	51	54 45	51 8091	20	25	27 19	567 3394
22	122	16·17420	3396 3769	19	32	40 90	542 9082	1	50	44 67	51 2706	21	23	25 57	594 1788
33	123	15 31036	3423 7548	20	31	49 07	570 2860	1	49	34 89	50 7322	22	21	23 96	621 0182
24	124	14 44652	3451 1326	21	30	57 24	597 6639	1	48	20 34	50 1570	23	19	17 58	647 8209
25	125	13 58268	3478 5105	22	30	5 41	625 0417	1	47	2 87	49 5592	24	17	8 28	674 6010
26	126	12·71884	3505 8884	23	29	13 58	652 4196	1	45	45 40	48 9615	25	14	58 98	701 3811
27	127	11 85500	3533 2662	24	28	21 75	679 7975	1	44	27 94	48 3637	26	12	49 69	728 1612
28	128	10 99116	3560 6441	25	27	29 92	707 1753	1	43	6 34	47 7341	27	10	36 26	754 9094
29	129	10·12732	3588 0219	26	26	38 09	734 5532	1	41	41 77	47 0816	28	8	19 86	781 6347
30	130	9 26347	3615 3998	27	25	46 26	761 9310	1	40	17 21	46 4291	29	6	3 47	808 3601
31	131	8 39963	3642 7776	28	24	54 43	789 3089	1	38	52 64	45 7766	30	3	47 07	835 0854
32	132	7 53579	3670 1555	29	24	2 60	816 6867	1	37	22 78	45 0832	31	1	25 39	861 7699
33	133	6 67195	3697 5333	30	23	10 77	844 0646	1	35	51 71	44 3805	31	59	2 48	888 4451
34	134	5 80811	3724 9112	31	22	18 94	871 4424	1	34	20 64	43 6778	32	56	39 58	915 1202
35	135	4 94427	3752 2890	32	21	27 11	898 8203	1	32	48·68	42 9682	33	54	15 78	941 7885
36	136	4 08043	3779 6669	33	20	35 28	926 1981	1	31	11 10	42 2153	34	51	46 38	968 4134
37	137	3 21659	3807 0447	34	19	43 15	953 5760	1	29	33 53	41 4624	35	49	16 97	995 0384
38	138	2 35275	3834 4226	35	18	51 61	980 9538	1	27	55 95	40 7095	36	46	47 57	1021 6633
39	139	1 48891	3861 8004	36	17	59 78	1008 3317	1	26	17 76	39 9519	37	44	17 55	1048 2836
40	140	0 62507	3889 1783	37	17	7 95	1035 7095	1	24	34 28	39 1534	38	41	42 23	1074 8629
41	140	59 76123	3916 5561	38	16	16 12	1063 0874	1	22	50 79	38 3548	39	39	6 91	1101 4422
42	141	58 89739	3943 9340	39	15	24 29	1090 4652	1	21	7 30	37 5563	40	36	31 59	1128 0215
43	142	58 03355	3971 3118	40	14	32 46	1117 8431	1	19	21 02	36 7362	41	33	53 48	1154 5793
44	143	57 16970	3998 6897	41	13	40 63	1145 3209	1	17	31 61	35 8921	42	31	12 25	1181 1130
45	144	56 30586	4026 0675	42	12	48 80	1172 5988	1	15	42 21	35 0479	43	28	31 01	1207 6467
46	145	55 44202	4053 4454	43	11	56 97	1199 9766	1	13	52 81	34 2038	44	25	49 78	1234 1804
47	146	54 57818	4080 8232	44	11	5 14	1227 3545	1	12	1 33	33 3436	45	23	6 47	1260 6981
48	147	53 71434	4108 2011	45	10	13 31	1254 7323	1	10	7 20	32 4629	46	20	20 51	1287 1953
49	148	52 85050	4135 5789	46	9	21 48	1280 1102	1	8	13 06	31 5823	47	17	34 44	1313 6925
50	149	51 98666	4162 9568	47	8	29 65	1309 4880	1	6	18 93	30 7016	48	14	48 58	1340 1897

TABLE XLVIII B—*Contd.*

Present Sūrya-Siddhānta.

24 hour periods from true Mēsha saṃkrānti	Sun's mean anomaly (or mean sun's distance from perigee-point) ("c")		Sun's mean Longitude		Sun's equation of the centre +		Sun's true Longitude ("s").	
1	2	3	4	5	6	7	8	
	° ′	10,000ths of circle	° ′ ″	10,000ths of circle	° ′ ″	10 000ths of circle	° ′ ″	10,000ths of circle
51	150 51 12282	4190 3346	48 7 37 82	1336 8559	1 4 19 98	29 7838	49 11 57 80	1366 6497
52	151 50 25898	4217 7125	49 6 45 99	1364 2337	1 2 20 53	28 8621	50 9 6 52	1393 1058
53	152 49 39514	4245 0903	50 5 54 16	1391 6116	1 0 21 07	27 9404	51 6 15 23	1419 5620
54	153 48 53130	4272·4682	51 5 2 33	1418 9995	0 58 21 99	27 0215	52 3 24 32	1446 0209
55	154 47 66746	4299 8460	52 4 10 50	1446 3773	0 56 18 98	26 0724	53 0 29 48	1472 4497
56	155 46 80362	4327 2239	53 3 18 67	1473 7551	0 54 15 98	25 1233	53 57 34 65	1498 8785
57	156 45 93978	4354 6017	54 2 26 84	1501 1330	0 52 12 98	24 1742	54 54 39 81	1525 3072
58	157 45 07593	4381 9796	55 1 35 01	1528 5108	0 50 8 13	23 2109	55 51 43 13	1551 7217
59	158 44 21209	4409 3575	56 0 43 18	1555 8887	0 48 1 58	22 2344	56 48 44 75	1578 1231
60	159 43 34825	4436 7353	56 59 51 35	1583 2666	0 45 55 03	21 2579	57 45 46 37	1604 5245
61	160 42 48441	4464 1132	57 58 59 51	1610 6444	0 43 48 47	20 2814	58 42 47 90	1630 9258
62	161 41 62057	4491 4910	58 58 7 68	1638 0223	0 41 40 04	19 2904	59 39 47 72	1657 3127
63	162 40 75673	4518 8689	59 57 15 85	1665 4001	0 39 29 94	18 2866	60 36 45 79	1683 6867
64	163 39 89289	4546 2467	60 56 24 02	1692 7780	0 37 19 84	17 2827	61 33 43 86	1710 0607
65	164 39 02905	4573 6246	61 55 32 19	1720 1558	0 35 9 74	16 2788	62 30 41 93	1736 4347
66	165 38 16521	4601 0024	62 54 40 36	1747 5337	0 32 57 99	15 2623	63 27 38 36	1762 7960
67	166 37 30137	4628 3803	63 53 48 53	1774 9115	0 30 44 94	14 2356	64 24 33 47	1789 1472
68	167 36 43753	4655 7581	64 52 56 70	1802 2894	0 28 31 88	13 2090	65 21 28 58	1815 4983
69	168 35 57369	4683 1360	65 52 4 87	1829 6672	0 26 18 83	12 1823	66 18 23 70	1841 8495
70	169 34 70985	4710 5138	66 51 13 04	1857 0451	0 24 5 05	11·1501	67 15 18 09	1868 1952
71	170 33 84601	4737·8917	67 50 21 21	1884 4229	0 21 50·22	10 1097	68 12 11·43	1894 5327
72	171 32 98216	4765 2695	68 49 29 38	1911 8008	0 19 35 39	9 0694	69 9 4 77	1920·8702
73	172 32 11832	4792 6474	69 48 37 55	1939 1786	1 17 19 52	8 0210	70 5 57 07	1947 1996
74	173 31 25448	4820 0252	70 47 15 72	1966 5565	0 15 2 91	6 9660	71 2 48 63	1973 5234
75	174 30 39064	4847·4031	71 46 53 89	1993 9343	0 12 46 31	5 9120	71 59 40 20	1999 8472

1	2	3	4	5	6	7	8	9
76	175 29 52680	4874 7809	72 46 2 06	2021 3122	0 10 29 70	4 8588	72 56 31 76	2026 1710
77	176 28 66296	4902 1588	73 45 10 23	2048 6900	0 8 12 35	3 7990	73 53 22 57	2052 4890
78	177 27 79912	4929 5366	74 44 18 40	2076 0679	0 5 54 56	2 7358	74 50 12 96	2078 8037
79	178 26 93528	4956 9145	75 43 26 57	2103 4457	0 3 36 77	1 6720	75 47 3 34	2105 1184
80	179 26 07144	4984 2923	76 42 34 74	2130 8236	0 1 18 99	0 6095	76 43 53 72	2131 4330
Sun in apogee	*180 0 0*	*5000 0*	*77 16 30 45*	*2156 5313*	*0 0 0 0*	*0 0*	*77 16 30 45*	*2146 5313*

(The sun's equation of the centre is —, minus, after his mean anom = 180° till it reaches 360° or 0°)

					Sun's equation of the centre —			
81	180 25 20760	5011·6702	77 41 42 91	2158 2014	0 0 58 73	0 4532	77 40 44 17	2157 7482
82	181 24 34376	5039 0480	78 40 51 08	2185 5793	0 3 16 52	1 5164	78 37 34 55	2184 0629
83	182 23 47992	5066 4259	79 39 59 24	2212 9571	0 5 34 31	2 5795	79 34 24 94	2210 3776
84	183 22 61608	5093 8037	80 39 7 41	2240 3350	0 7 52 10	3 6427	80 31 14 32	2236 6923
85	184 21 75224	5121 1816	81 38 15 58	2267 7128	0 10 9 08	4 6997	81 28 6 50	2263 0132
86	185 20 88839	5148 5594	82 37 23 75	2295 0907	0 12 25 68	5 7537	82 24 58 07	2289 3370
87	186 20 02455	5175 9373	83 36 31 92	2322 4685	0 14 42 29	6 8078	83 21 49 63	2315 6608
88	187 19 16071	5203 3151	84 35 40 09	2349 8464	0 16 58 89	7 8618	84 18 41 20	2341 9846
89	188 18 29687	5230 6930	85 34 48 26	2377 2242	0 19 14 53	8 9084	85 15 33 74	2368 3159
90	189 17·43303	5258 0708	86 33 56 43	2404 6021	0 21 29 36	9 9487	86 12 27 08	2394 6534
91	190 16 56919	5285 4487	87 33 4 60	2431 9799	0 23 44 19	10 9891	87 9 20 41	2420 9909
92	191 15 70535	5312 8266	88 32 12 77	2459 3578	0 25 59 98	12 0369	88 6 12 79	2447 3209
93	192 14 84151	5340 2044	89 31 20 94	2486 7357	0 28 13 03	13 0635	89 3 7 91	2473 6721
94	193 13 97767	5367 5823	90 30 29 11	2514 1135	0 30 26 09	14 0902	90 0 3 02	2500 0233
95	194 13 11383	5394 9601	91 29 37 28	2541 4914	0 32 39 15	15 1169	90 56 58 13	2526 3745
96	195 12 24999	5422 3380	92 28 45 45	2568 8692	0 34 50 82	16 1328	91 53 54 63	2552·7364
97	196 11 38615	5449 7158	93 27 53 62	2596 2471	0 37 0 92	17 1367	92 50 52 70	2579 1104
98	197 10 52231	5477 0937	94 27 1 79	2623 6249	0 39 11 02	18 1406	93 47 50 77	2605 4844
99	198 9 65846	5504 4715	95 26 9 96	2651 0028	0 41 21 12	19 1444	94 44 48 84	2631 8584
100	199 89 79462	5531 8494	96 25 18·13	2678 3806	0 43 29 52	20 1352	95 41 48 60	2658 2454
101	200 7 93078	5559 2272	97 24 26 30	2705 7585	0 45 36 07	21 1117	96 38 50 22	2684 6468
102	201 7 06694	5586 6051	98 23 34 47	2733 1363	0 47 42 63	22 0882	97 35 51 84	2711 0482
103	202 6 20310	5613 9829	99 22 42 64	2760 5142	0 49 49 18	23 0646	98 32 53 46	2737 4495
104	203 5 33926	5641 3608	100 21 50 81	2787 8920	0 51 53 90	24 0270	99 29 56 91	2763 8650
105	204 4 47542	5668 7386	101 20 58 98	2815 2699	0 53 56 90	24 9761	100 27 2 08	2790 2938

TABLE XLVIII B—*Contd.*

Present Sūrya-Siddhānta

24 hour periods from true Mēsha saṃkrānti	Sun's mean anomaly (or mean sun's distance from perigee-point) ("o")		Sun's mean Longitude.		Sun's equation of the centre —		Sun's true Longitude ("s").	
1	2	3	4	5	6	7	8	9
	° ′	10,000ths of circle	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle
106	205 3 61158	5696 1165	102 20 7 14	2842 6477	0 55 59 90	25 9252	101 24 7 24	2816 7225
107	206 2 74774	5723 4943	103 19 15 31	2870 0256	0 58 2 91	26 8743	102 21 12 41	2843 1513
108	207 1 88390	5750 8722	104 18 23 48	2897 4034	1 0 4 04	27 8089	103 18 19 45	2869 5945
109	208 1 02006	5778 2500	105 17 31 65	2924 7813	1 2 3 49	28 7307	104 15 28 16	2896 0506
110	209 0 15622	5805 6279	106 16 39 82	2952 1591	1 4 2 95	29 6524	105 12 36 88	2922 5068
111	209 59 29238	5833 0057	107 15 47 99	2979 5370	1 6 2 40	30 5741	106 9 45 59	2948 9629
112	210 58 42854	5860 3836	108 14 56 16	3006 9148	1 7 56 02	31 4507	107 7 0 15	2975 4641
113	211 57 56469	5887 7614	109 14 4 33	3034 2927	1 9 50 15	32 3314	108 4 14 18	3001 9613
114	212 56 70085	5915 1393	110 13 12 50	3061 6705	1 11 44 28	33 2121	109 1 28 22	3028 4585
115	213 55 83701	5942 5171	111 12 20 67	3089 0484	1 13 37 76	34 0877	109 58 42 91	3054 9607
116	214 54 97317	5969 8950	112 11 28 84	3116 4262	1 15 27 17	34 9318	110 56 1·67	3081 4944
117	215 54 10933	5997 2728	113 10 37 01	3143 8041	1 17 16 57	35 7760	111 53 20 44	3108 0281
118	216 53 24549	6024 6507	114 9 45 18	3171 1819	1 19 5 97	36 6201	112 50 39 21	3134 5618
119	217 52 38165	6052 0285	115 8 53 35	3198 5598	1 20 52 05	37 4386	113 48 1 30	3161 1212
120	218 51 51781	6079 4064	116 8 1 52	3225 9376	1 22 35 53	38 2372	114 45 25 98	3187 7005
121	219 50 65397	6106 7842	117 7 9 69	3253 3155	1 24 19 02	39 0357	115 42 50 67	3214 2798
122	220 49 79013	6134 1621	118 6 17 86	3280 6933	1 26 2 51	39 8342	116 40 15 35	3240 8592
123	221 48 92629	6161 5399	119 5 26 03	3308 0712	1 27 42 60	40 6065	117 37 43 43	3267 4647
124	222 48 06245	6188 9178	120 4 34 20	3335 4490	1 29 20 17	41 3594	118 35 14 02	3294 0897
125	223 47 19861	6216 2957	121 3 42 37	3362 8269	1 30 57 75	42 1122	119 42 44 62	3320 7147
126	224 46 33477	6243 6735	122 2 50 54	3390 2048	1 32 35 32	42 8651	120 30 15 21	3347 3396
127	225 45 47092	6271 0514	123 1 58 71	3417 5826	1 34 6 86	43 5715	121 27 52 10	3374 0111
128	226 44 60708	6298 4292	124 1 6 88	3444 9605	1 35 37 93	44 2742	122 25 28 94	3400 6863
129	227 43 74324	6325 8071	125 0 15 04	3472 3383	1 37 9 00	44 9769	123 23 6 04	3427 3615
130	228 42 87940	6353 1849	125 59 23 21	3499 7162	1 38 10 07	45 6796	124 20 43 14	3454 0360

1	2		3	4			5	6			7	8			9
131	229	42 01556	6380 5628	126	58	31 38	3527 0940	1	10	5 22	46 3366	125	18	26 16	3480 7574
132	230	41 15172	6407 9406	127	57	39 55	3554 4719	1	11	29 78	46 9891	126	16	9 77	3507 4828
133	231	40 28788	6435 3185	128	56	47 72	3581 8497	1	12	54 35	47 6416	127	13	53·38	3534 2081
134	232	39 42404	6462 6963	129	55	55 89	3609 2276	1	14	17 30	48 2816	128	11	38 59	3560 9459
135	233	38 56020	6490 0742	130	55	4 06	3636 6054	1	15	34 77	48 8704	129	9	26 29	3587·7266
136	234	37 69636	6517 4520	131	54	12 23	3663 9833	1	46	52 24	49 4771	130	7	19 99	3614 5061
137	235	36 83252	6544 8299	132	53	20 40	3691 3611	1	48	9 71	50 0719	131	5	10 69	3641 2862
138	236	35 96868	6572 2077	133	52	28 57	3718 7390	1	49	23 66	50 6455	132	3	1 91	3668 0935
139	237	25 10484	6599 5856	134	51	36 74	3746 1168	1	50	33 14	51 1839	133	1	3 30	3694 9329
140	238	34 24100	6626 9634	135	50	44 91	3773 4947	1	51	43 22	51 7224	133	59	1 69	3721 7723
141	239	33 37715	6654 3413	136	49	53 08	3800 8725	1	52	53 00	52 2608	134	57	0 08	3748 6117
142	240	32 51331	6681 7191	137	49	1 25	3828 2504	1	53	59 50	52 7739	135	55	1 75	3775 4705
143	241	31 64947	6709 0970	138	48	9 42	3855 6282	1	55	1 59	53 2530	136	53	7 83	3802 3752
144	242	30 78563	6736 4748	139	47	17 59	3883 0061	1	56	3 68	53 7321	137	51	13 90	3829 2710
145	243	29 92179	6763 8527	140	46	25 76	3910 3839	1	57	5 78	54 2112	138	49	19 98	3856 1727
146	244	29 05795	6791 2305	141	45	33 93	3937·7618	1	58	2 84	54 6516	139	47	31 09	3883 1102
147	245	28 19411	6818 6084	142	44	42 10	3965 1396	1	58	57 25	55 0714	140	45	44 85	3910 0683
148	246	27 33027	6845 9862	143	43	50 27	3992 5175	1	59	51 65	55 4912	141	43	58 61	3937 0263
149	247	26 46643	6873 3641	144	42	58 44	4019 8953	2	0	46 06	55 9110	142	42	12 38	3963 9844
150	248	25 60259	6900 7419	145	42	6 61	4047 2732	2	1	33 27	56 2752	143	40	33 34	3990 9980
151	249	24 73875	6928 1198	146	41	14 77	4074 6510	2	2	19 40	56 6311	144	38	55 38	4018 0199
152	250	23 87491	6955 4976	147	40	22 94	4102 0289	2	3	5 52	56 9870	145	37	17 42	4045 0418
153	251	23 01107	6982 8755	148	39	31 11	4129 4067	2	3	51 15	57 3391	146	35	39 97	4072 0676
154	252	22 14723	7010 2533	149	38	39 28	4156 7846	2	4	28 99	57 6711	147	34	10 29	4099 1535
155	253	21 28338	7037 6312	150	37	47 45	4184 1624	2	5	6 84	57 9232	148	32	40 61	4126 2393
156	254	20 41954	7065 0090	151	36	55 62	4211 5403	2	5	44 69	58 2152	149	31	10 93	4153 3251
157	255	19 55570	7092 3869	152	36	3 79	4238 9181	2	6	20 56	58 4919	150	29	43 24	4180·4262
158	256	18 69186	7119 7648	153	35	11 96	4266 2960	2	6	50 12	58 7201	151	28	21 84	4207 5759
159	257	17 82802	7147 1426	154	34	20 13	4293 6739	2	7	19 69	58 9482	152	27	0 44	4234 7256
160	258	16 96418	7174 5205	155	33	28 30	4321 0517	2	7	49 26	59 1764	153	25	39 04	4261 8753
161	259	16 10034	7201 8983	156	32	36 47	4348 4296	2	8	15 77	59 3809	154	24	20 70	4289 0486
162	260	15 23650	7229 2762	157	31	44 64	4375 8074	2	8	37 65	59 5498	155	23	6 99	4316 2576
163	261	14 37266	7256 6540	158	30	52 81	4403 1853	2	8	59 53	59 7186	156	21	53 28	4343 4767
164	262	13 50882	7284 0319	159	30	0 98	4430 5631	2	9	21 41	59 8874	157	20	39 57	4370 6757
165	263	12 64498	7311 4097	160	29	9 15	4457 9410	2	9	35 92	59 9994	158	19	33 22	4397 9415

TABLE XLVIII B—*Contd*

Present Sūrya-Siddhanta.

24 hour period from true Mēsha samkrānti.	Sun mean anomaly or (mean sun's distance from perigee point) ("c")		Sun's mean Longitude		Sun's equation of the centre.		Sun's true Longitude ("s").	
1	2	3	4	5	6	7	8	9
	° ′	10,000ths of circle.	° ′ ″	10,000ths of circle.	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle
166	264 11 78114	7338 7876	161 28 17·32	4485 3188	2 9 48 93	60 0998	159 18 28 38	4425 2190
167	265 10 91730	7366 1654	162 27 25 49	4512 6967	2 10 1 94	60 2002	160 17 23 54	4452 4965
168	266 10 05345	7393 5433	163 26 33 66	4540 0745	2 10 14 95	60 3006	161 16 18 70	4479 7739
169	267 9 18961	7420 9211	164 25 41 83	4567 4524	2 10 19 24	60 3336	162 15 22 59	4507 1187
170	268 8 32577	7448 2990	165 24 50 00	4594 8302	2 10 23 38	60 3656	163 14 26 62	4534 4647
171	269 7 46193	7475 6768	166 23 58 17	4622 2081	2 10 27 52	60 3975	164 13 30 65	4561 8106
172	270 6 59809	7503 0547	167 23 6 34	4649 5859	2 10 30 54	60 4208	165 12 35 80	4589 1651
173	271 5 73425	7530 4325	168 22 14 51	4676 9638	2 10 26 40	60 3889	166 11 48 11	4616 5749
174	272 4 87041	7557 8104	169 21 22 67	4704 3416	2 10 22 26	60 3569	167 11 0 42	4643 9847
175	273 4 00657	7585 1882	170 20 30 84	4731 7195	2 10 18 12	60 3250	168 10 12 73	4671 3945
176	274 3·14273	7612 5661	171 19 39 01	4759 0973	2 10 11 45	60 2736	169 9 27 56	4698 8238
177	275 2 27889	7639 9439	172 18 47 18	4786 4752	2 9 58 44	60 1732	170 8 48 74	4726 3020
178	276 1 41505	7667 3218	173 17 55 35	4813 8530	2 9 45 43	60 0728	171 8 9 92	4753 7803
179	277 0 55121	7694 6996	174 17 3 52	4841 2309	2 9 32 42	59 9724	172 7 31 10	4781 2585
180	277 59 68737	7722 0775	175 16 11 69	4868 6087	2 9 15 56	59 8423	173 6 56 13	4808 7665
181	278 58 82353	7749 4553	176 15 19 86	4895 9866	2 8 53 68	59 6734	174 6 26 18	4836 3132
182	279 57 95968	7776 8332	177 14 28 03	4923 3644	2 8 31 80	59 5046	175 5 56 23	4863 8598
183	280 57 09584	7804 2110	178 13 36 20	4950 7423	2 8 9 92	59 3358	176 5 26 28	4891 4065
184	281 56 23200	7831 5889	179 12 44 37	4978 1201	2 7 43 65	59 1331	177 5 0 72	4918 9871
185	282 55 36816	7858 9667	180 11 52 54	5005 4980	2 7 14 08	58 9049	178 4 38 46	4946 5931
186	283 54 50432	7886 3446	181 11 0 71	5032 8758	2 6 44 51	58 6768	179 4 16 20	4974 1991
187	284 53 64048	7913 7224	182 10 8 88	5060 2537	2 6 14 94	58 4486	180 3 53 94	5001 8051
188	285 52 77664	7941 1003	183 9 17 05	5087 6315	2 5 37 00	58 1559	181 3 40 05	5029 4757
189	286 51 91280	7968 4781	184 8 25 22	5115 0094	2 4 59 15	57 8638	182 3 26 06	5057 1456
190	287 51 04896	7995 8560	185 7 33 39	5142 3872	2 4 21 31	57 5718	183 3 12 08	5084 8154

1	2	3	4	5	6	7	8	9
191	288 50 18512	8023 2339	186 6 41 56	5169 7651	2 3 41 98	57 2683	184 3 59 58	5112 1968
192	289 49 32123	8050 6117	187 5 49 73	5197 1430	2 2 55 85	56 9124	185 3 51 88	5140 2305
193	290 48 45744	8077 9896	188 4 57 90	5224 5208	2 2 9 72	56 5565	186 3 48 17	5167 9643
194	291 47 59360	8105 3674	189 4 6 07	5251 8987	2 1 23 60	56 2006	187 3 42 47	5195 6981
195	292 46 72976	8132 7453	190 3 14 24	5279 2765	2 0 34 51	55 8218	188 3 39·73	5223 4547
196	293 45 86591	8160 1231	191 2 22 10	5306 6544	1 59 40 10	55 4020	189 3 42 30	5251 2523
197	294 45 00207	8187 5010	192 1 30 57	5334 0322	1 58 45·70	54 9822	190 3 44 88	5279 0500
198	295 44 13823	8214 8788	193 0 38 74	5361 4101	1 57 51·29	54 5624	191 3 47 45	5306 8476
199	296 43 27439	8242 2567	193 59 46 91	5388 7879	1 56 52 62	54 1007	192 3 54 29	5334 6782
200	297 42 41055	8269 6345	194 58 55 08	5416 1658	1 55 50 53	53 6306	193 4 1 56	5362 5351
201	298 41 54671	8297 0124	195 58 3 25	5443 5436	1 54 48 43	53 1515	194 4 14 82	5390 3921
202	299 40 68287	8324 3902	196 57 11 42	5470·9215	1 53 46 34	52 6724	195 4 25 08	5418 2491
203	300 39 81903	8351 7681	197 56 19 59	5498 2993	1 52 38 37	52 1470	196 4 41 22	5446 1514
204	301 38 95522	8379 1459	198 55 27 76	5525 6772	1 51 28 59	51 6095	197 4 59 17	5474 0677
205	302 38 09135	8406 5238	199 54 35 93	5553 0550	1 50 18 81	51 0711	198 4 17 12	5501 9840
206	303 37 22751	8433 9016	200 53 44 10	5580 4329	1 49 9 03	50 5326	199 4 35 07	5529 9002
207	304 36 36367	8461 2795	201 52 52 27	5607 8107	1 47 51 63	49 9354	200 5 0 64	5557 8753
208	305 35 49983	8488 6573	202 52 0 44	5635 1886	1 46 34·16	49 3377	201 5 26 28	5585 8509
209	306 34 63599	8516 0352	203 51 8 61	5662 5664	1 45 16 69	48 7399	202 5 51 92	5613 8265
210	307 33 77214	8543 4130	204 50 16 78	5689 9443	1 43 59 56	48 1448	203 6 17 22	5641 7995
211	308 32 90830	8570 7909	205 49 24 95	5717 3221	1 42 35 00	47 4923	204 6 49 95	5669 8299
212	309 32 04446	8598 1687	206 48 32 12	5744 7000	1 41 10 43	46 8398	205 7 22 69	5697 8602
213	310 31 18062	8625 5466	207 47 41 29	5772 0778	1 39 45 87	46 1873	206 7 55 42	5725 8906
214	311 30 31678	8652 9244	208 46 49 46	5799 1557	1 38 20·10	45 5255	207 8 29 36	5753 9302
215	312 29 45294	8680 3023	209 45 57 63	5826 8335	1 36 49 03	44 8228	208 9 8 60	5782 0108
216	313 28 58910	8707 6801	210 45 5 80	5854 2114	1 35 17 96	44 1201	209 9 47 84	5810 0913
217	314 27 72526	8735 0580	211 44 13 97	5881 5892	1 33 46 89	43 4174	210 10 27 08	5838 1719
218	315 26 86142	8762 4358	212 43 22 14	5908 9671	1 32 12 51	42 6892	211 11 9 62	5866 2779
219	316 25 99758	8789 8137	213 42 30 30	5936 3449	1 30 34 94	41 9363	212 11 55 36	5894 4087
220	317 25 13374	8817 1915	214 41 38 47	5963 7228	1 28 57 37	41 1834	213 12 41 11	5922 5394
221	318 24 26990	8844 5694	215 40 46 64	5991 1006	1 27 19 79	40 4305	214 13 26 85	5950 6702
222	319 23 40606	8871 9472	216 39 54 81	6018 4785	1 25 39 41	39 6559	215 14 15 40	5978 8226
223	320 22 54222	8899 3251	217 39 2 98	6045 8563	1 23 55 92	38 8574	216 15 7 06	6006 9989
224	321 21 67837	8926 7030	218 38 11 15	6073 2342	1 22 12 43	38 0589	217 15 58 72	6035 1753
225	322 20·81453	8954 0808	219 37 19 32	6100 6121	1 20 28 94	37 2604	218 16 50 38	6063 3517

TABLE XLVIII B—*Contd.*

Present Sūrya-Siddhānta.

24 hour periods from true Mēsha saṅkrānti.	Sun's mean anomaly (or mean sun's distance from perigee point) ("c").		Sun's mean Longitude.		Sun's equation of the centre —		Sun's true Longitude ("s").	
1	2	3	4	5	6	7	8	9
	° ′	10,000ths of circle	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle
226	323 19 95069	9081·4587	220 36 27 49	6127 9899	1 18 40 47	36 4234	219 17 47 02	6091·5665
227	324 19 08685	9008 8365	221 35 35 66	6155 3678	1 16 51·07	35 5792	220 18 14 59	6119 7885
228	325 18 22301	9036 2144	222 34 43 83	6182 7156	1 15 1 67	34 7351	221 19 42 16	6148 0105
229	326 17 35917	9063 5922	223 33 52 00	6210 1235	1 13 13 16	33 8979	222 20 38 84	6176 2256
230	327 16·49533	9090 9701	224 33 0·17	6237 5013	1 11 19 03	33 0172	223 21 41 14	6204 4641
231	328 15 63148	9118·3470	225 32 8·34	6264 8792	1 9 24 90	32 1366	224 22 43·44	6232 7426
232	329 14·76765	9145 7258	226 31 16 51	6292 2570	1 7 30 76	31 2559	225 23 45 74	6261 0011
233	330 13 90381	9173 1036	227 30 24 68	6319 6349	1 5 35 16	30 3639	226 24 49 51	6289 2709
234	331 13 03997	9200 4815	228 29 32 85	6347 0127	1 3 35 71	29 4122	227 25 57 14	6317 5705
235	332 12 17613	9227 8593	229 28 41 02	6374 3906	1 1 36 25	28 5205	228 27 4 76	6345 8701
236	333 11 31229	9255 2372	230 27 49 19	6401 7684	0 59 36 80	27 5988	229 28 12 39	6374 1697
237	334 10 44844	9282 6150	231 26 57 36	6429 1463	0 57 36 10	26 6697	230 29 20·96	6402 4765
238	335 9 58460	9309 9929	232 26 5 53	6456 5241	0 55 33 10	25 7207	231 30 32 13	6430 8035
239	336 8 72076	9337 3707	233 25 13 70	6483 9020	0 53 30 39	24 7716	232 31 43 30	6459 1304
240	337 7·85692	9364 7486	234 24 21 87	6511 2798	0 51 27·39	23 8225	233 32 54 18	6487·4574
241	338 6 99308	9392 1264	235 23 30·03	6538·6577	0 49 21·23	22 8490	234 34 8 84	6515 8087
242	339 6 12924	9419 5043	236 22 38 20	6566 0355	0 47 14 67	21 8725	235 35 23 53	6544 1630
243	340 5 26540	9446 8821	237 21 46 37	6593 4134	0 45 8 12	20 8960	236 36 38 25	6572 5174
244	341 4 41056	9474 2600	238 20 54 54	6620 7912	0 43 1 57	19 9195	237 37 52 97	6600 8717
245	342 3 53772	9501 6378	239 20 2 71	6648 1691	0 40 51 82	18 9184	238 39 10 89	6629 2507
246	343 2 67388	9529 0157	240 19 10 88	6675 5469	0 38 41 72	17 9145	239 40 29 16	6657 6324
247	344 1 81004	9556 3935	241 18 19 05	6702 9248	0 36 31 62	16 9107	240 41 47·43	6686 0141
248	345 0 94620	9583 7714	242 17 27 22	6730 3026	0 34 21 74	15 9085	241 43 5·48	6714 3943
249	346 0 08236	9611 1492	243 16 35 39	6757 6805	0 32 8 68	14 8818	242 44 26 71	6742 7987
250	346 59 21852	9638 527	244 15 43 56	6785 0583	0 29 55 63	13 8551	243 45 47 94	6771 2032

1	2		3	4			5	6			7	8			9
251	347	58 35467	9665 9049	245	14	51 73	6812·4362	0	27	42·57	12 8285	244	47	9 16	6799 6077
252	348	57 49083	9693 2828	246	13	59·00	6839 8140	0	25	29 91	11 8049	245	48	29 99	6828 0092
253	349	56 62699	9720 6606	247	13	8 07	6867 1919	0	23	15 08	10 7645	246	49	52 99	6856 4274
254	350	55 76315	9748 0385	248	12	16 24	6894 5697	0	21	0·25	9 7242	247	51	15 99	6884 8456
255	351	54 89931	9775 4163	249	11	24 41	6921 9476	0	18	45 42	8 6838	248	52	38 99	6913 2638
256	352	54 03547	9802 7942	250	10	32 58	6949 3254	0	16	28 89	7 6303	249	54	3 69	6941 6951
257	353	53 17163	9830 1721	251	9	40·75	6976 7033	0	14	12 28	6·5763	250	55	28 47	6970 1270
258	354	52 30779	9857 5499	252	8	48 92	7004 0812	0	11	55 68	5·5232	251	56	53 24	6998 5589
259	355	51 44395	9884 9277	253	7	57 09	7031 4590	0	9	39 07	4 4682	252	58	18 01	7026 9908
260	356	50 58011	9912 3056	254	7	5 26	7058 8369	0	7	21 28	3 4049	253	59	43 98	7055 4319
261	357	49 71627	9939 6835	255	6	13 43	7086 2147	0	5	3·49	2 3418	255	1	9·03	7083 8729
262	358	48 85243	9967 0613	256	5	21 60	7113 5926	0	2	45 71	1 2786	256	2	35·89	7112 3140
263	359	47 98859	9994 4392	257	4	29 77	7140 9704	0	0	27 92	0 2154	257	4	1·85	7140 7550
Sun in perigee	*360*	*0 0*	*10000 0*	*257*	*16*	*30 45*	*7156 5313*	*0*	*0*	*0 0*	*0·0*	*257*	*16*	*30·45*	*7146·5313*

(The Sun's equation of centre is +, plus, after his mean anomaly = 360° till it reaches 180°).

								Sun's equation of the centre +							
264	0	47 12475	21 8170	258	3	37 93	7168 3483	0	1	49·80	0 8472	258	5	27 74	7169·1955
265	1	46 26090	49 1949	259	2	46 10	7195 7261	0	4	7 59	1 9104	259	6	53 69	7197 6365
266	2	45 39706	76 5727	260	1	54 27	7223 1040	0	6	25 38	2 9736	260	8	19 65	7226 0775
267	3	44 53322	103 9506	261	1	2·44	7250 4818	0	8	43 16	4 0367	261	9	45 61	7254 5186
268	4	43 66938	131 3284	262	0	10 61	7277 8597	0	10	59 71	5 0903	262	11	10 32	7282 9500
269	5	42 80554	158 7063	262	59	18 78	7305 2375	0	13	16 31	6 1444	263	12	35 10	7311 3819
270	6	41 94170	186 0841	263	58	26 95	7332 6154	0	15	32 92	7 1984	264	13	59 87	7339 8138
271	7	41 07786	213 4620	264	57	35 12	7359 9932	0	17	49 67	8 2536	265	15	24 79	7368 2468
272	8	40 21402	240 8398	265	56	43 29	7387 3711	0	20	4 50	9 2940	266	16	47 79	7396 6650
273	9	39 35018	268 2177	266	55	51 46	7414 7489	0	22	19 33	10 3343	267	18	10 79	7425 0832
274	10	38·48634	295 5955	267	54	59 63	7442 1268	0	24	34 16	11 3747	268	19	33 79	7453 5015
275	11	37 62250	322 9734	268	54	7 80	7469 5046	0	26	49 29	12 4174	269	20	57 09	7481 9220
276	12	36 75866	350 3512	269	53	15 97	7496 8825	0	29	2 35	13 4440	270	22	18 32	7510 3265
277	13	35 89482	377 7291	270	52	24 14	7524 2603	0	31	15 10	14 4707	271	23	39 54	7538 7310
278	14	35 03098	405 1069	271	51	32 31	7551 6382	0	33	28 46	15 4974	272	25	0 77	7567 1356
279	15	34 16713	432 4848	272	50	40 48	7579 0160	0	35	39 03	16 5049	273	26	19 51	7595 5209
280	16	33 30329	459 8626	273	49	48 65	7606 3939	0	37	49 13	17 5088	274	27	37·78	7623 9026
281	17	32 43945	487 2405	274	48	56 82	7633 7717	0	39	59 23	18 5126	275	28	56 05	7652 2843
282	18	31 57561	514 6183	275	48	4 99	7661 1496	0	42	9 33	19 5165	276	30	14 32	7680 6660
283	19	30 71177	541 9962	276	47	13 16	7688 5274	0	44	16·43	20 4971	277	31	29 58	7709 0246

TABLE XLVIII B—*Contd*

Present Sūrya Siddhānta.

24 hour periods from true Mēsha-samkrānti.	Sun's mean anomaly (or mean sun's distance from perigee-point) ("c").		Sun's mean Longitude.		Sun's equation of the centre +		Sun's true Longitude ("s").	
1	2	3	4	5	6	7	8	9
	° ′	10,000ths of circle.	° ′ ″	10,000ths of circle.	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle
284	20 29·84703	569 3710	277 46 21 33	7715 9053	0 46 22 98	21 4736	278 32 44 30	7737 3789
285	21 28 98409	596 7510	278 15 29 50	7743 2831	0 48 29 53	22 1501	279 33 59 02	7765 3332
286	22 28 12025	624 1297	279 44 37 66	7770 6610	0 50 36 08	23 4265	280 35 13 74	7794 0877
287	23 27·25641	651 7076	280 13 45 83	7798 0388	0 52 39 48	24 3787	281 36 27 32	7822 4175
288	24 26 39257	678 8851	281 42 54 00	7825 4167	0 54 42 49	25 3278	282 37 36 49	7850 7445
289	25 25 52873	706·2633	282 12 2 17	7852 7945	0 56 45 49	26 2769	283 38 47 66	7878 0715
290	26 24 66489	733 6412	283 41 10 34	7880·1724	0 58 48 86	27 2258	284 39 [illegible]	7907 4012
291	27 23 80105	761 0190	284 40 18 51	7907 5503	1 0 48 31	28 1905	285 41 [illegible]	[illegible]
292	28 22 93721	788 3969	285 39 26 68	7934 1281	1 2 47 77	29 0723	286 42 14 45	[illegible]
293	29 22 07336	815 7747	286 38 34 85	7962 3060	1 4 47 22	29 9540	287 43 22 67	[illegible]
294	30 21 20952	843 1526	287 37 43 02	7989 6838	1 6 44 18	30·8173	288 44 27 21	[illegible]
295	31 20·34568	870·5304	288 36 51 19	8017 0617	1 8 38 32	31 7771	289 45 29 51	[illegible]
296	32 19 48184	897 9083	289 35 59 36	8044 4395	1 10 32 45	32 6378	290 46 31 81	[illegible]
297	33 18 61801	925 2861	290 35 7 53	8071 8174	1 12 26 58	33 5181	291 47 34 11	[illegible]
298	34 17 75416	952 6640	291 34 15 70	8099·1952	1 14 18 31	34 4095	292 48 31·01	8133·7358
299	35 16 89032	980 0418	292 33 23 87	8126·5731	1 16 7 71	35·2147	293 49 31 58	8161 9174
300	36 16 02648	1007 4197	293 32 32 04	8153 9509	1 17 57 12	36·0856	294 50 29·15	8190·0374
301	37 15 16264	1034 7975	294 31 40·21	8181 2288	1 19 46·52	36 9300	295 51 26·73	8218 2619
302	38 14 29880	1062 1754	295 30 48·38	8208·7066	1 21 30·40	37 7546	296 52 18 78	8246 4412
303	39 13 43496	1089·5532	296 29 56·55	8236·0845	1 23 13 89	38 5531	297 53 10 34	8274 6143
304	40 12·57112	1116·9311	297 29 4·72	8263·4623	1 24 57 38	39 3316	298 54 2 10	8302 7919
305	41 11·70728	1144 3089	298 28 12 89	8290·8402	1 26 40·97	40·1301	299 54 53 75	8330·9763
306	42 10·84343	1171 6868	299 27 21 06	8318·2180	1 28 18 76	40·8855	300 55 79·82	8359·1035
307	43 9·97959	1199·0646	300 26 29·23	8345·5959	1 29 56·34	41 6581	301 56 22·98	8387 2413
308	44 9·11575	1226·4425	301 25 37·40	8372 9737	1 31 33 91	42·3013	302 57 11·31	8415 3650

1	2	3	4	5	6	7	8	9
309	45 8 25191	1253 8203	302 24 45 56	8400 3516	1 33 9 54	43 1292	303 57 55 11	8443 4808
310	46 7 38807	1281 1982	303 23 53 73	8427 7204	1 34 40 61	43 8319	304 58 31 35	8471 5613
311	47 6 52423	1308 5760	304 23 1 90	8455 1073	1 36 11 68	44 5346	305 59 13 59	8499 6119
312	48 5 66039	1335 9539	305 22 10 07	8482 4851	1 37 42 75	45 2373	306 59 52 83	8527 7224
313	49 4 79655	1363 3317	306 21 18 24	8509 8630	1 39 12 00	45 9259	308 0 30 24	8555 7889
314	50 3 93271	1390 7096	307 20 26 41	8537 2408	1 40 36 56	46 5784	309 1 2 97	8583 8192
315	51 3 06887	1418 0874	308 19 34 58	8564 6187	1 42 1 13	47 2309	310 1 35 71	8611 8196
316	52 2 20503	1445 4653	309 18 42 75	8591 9965	1 43 25 69	47 8834	311 2 8 44	8639 8800
317	53 1 34118	1472 8431	310 17 50 92	8619 3744	1 44 46 01	48 5032	312 2 36 93	8667 8776
318	54 0 47735	1500 2210	311 16 59 09	8646 7522	1 46 3 48	49 1009	313 3 2 57	8695 8532
319	54 59 61351	1527 5988	312 16 7 26	8674 1301	1 47 20 95	49 6987	314 3 28 21	8723 8288
320	55 58 74966	1554 9767	313 15 15 43	8701 5079	1 48 38 42	50 2964	315 3 53 85	8751 8044
321	56 57 88582	1582 3545	314 14 23 60	8728 8858	1 49 49 52	50 8451	316 4 13 12	8779 7309
322	57 57 02198	1609 7324	315 31 13 77	8756 2636	1 50 59 30	51 3835	317 4 31 07	8807 6472
323	58 56 15814	1637 1103	316 12 39 94	8783 6415	1 52 9 08	51 9219	318 4 49 02	8835 5634
324	59 55 29430	1664 4881	317 11 48 11	8811 0194	1 53 18 86	52 4604	319 5 6 97	8863 4797
325	60 54 43046	1691 8660	318 10 56 28	8838 3972	1 54 22 51	52 9515	320 5 18·79	8891 3487
326	61 53 56662	1719 2438	319 10 4 45	8865 7751	1 55 24 60	53 4306	321 5 29 05	8919 2056
327	62 52 70278	1746 6217	320 9 12 62	8893 1529	1 56 26 70	53 9097	322 5 39 31	8947 0626
328	63 51 83894	1773 9995	321 8 20·79	8920 5308	1 57 28 60	54 3873	323 5 49 39	8974 9181
329	64 50 97510	1801 3774	322 7 28 96	8947 9086	1 58 23 01	54 8071	324 5 51 96	9002 7158
330	65 50 11126	1828 7552	323 6 37 13	8975 2865	1 59 17 41	55 2269	325 5 54 54	9030 5134
331	66 49 24742	1856 1331	324 5 45 30	9002 6643	2 0 11 82	55 6467	326 5 57 11	9058 3110
332	67 48 38358	1883 5109	325 4 53 46	9030 0422	2 1 4 24	56 0512	327 5 57 70	9086 0934
333	68 47 51974	1910 8888	326 4 1 63	9057 4200	2 1 50 36	56 4071	328 5 52 00	9113 8272
334	69 46 65589	1938 2666	327 3 9 80	9084 7979	2 2 36 49	56 7630	329 5 46 29	9141 5609
335	70 45 79205	1965 6445	328 2 17 97	9212 1757	2 3 22 62	57 1190	330 5 40 59	9169 2947
336	71 44 92821	1993 0223	329 1 26 14	9139 5536	2 4 5 17	57 4473	331 5 31 32	9197 0009
337	72 44 06437	2020 4002	330 0 34 31	9166 9314	2 4 43 02	57 7394	332 5 17 33	9224 6708
338	73 43 20053	2047 7780	330 59 42 48	9194 3093	2 5 20 87	58 0314	333 5 3 35	9252 3407
339	74 42 33669	2075 1559	331 58 50 65	9221 6871	2 5 58 72	58 3234	334 4 49 37	9280 0105
340	75 41 47285	2102 5337	332 57 58 82	9249 0650	2 6 31 51	58 5765	335 4 30 34	9307 6415
341	76 40 60901	2129 9116	333 57 6 99	9276 4428	2 7 1 08	58 8047	336 4 8 07	9335 2475
342	77 39 74517	2157 2894	334 56 15 16	9303 8207	2 7 30 65	59 0328	337 3 45 81	9362 8535
343	78 38 88133	2184 6673	335 55 23 33	9331 1985	2 8 0 22	59 2610	338 3 23 55	9390 4595

TABLE XLVIII B—*Contd.*

Present Sūrya Siddhānta.

24 hour periods from true Mēsha saṃkrānti.	Sun mean anomaly or (mean sun's distance from perigee point) ("C").		Sun's mean Longitude.		Sun's equation of the centre +		Sun's true Longitude ("S").	
1	2	3	4	5	6	7	8	9
	° ′	10,000ths of circle.	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle.	° ′ ″	10,000ths of circle
344	79 38 01719	2212 0151	336 54 31 50	9358 5761	2 8 23 88	59 1135	339 2 55 38	9418 0199
345	80 37 15305	2239 4230	337 53 39 07	9385 9542	2 8 45 76	59 6123	340 2 25 13	9445 5666
346	81 36 28981	2266 8008	338 52 47 84	9413 3321	2 9 7 64	59 7812	341 1 55 48	9473 1133
347	82 35 42597	2294·1787	339 51 56 01	9440 7099	2 9 27 71	59 9302	342 1 23 71	9500 6462
348	83 34 56212	2321 5565	340 51 4·18	9468 0878	2 9 10 75	60 0306	343 0 11 92	9528 1244
349	84 33 69828	2348 9344	341 50 12 35	9495 4656	2 9 53 76	60 1370	344 0 6 10	9555 6026
350	85 32 83444	2376 3122	342 49 20 52	9522 8435	2 10 6 77	60 2374	344 59 27 28	9583 0809
351	86 31 97060	2403 6901	343 48 28 69	9550 2213	2 10 16 64	60 3136	345 58 45 33	9610 5319
352	87 31 10676	2431 0679	344 47 36 86	9577 5992	2 10 20 77	60 3455	346 57 57 03	9637 9447
353	88 30 24292	2458 4458	345 46 45 03	9604 9770	2 10 21 91	60 3771	347 57 0 94	9665 3514
354	89 29 37908	2485 8236	346 45 53 19	9632 3549	2 10 29 05	60 4093	348 56 22 24	9692 7612
355	90 28 51524	2513 2015	347 45 1 36	9659 7327	2 10 29 00	60 4090	349 55 30 37	9720 1417
356	91 27 65140	2540 5794	348 44 9 53	9687 1106	2 10 24 86	60 3770	350 54 31 10	9747 1876
357	92 26 78756	2567 9572	349 43 17·70	9714 4885	2 10 20 72	60 3451	351 53 38·43	9774 8336
358	93 25 92272	2595 3351	350 42 25 87	9741 8663	2 10 16 59	60 3132	352 52 42 16	9802 1795
359	94 25 05988	2622 7129	351 41 34 04	9769 2442	2 10 6 63	60 2363	353 51 10 67	9829 4805
360	95 24 19604	2650 0908	352 40 42 21	9796 6220	2 9 53 62	60 1360	354 50 35 83	9856 7580
361	96 23 33216	2677·4686	353 39 50 38	9823 9999	2 9 10 61	60 0356	355 49 30 99	9884 0354
362	97 22 46835	2704 8465	354 38 58 55	9851 3777	2 9 27 60	59 9352	356 48 26 15	9911 3129
363	98 21 60451	2732 2243	355 38 6 72	9878 7556	2 9 7 15	59 7797	357 47 14 17	9938 5353
364	99 20 74067	2759 6022	356 37 14 89	9906 1334	2 8 15 57	59 6109	358 46 0 46	9965 7143
365	100 19 87683	2786 9800	357 36 23 06	9933·5113	2 8 23 69	59 1120	359 44 46 75	9992 9533

TABLE XLIX.

Elements of the Sun's true Longitude.

Hours

N. B.—Column 1 corresponds to the 24 hour periods, measured from true Mēsha saṃkrānti, entered in Col. 1, Tables XLVIIIA and B. In the present Table they are grouped in conformity with the Hindu Sine Table. Figures in Columns 4 to 6 give the actual arcs travelled on the ecliptic by the true sun in the given number of hours. For minutes see Table L, following. The Table is exact for the **First Ārya-Siddhānta**, but can be used for all the Hindu authorities.

Grouping of the days

(*a*) Days 1 to 85 in order, and in reverse order days 86 to 164.

(*b*) Days 165 to 267 in order, and in reverse order days 268 to 363.

(*c*) Days 363 to 365 are grouped with Day 1.

This arrangement had to be adopted to prevent the size of the Table being doubled.

24 hour periods from true Mēsha-saṃkrānti (inclusive)	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour					
	° ′ ″	10,000ths of circle.	No. of Hours.	′ ″	10,000ths of circle	No. of hours.	′ ″	10,000ths of circle
1	2	3	4	5	6	4	5	6
363 to 1 162 to 164	0 58 46 29	27 2030	1	2 26 93	1 1337	13	31 50 07	14 7382
			2	4 53 86	2 2674	14	34 17 00	15 8719
			3	7 20 79	3 4011	15	36 43 93	17 0056
			4	9 47 71	4 5348	16	39 10 86	18 1394
			5	12 14 64	5 6685	17	41 37 79	19 2731
			6	14 41 57	6 8023	18	44 4 72	20 4068
			7	17 8 50	7 9360	19	46 31 65	21 5405
			8	19 35 43	9 0697	20	48 58 57	22 6742
			9	22 2 36	10 2034	21	51 25 50	23 8079
			10	24 29 29	11 3371	22	53 52 43	24 9416
			11	26 56 22	12 4708	23	56 19 36	26 0753
			12	29 23 14	13 6045			
2 to 5 163 to 161	0 58 38 01	27 1451	1	2 26 58	1 1310	13	31 45 59	14 7036
			2	4 53 17	2 2621	14	34 12 17	15 8347
			3	7 19 75	3 3931	15	36 38 76	16 9657
			4	9 46 34	4 5242	16	39 5 34	18 0968
			5	12 12 92	5 6552	17	41 31 92	19 2278
			6	14 39 50	6 7863	18	43 58 51	20 3589
			7	17 6 09	7 9173	19	46 25 09	21 4899
			8	19 32 67	9 0484	20	48 51 68	22 6210
			9	21 59 25	10 1794	21	51 18 26	23 7520
			10	24 25 84	11 3105	22	53 44 84	24 8831
			11	26 52 42	12 4415	23	56 11 43	26·0141
			12	29 19 01	13 5726			

TABLE XLIX—*Contd*

24 hour periods from true Mesha samkrānti (inclusive)	Arc travelled by true sun in 24 hours			Arc travelled by true sun per hour								
	°	′	″	10 000ths of circle	No of Hours	′	″	10,000ths of circle	No of Hours	′	″	10,000ths of circle
1	2			3	4	5		6	4	5		6
6 to 8 / 154 to 157	0	58	29 73	27 0813	1	2	26 24	1 1284	13	31	41 10	14 6690
					2	4	52 48	2 2568	14	34	7 34	15 7974
					3	7	18 72	3 3852	15	36	33 58	16 9258
					4	9	44 96	4 5135	16	38	59 82	18 0542
					5	12	11 19	5 6419	17	41	26 06	19 1826
					6	14	37 43	6 7703	18	43	52 30	20 3109
					7	17	3 67	7 8987	19	46	18 54	21 4393
					8	19	29 91	9 0271	20	48	44 78	22 5677
					9	21	56 15	10 1555	21	51	11 02	23 6961
					10	24	22 39	11 2839	22	53	37 25	24 8245
					11	26	48 63	12 4122	23	56	3 49	25 9529
					12	29	14 87	13 5406				
9 to 12 / 150 to 153	0	58	21 45	27 0174	1	2	25 89	1 1257	13	31	36 62	14 6344
					2	4	51 79	2 2514	14	34	2 51	15 7601
					3	7	17 68	3 3772	15	36	28 41	16 8859
					4	9	43 58	4 5029	16	38	54 30	18 0116
					5	12	9 47	5 6286	17	41	20 20	19 1373
					6	14	35 36	6 7543	18	43	46 09	20 2630
					7	17	1 26	7 8801	19	46	11 98	21 3888
					8	19	27 15	9 0058	20	48	37 88	22 5145
					9	21	53 04	10 1315	21	51	3 77	23 6402
					10	24	18 94	11 2572	22	53	29 66	24 7659
					11	26	44 83	12 3830	23	55	55 56	25 8917
					12	29	10 73	13 5087				
13 to 16 / 147 to 149	0	58	13 17	26 9535	1	2	25 55	1 1231	13	31	32 14	14 5998
					2	4	51 10	2 2461	14	33	57 68	15 7229
					3	7	16 65	3 3692	15	36	23 23	16 8459
					4	9	42 20	4 4923	16	38	48 78	17 9690
					5	12	7 74	5 6153	17	41	14 33	19 0921
					6	14	33 29	6 7384	18	43	39 88	20 2151
					7	16	58 84	7 8614	19	46	5 43	21 3382
					8	19	24 39	8 9845	20	48	30 98	22 4613
					9	21	49 94	10 1076	21	50	56 53	23 5843
					10	24	15 49	11 2306	22	53	22-08	24 7074
					11	26	41 04	12 3537	23	55	47 62	25 8304
					12	29	6 59	13 4768				
17 to 20 / 143 to 146	0	58	5 49	26 8942	1	2	25 23	1 1206	13	31	27 97	14 5677
					2	4	50 46	2 2412	14	33	53 20	15 6883
					3	7	15 69	3 3618	15	36	18 43	16 8089
					4	9	40 91	4 4824	16	38	43 66	17 9295
					5	12	6 14	5 6030	17	41	8 89	19 0500
					6	14	31 37	6 7235	18	43	34 11	20 1706
					7	16	56 60	7 8441	19	45	59 34	21 2912
					8	19	21 83	8 9647	20	48	24 57	22 4118
					9	21	47 06	10 0853	21	50	49 80	23 5324
					10	24	12 29	11 2059	22	53	15 03	24 6530
					11	26	37 51	12 3265	23	55	40 26	26 7736
					12	29	2 74	13 4471				

TABLE XLIX—*Contd.*

24 hour periods from true Mēsha saṃkrānti (inclusive)	Arc travelled by true sun in 24 hours			Arc travelled by true sun per hour								
	°	′	″	10 000ths of circle	No of Hours	′	″	10 000ths of circle	No of Hours	′	″	10,000ths of circle
1	2			3	4	5		6	4	5		6
21 to 24 / 139 to 142	0	57	57 80	26 8349	1	2	24 91	1 1181	13	31	23 81	14 5356
					2	4	49 82	2 2362	14	33	48 72	15 6537
					3	7	14 72	3 3544	15	36	13 62	16 7718
					4	9	39 63	4 4725	16	38	38 53	17 8899
					5	12	4 54	5 5906	17	41	3 44	19 0080
					6	14	29 45	6 7087	18	43	28 35	20 1261
					7	16	54 36	7 8268	19	45	53 26	21 2443
					8	19	19 27	8 9450	20	48	18 17	22 3624
					9	21	44 17	10 0631	21	50	43 07	23 4805
					10	24	9 08	11 1812	22	53	7 98	24 5986
					11	26	33 99	12 2993	23	55	32 89	25 7167
					12	28	58 90	13 4174				
25 to 28 / 135 to 138	0	57	50 70	26 7801	1	2	24 61	1 1158	13	31	19 96	14 5059
					2	4	49 23	2 2317	14	33	44 58	15 6217
					3	7	13 84	3 3475	15	36	9 19	16 7376
					4	9	38 45	4 4634	16	38	33 80	17 8534
					5	12	3 06	5 5792	17	40	58 41	18 9693
					6	14	27 68	6 6950	18	43	23 03	20 0851
					7	16	52 29	7 8109	19	45	47 64	21 2009
					8	19	16 90	8 9267	20	48	12 25	22 3168
					9	21	41 51	10 0425	21	50	36 86	23 4326
					10	24	6 13	11 1584	22	53	1 48	24 5485
					11	26	30 74	12 2742	23	55	26 09	25 6643
					12	28	55 35	13 3901				
29 to 31 / 131 to 134	0	57	43 60	26 7254	1	2	24 32	1 1136	13	31	16 11	14 4762
					2	4	48 63	2 2271	14	33	40 43	15 5898
					3	7	12 95	3 3407	15	36	4 75	16 7033
					4	9	37 27	4 4542	16	38	29 06	17 8169
					5	12	1 58	5 5678	17	40	53 38	18 9305
					6	14	25 90	6 6813	18	43	17 70	20 0440
					7	16	50 22	7 7949	19	45	42 01	21 1576
					8	19	14 53	8 9085	20	48	6 33	22 2711
					9	21	38 85	10 0220	21	50	30 65	23 3847
					10	24	3 17	11 1356	22	52	54 96	24 4982
					11	26	27 48	12 2491	23	55	19 28	25 6118
					12	28	51 80	13 3627				
32 to 35 / 127 to 130	0	57	37 10	26 6752	1	2	24 05	1 1115	13	31	12 60	14 4490
					2	4	48 09	2 229	14	33	36 64	15 5605
					3	7	12 14	3 3344	15	36	0 69	16 6720
					4	9	36 18	4 4459	16	38	24 73	17 7834
					5	12	0 23	5 5573	17	40	48 78	18 8949
					6	14	24 28	6 6688	18	43	12 83	20 0064
					7	16	48 32	7 7803	19	45	36 87	21 1178
					8	19	12 37	8 8917	20	48	0 92	22 2293
					9	21	36 41	10 0032	21	50	24 96	23 3408
					10	24	0 46	11 1147	22	52	49 01	24 4522
					11	26	24 50	12 2261	23	55	13 05	25 5637
					12	28	48 55	13 3376				

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TABLE XLIX—*Contd.*

24 hour periods from true Mēsha saṃkrānti (inclusive)	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ′ ″	10,000ths of circle	No of Hours	′ ″	10,000ths of circle	No of Hours	′ ″	10,000ths of circle.
1	2	3	4	5	6	4	5	6
36 to 39 124 to 126	0 57 31 19	26 6295	1	2 23 80	1 1096	13	31 6 39	14-4243
			2	4 47 60	2 2191	14	33 33 19	15 5339
			3	7 11 40	3 3287	15	35 56 99	16 6435
			4	9 35 20	4 4383	16	38 20 79	17 7530
			5	11 59-00	5 5478	17	40 44 59	18 8626
			6	14 22 80	6 6574	18	43 8 39	19-9721
			7	16 46 60	7 7669	19	45 32 19	21-0817
			8	19 10 40	8 8765	20	47 55 99	22 1913
			9	21 34 20	9 9861	21	50 19 79	23 3008
			10	23 57 99	11-0956	22	52 43 59	24 4104
			11	26 21 79	12 2052	23	55 7 39	25 5200
			12	28 45 59	13 3148			
40 to 43 120 to 123	0 57 25 27	26 5839	1	2 23 55	1 1077	13	31 6 19	14 3996
			2	4 47 11	2 2153	14	33 29 74	15 5073
			3	7 10 66	3 3230	15	35 53 30	16-6149
			4	9 34 21	4 4306	16	38 16 85	17 7226
			5	11 57 77	5 5383	17	40 40 40	18 8303
			6	14 21 32	6 6460	18	43 3 96	19 9379
			7	16 44 87	7 7536	19	45 27 51	21 0456
			8	19 8 42	8 8613	20	47 51-06	22 1532
			9	21 31 98	9 9690	21	50 14 61	23 2609
			10	23 55 53	11 0766	22	52 38 17	24 3686
			11	26 19 08	12 1843	23	55 1 72	25 4762
			12	28 42 64	13 2919			
44 to 47 116 to 119	0 57 19 95	26 5428	1	2 23 33	1 1060	13	31 3 31	14 3774
			2	4 46 66	2 2119	14	33 26 64	15 4833
			3	7 9 99	3 3179	15	35 49 97	16 5893
			4	9 33 33	4 4238	16	38 13 30	17 6952
			5	11 56 66	5 5298	17	40 36 63	18 8012
			6	14 19 99	6 6457	18	42 59 96	19 9071
			7	16 43 32	7 7417	19	45 23 29	21 0131
			8	19 6 65	8 8476	20	47 46 63	22 1190
			9	21 21 98	9 9536	21	50 9 96	23 2250
			10	23 53 31	11 0595	22	52 33 29	24 3309
			11	26 16 64	12 1655	23	54 56 62	25 4369
			12	28 39 98	13 2714			
48 to 50 112 to 115	0 57 15 22	26 5063	1	2 23 13	1 1044	13	31 0 74	14 3576
			2	4 46 27	2 2089	14	33 23 88	15 4620
			3	7 9 40	3 3133	15	35 47 01	16 5665
			4	9 32 54	4 4177	16	38 10 15	17 6709
			5	11 55-67	5 5222	17	40 33 28	18 7753
			6	14 18 81	6 6266	18	42 56 42	19 8797
			7	16 41 94	7 7310	19	45 19 55	20 9842
			8	19 5 07	8 8354	20	47 42 68	22 0886
			9	21 28 21	9 9399	21	50 5 82	23 1930
			10	23 51 34	11 0443	22	52 28 95	24 2975
			11	26 14 48	12 1487	23	54 52 09	25 4019
			12	28 37 61	13 2532			

TABLE XLIX—*Contd*

24-hour periods from true Mēsha-saṃkrānti (inclusive)	Arc travelled by true sun in 24 hours				Arc travelled by true sun per hour							
	°	′	″	10 000ths of circle.	No of Hours.	′	″	10,000ths of circle.	No of Hours.	′	″	10,000ths of circle
1	2			3	4	5		6	4	5		6
51 to 54 108 to 111	0	57	10 19	26·4698	1	2	22 94	1 1029	13	30	58 18	14 3378
					2	4	45 87	2 2058	14	33	21 12	15 4407
					3	7	8 81	3 3087	15	35	44 06	16 5436
					4	9	31 75	4 4116	16	38	6 99	17 6466
					5	11	54 69	5 5145	17	40	29 93	18 7495
					6	14	17 62	6 6175	18	42	52 87	19 8524
					7	16	40 56	7 7204	19	45	15 80	20 9553
					8	19	3 50	8 8233	20	47	38 74	22 0582
					9	21	26 43	9 9262	21	50	1 68	23 1611
					10	23	49 37	11 0291	22	52	24 62	24 2640
					11	26	12 31	12 1320	23	54	47 55	25 3669
					12	28	35 24	13 2349				
55 to 58 105 to 107	0	57	6·94	26 4424	1	2	22 79	1 1018	13	30	56 26	14 3230
					2	4	45 58	2 2035	14	33	19 05	15 4248
					3	7	8 37	3 3053	15	35	41 84	16 5265
					4	9	31 16	4 4071	16	38	4 63	17 6283
					5	11	53 95	5 5088	17	40	27 42	18 7301
					6	14	16 74	6 6106	18	42	50 21	19 8318
					7	16	39 52	7 7124	19	45	13 00	20 9336
					8	19	2 31	8 8141	20	47	35 78	22 0354
					9	21	25 10	9 9159	21	49	58 57	23 1371
					10	23	47 89	11 0177	22	52	21 36	24 2389
					11	26	10 68	12 1195	23	54	44 15	25 3407
					12	28	33 47	13 2212				
59 to 62 101 to 104	0	57	3 98	26 4196	1	2	22 67	1 1008	13	30	54 66	14 3106
					2	4	45 33	2 2016	14	33	17 32	15 4115
					3	7	8 00	3 3025	15	35	39 99	16 5123
					4	9	30 66	4 4033	16	38	2 66	17 6131
					5	11	53 33	5 5041	17	40	25 32	18 7139
					6	14	16 00	6 6049	18	42	47 99	19 8147
					7	16	38 66	7 7057	19	45	10 65	20 9155
					8	19	1 33	8 8065	20	47	33 32	22 0164
					9	21	23 99	9 9074	21	49	55 99	23 1172
					10	23	46 66	11 0082	22	52	18 65	24 2180
					11	26	9 33	12 1090	23	54	41 32	25 3188
					12	28	31 99	13 2098				
63 to 66 97 to 100	0	57	1 03	26 3968	1	2	22 54	1 0999	13	30	53 06	14 2983
					2	4	45 09	2 1997	14	33	15 60	15 3981
					3	7	7 63	3 2996	15	35	38 14	16 4980
					4	9	30 17	4 3995	16	38	0 69	17 5979
					5	11	52 71	5·4993	17	40	23 23	18 6977
					6	14	15 26	6 5992	18	42	45 77	19 7976
					7	16	37 80	7 6991	19	45	8 31	20 8975
					8	19	0 34	8 7989	20	47	30 86	21 9973
					9	21	22 89	9 8988	21	49	53 40	23 0972
					10	23	45 43	10 9987	22	52	15 94	24 1971
					11	26	7 97	12 0985	23	54	38 48	25 2970
					12	28	30 51	13 1984				

TABLE XLIX—*Contd*

24-hour periods from true Mesha samkranti (inclusive)	Arc travelled by true sun in 24 hour			Arc travelled by true sun per hour.					
	° ′ ″		10,000ths of circle	No. of Hours	′ ″	10,000ths of circle	No. of Hours	′ ″	10,000ths of circle
1	2		3	4	5	6	4	5	6
67 to 69 93 to 96	0	56 58 66	26 3786	1	2 22 41	1 0991	13	30 51 78	14 2834
				2	4 44 89	2 1982	14	33 14 22	15 3575
				3	7 7 33	3 2973	15	35 6 66	16 4866
				4	9 29 78	4 3964	16	37 59 11	17 5857
				5	11 52 22	5 4955	17	40 21 55	18 6848
				6	14 14 67	6 5946	18	42 44 00	19 7839
				7	16 37 11	7 6937	19	45 6 44	20 8830
				8	18 59 55	8 7929	20	47 28 89	21 9821
				9	21 22 00	9 8920	21	49 51 33	23 0812
				10	23 44 44	10 9911	22	52 13 77	24 1804
				11	26 6 89	12 0902	23	54 36 22	25 2795
				12	28 29 33	13 1893			
70 to 73 89 to 92	0	56 56 89	26 3649	1	2 22 37	1 0985	13	30 50 81	14 2810
				2	4 44 74	2 1971	14	33 13 18	15 3795
				3	7 7 11	3 2956	14	35 35 55	16 4780
				4	9 29 48	4 3941	16	37 57 93	17 5766
				5	11 51 85	5 4927	17	40 20 30	18 6751
				6	14 14 22	6 5912	18	42 42 67	19 7737
				7	16 36 59	7 6898	19	45 5 04	20 8722
				8	18 58 96	8 7883	20	47 27 41	21 9707
				9	21 21 33	9 8868	21	49 19 78	23 0693
				10	23 43 70	10 9854	22	52 12 15	24 1678
				11	26 6 07	12 0839	23	54 34 52	25 2663
				12	28 28 44	13 1824			
74 to 77 86 to 88	0	56 55 71	26 3558	1	2 22 32	1 0982	13	30 50 17	14 2760
				2	4 14 64	2 1963	14	33 12 49	15 3742
				3	7 6 96	3 2945	15	35 34 82	16 4723
				4	9 29 28	4 3926	16	37 57 14	17 5705
				5	11 51 61	5 4908	17	40 19 46	18 6687
				6	14 13 93	6 5889	18	42 41 78	19 7668
				7	16 36 25	7 6871	19	45 4 10	20 8650
				8	18 58 57	8 7853	20	47 26 42	21 9631
				9	21 20 89	9 8834	21	49 48 74	23 0613
				10	23 43 21	10 9816	22	52 11 06	24 1594
				11	26 5 53	12 0797	23	54 33 38	25 2576
				12	28 27 85	13 1779			
78 to 85 (*True sun in apogee on Day 81*)	0	56 55 11	26 3512	1	2 22 30	1 0980	13	30 49 85	14 2738
				2	4 44 59	2 1959	14	33 12 15	15 3715
				3	7 6 89	3 2939	15	35 34 45	16 4695
				4	9 29 19	4 3919	16	37 56 74	17 5675
				5	11 51 48	5 4898	17	40 19 04	18 6654
				6	14 13 78	6 5878	18	42 41 34	19 7634
				7	16 36 07	7 6858	19	45 3 63	20 8614
				8	18 58 37	8 7837	20	47 29 93	21 9593
				9	21 20 67	9 8817	21	49 48 22	23 0573
				10	23 42 96	10 9797	22	52 10 52	24 1553
				11	26 5 26	12 0776	23	54 32 82	25 2532
				12	28 27 56	13 1756			

TABLE XLIX—*Contd*

24 hour periods from true Mēshe sankrānti (inclusive)	Arc travelled by true sun in 24 hours		Arc travelled by true sun per hour					
	° ′ ″	10,000ths of circle	No of Hours	′ ″	10,000ths of circle	No of Hours	′ ″	10,000ths of circle
1	2	3	4	5	6	4	5	6
	For all days (Column 1) from 86 to 164 see above, taking the numbers of days backwards							
165 to 168, 360 to 362	0 58 55 16	27 2775	1	2 27 30	1 1366	13	31 54 88	14 7753
			2	4 54 60	2 2731	14	34 22 18	15 9119
			3	7 21 90	3 4097	15	36 49 48	17 0484
			4	9 49 19	4 5462	16	39 16 77	18 1850
			5	12 16 49	5 6828	17	41 44 07	19 3215
			6	14 43 79	6 8194	18	44 11 37	20 4581
			7	17 11 09	7 9559	19	46 38 67	21 5947
			8	19 38 39	9 0925	20	49 5 97	22 7312
			9	22 5 69	10 2291	21	51 33 27	23 8678
			10	24 32 98	11 3656	22	54 0 56	25 0043
			11	27 0 28	12 5022	23	56 27 86	26 1409
			12	29 27 58	13 6387			
169 to 172, 356 to 359	0 59 1·03	27 3159	1	2 27 67	1 1394	13	31 59 68	14 8124
			2	4 55 34	2 2788	14	34 27 35	15 9518
			3	7 23 00	3 4182	15	36 55 02	17 0912
			4	9 50 67	4 5577	16	39 22 69	18 2306
			5	12 18 34	5 6971	17	41 50 36	19 3700
			6	14 46 01	6 8365	18	44 18 02	20 5094
			7	17 13 68	7 9759	19	46 45 69	21 6489
			8	19 41 34	9 1153	20	49 13 36	22 7883
			9	22 9 01	10 2547	21	51 41 03	23 9277
			10	24 36 68	11 3941	22	54 8 69	25 0671
			11	27 4 35	12 5335	23	56 36 36	26 2065
			12	29 32 02	13 6730			
173 to 176, 352 to 355	0 59 12 31	27 4098	1	2 28 01	1 1421	13	32 4 17	14 8470
			2	4 56 03	2 2841	14	34 32 18	15 9890
			3	7 24 04	3 4262	15	37 0 19	17 1311
			4	9 52 05	4 5683	16	39 28 21	18 2732
			5	12 20 06	5 7104	17	41 56 22	19 4153
			6	14 48 08	6 8524	18	44 24 23	20 5573
			7	17 16 03	7 9945	19	46 52 25	21 6994
			8	19 44 10	9 1366	20	49 20 26	22 8415
			9	22 12 12	10 2787	21	51 48 27	23 9836
			10	24 40 13	11 4207	22	54 16 28	25 1256
			11	27 8 14	12 5628	23	56 44 30	26 2677
			12	29 36 15	13 7049			
177 to 180, 348 to 351	0 59 21 18	27 4782	1	2 28 38	1 1449	13	32 8 97	14 8840
			2	4 56 77	2 2899	14	34 37 36	16 0290
			3	7 25 15	3 4348	15	37 5 74	17 1739
			4	9 53 53	4 5797	16	39 34 12	18 3188
			5	12 21 91	5 7246	17	42 2 50	19 4638
			6	14 50 30	6 8696	18	44 30 89	20 6087
			7	17 18 68	8 0145	19	46 59 27	21 7536
			8	19 47 06	9 1594	20	49 27 65	22 8985
			9	22 15 44	10 3043	21	51 56 03	24 0435
			10	24 43 83	11 4493	22	54 24 42	25 1884
			11	27 12 21	12 5942	23	56 52 80	26 3333
			12	29 40 59	13 7391			

TABLE XLIX—*Contd*

24-hour periods from true Mēsha-saṁkrānti (inclusive)	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour					
	° ′ ″	10,000ths of circle	No of Hours	′ ″	10,000ths of circle	No of Hours	′ ″	10,000ths of circle
1	2	3	4	5	6	4	5	6
181 to 184 344 to 347	0 59 30 05	27 5467	1	2 28 75	1 1478	13	32 13 78	14 9211
			2	4 57 50	2 2956	14	34 42 53	16 0689
			3	7 26 26	3 4433	15	37 11 28	17 2167
			4	9 55·01	4 5911	16	39 40 03	18 3645
			5	12 23 76	5 7389	17	42 8 79	19 5122
			6	14 52 51	6 8867	18	44 37 54	20 6600
			7	17 21 26	8 0345	19	47 6 29	21 8078
			8	19 50 02	9 1822	20	49 35 04	22 9556
			9	22 18 77	10 3300	21	52 3 79	24 1034
			10	24 47 52	11 4778	22	54 32 55	25 2511
			11	27 16 27	12 6256	23	57 1 30	26 3989
			12	29 45·03	13 7733			
185 to 187 341 to 343	0 59 38 33	27 6106	1	2 29 10	1 1504	13	32 18 26	14 9557
			2	4 58 19	2 3009	14	34 47 36	16 1062
			3	7 27 29	3 4513	15	37 16 46	17 2566
			4	9 56 39	4 6018	16	39 45 55	18 4070
			5	12 25 49	5 7522	17	42 14 65	19 5575
			6	14 54 58	6 9026	18	44 43 75	20 7079
			7	17 23 68	8·0531	19	47 12 84	21 8584
			8	19 52 78	9 2035	20	49 41 94	23·0088
			9	22 21 87	10 3540	21	52 11 04	24 1592
			10	24 50 97	11 5044	22	54 40 14	25 3097
			11	27 20 07	12 6548	23	57 9 23	26 4601
			12	29 49 16	13 8053			
188 to 191 337 to 340	0 59 46 61	27 6745	1	2 29 44	1 1531	13	32 22 75	14 9903
			2	4 58 88	2 3062	14	34 52 19	16 1434
			3	7 28 33	3 4593	15	37 21 63	17 2965
			4	9 57 77	4 6124	16	39 51 07	18 4496
			5	12 27 21	5 7655	17	42 20 51	19 6027
			6	14 56 65	6 9186	18	44 49 96	20 7558
			7	17 26 09	8 0717	19	47 19 40	21 9089
			8	19 55 54	9 2248	20	49 48 84	23·0620
			9	22 24 98	10 3779	21	52 18 28	24 2151
			10	24 54 42	11 5310	22	54 47 72	25 3682
			11	27 23 86	12 6841	23	57 17 17	26 5213
			12	29 53 30	13 8372			
192 to 195 333 to 336	0 59 54 89	27 7383	1	2 29 79	1 1558	13	32 27 23	15 0249
			2	4 59 57	2 3115	14	34 57 02	16 1807
			3	7 29 36	3 4673	15	37 26 80	17 3365
			4	9 59 15	4 6231	16	39 56 59	18·4922
			5	12 28 93	5 7788	17	42 26 38	19 6480
			6	14 58 72	6 9346	18	44 56 17	20 8037
			7	17 28 51	8 0903	19	47 25 95	21 9595
			8	19 58 30	9 2461	20	49 55 74	23 1153
			9	22 28·08	10·4019	21	52 25 53	24 2710
			10	24 57 87	11 5576	22	54 55 31	25 4268
			11	27 27 66	12 7134	23	57 25 10	26 5826
			12	29 57 44	13 8692			

TABLE XLIX—*Contd*

24 hour periods from true Mēsha saṃkrānti (inclusive)	Arc travelled by true sun in 24 hours			Arc travelled by true sun per hour.					
	° ′ ″		10,000ths of circle.	No of Hours	′ ″	10,000ths of circle	No of hours	′ ″	10,000ths of circle.
1	2		3	4	5	6	4	5	6
196 to 199 329 to 332	1 0	3 17	27 8022	1	2 30 13	1 1584	13	32 31 72	15 0595
				2	5 0 26	2 3169	14	35 1 85	16 2180
				3	7 30 40	3 4753	15	37 31 98	17 3764
				4	10 0 53	4 6337	16	40 2 11	18 5348
				5	12 30 66	5 7921	17	42 32 24	19 6932
				6	15 0 79	6 9506	18	45 2 38	20 8517
				7	17 30 92	8 1090	19	47 32 51	22 0101
				8	20 1·06	9 2764	20	50 2 64	23 1685
				9	22 31 19	10 4258	21	52 32 77	24 3269
				10	25 1 32	11 5843	22	55 2 90	25 4854
				11	27 31 45	12 7427	23	57 33 03	26 6438
				12	30 1 58	13 9011			
200 to 203 325 to 328	1 0	10 85	27 8615	1	2 30 45	1 1609	13	32 35 88	15 0917
				2	5 0 90	2 3218	14	35 6 33	16 2526
				3	7 31 36	3 4827	15	37 36 78	17 4135
				4	10 1 81	4 6436	16	40 7 24	18 5744
				5	12 32 26	5 8045	17	42 37 69	19 7353
				6	15 2 71	6 9654	18	45 8 14	20 8961
				7	17 33 17	8 1263	19	47 38 59	22 0570
				8	20 3 62	9 2872	20	50 9 05	23 2179
				9	22 34 07	10 4481	21	52 59 50	24 3788
				10	25 4 52	11 6090	22	55 9 95	25 5397
				11	27 34 98	12 7699	23	57 40 40	26 7006
				12	30 5 43	13 9308			
204 to 206 321 to 324	1 0	18 54	27 9209	1	2 30 77	1 1634	13	32 40 04	15 1238
				2	5 1 55	2 3267	14	35 10 82	16 2872
				3	7 32 32	3 4901	15	37 41 59	17 7505
				4	10 3 09	4 6535	16	40 12 36	16·6139
				5	12 33 86	5 8168	17	42 43 13	19 7773
				6	15 4 64	6 9802	18	45 13 91	20 9406
				7	17 35 41	8 1436	19	47 44 68	22 1040
				8	20 6 18	9 3070	20	50 15 45	23 2674
				9	22 36 95	10 4703	21	52 46 22	24 4307
				10	25 7 73	11 6337	22	55 17 00	25 5941
				11	27 38 50	12 7971	23	57 47 77	26 7575
				12	30 9 27	13 9604			
207 to 210 318 to 320	1 0	25 64	27 9756	1	2 31 07	1 1657	13	32 43 89	15 1535
				2	5 2 14	2 3313	14	35 14 76	16·3191
				3	7 33 20	3 4970	15	37 46 02	17·4848
				4	10 4 27	4 6626	16	40 17 09	18 6504
				5	12 35 34	5 8283	17	42 48 16	19 8161
				6	15 6 41	6 9939	18	45 19 23	20 9817
				7	17 37 48	8 1596	19	47 50 30	22 1474
				8	20 8 55	9 3252	20	50 21 37	23 3130
				9	22 39 61	10 4909	21	52 52 43	24 4787
				10	25 10 68	11 6565	22	55 23 50	25 6443
				11	27 41 75	12 8222	23	57 54 57	26 8100
				12	30 12 82	13 9878			

TABLE XLIX—*Contd*

24 hour periods from true Mēsha samkrānti (inclusive)	Arc travelled by true sun in 24 hours			Arc travelled by true sun per hour					
	° ′ ″		10,000ths of circle	No of Hours	′ ″	10,000ths of circle	No of Hours	′ ″	10,000ths of circle
1	2		3	4	5	6	4	5	6
211 to 214 314 to 317	1	0 32 71	28 0304	1	2 31 36	1 1679	13	32 47 73	15 1831
				2	5 2 73	2 3359	14	35 19 10	16 3510
				3	7 34 09	3 5038	15	37 50 16	17 5190
				4	10 5 46	4 6717	16	40 21 82	18 6869
				5	12 36 82	5 8397	17	42 53 19	19 8548
				6	15 8 18	7 0076	18	45 24 55	21 0228
				7	17 39 55	8 1755	19	47 55 92	22 1907
				8	20 10 91	9 3435	20	50 27 28	23 3586
				9	22 42 28	10 5114	21	52 58 64	24 5266
				10	25 13 64	11 6793	22	55 30 01	25 6945
				11	27 45 00	12 8472	23	58 1 37	26 8624
				12	30 16 37	14 0152			
215 to 218 310 to 313	1	0 39 24	28 0806	1	2 31 63	1 1709	13	32 51 25	15 2103
				2	5 3 27	2 3400	14	35 22 89	16 3803
				3	7 34 90	3 5101	15	37 54 52	17 5503
				4	10 6 54	4 6801	16	40 26 16	18 7204
				5	12 38 17	5 8501	17	42 57 79	19 8904
				6	15 9 81	7 0201	18	45 29 43	21 0604
				7	17 41 44	8 1902	19	48 1 06	22 2304
				8	20 13·08	9 3602	20	50 32 70	23 4005
				9	22 44 71	10 5302	21	53 4 33	24 5705
				10	25 16 35	11 7002	22	55 35 97	25 7405
				11	27 47 98	12 8703	23	58 7 60	26 9105
				12	30 19 62	14 0403			
219 to 222 306 to 309	1	0 45 15	28 1262	1	2 31 88	1 1719	13	32 54 46	15 2350
				2	5 3 76	2 3438	14	35 26 34	16 4069
				3	7 35 64	3 5158	15	37 58 22	17 5789
				4	10 7 53	4 6877	16	40 30 10	18 7508
				5	12 39 41	5 8596	17	43 1 98	19 9227
				6	15 11 29	7 0315	18	45 33 87	21 0946
				7	17 43 17	8 2035	19	48 5 75	22 2666
				8	20 15 05	9 3754	20	50 37 63	23 4385
				9	22 46 93	10 5473	21	53 9 51	24 6104
				10	25 18 81	11 7192	22	55 41 39	25 7823
				11	27 50 70	12 8912	23	58 13·27	26 9543
				12	30 22 58	14 0631			
223 to 225 302 to 305	1	0 51 07	28 1718	1	2 32 13	1 1738	13	32 57 66	15 2597
				2	5 4 26	2 3477	14	35 29 79	16 4336
				3	7 36 38	3 5215	15	38 1 92	17 6074
				4	10 8 51	4 6953	16	40 34 04	18 7812
				5	12 40 64	5 8691	17	43 6 17	19 9550
				6	15 12 77	7 0430	18	45 38 30	21 1289
				7	17 44 89	8 2168	19	48 10 43	22 3027
				8	20 17 02	9 3906	20	50 42 56	23 4765
				9	22 49 15	10 5644	21	53 14 68	24 6503
				10	25 21 28	11 7383	22	55 46 81	25 8242
				11	27 53 41	12 9121	23	58 18·94	26 9980
				12	30 25 53	14·0859			

TABLE XLIX—*Contd*

24 hour periods from true Mēsha-saṃkrānti (inclusive)	Arc travelled by true sun in 24 hours.			Arc travelled by true sun per hour								
	°	′	″	10,000ths of circle.	No of Hours	′	″	10,000ths of circle	No of Hours	′	″	10,000ths of circle.
1	2			3	4	5		6	4	5		6
226 to 229 299 to 301	1	0	56 39	28 2129	1	2	32 35	1 1755	13	33	0 54	15 2820
					2	5	4 70	2 3511	14	35	32 89	16 4575
					3	7	37 05	3 5266	15	38	5 24	17 6331
					4	10	9 40	4 7021	16	40	37 59	18 8086
					5	12	41 75	5 8777	17	43	9 94	19 9841
					6	15	14 10	7 0532	18	45	42 29	21 1597
					7	17	46 45	8 2288	19	48	14 64	22 3352
					8	20	18 80	9 4043	20	50	46 99	23 5107
					9	22	51 15	10 5798	21	53	19 34	24 6863
					10	25	23 50	11 7554	22	55	51 69	25 8618
					11	27	55 85	12 9309	23	58	24 04	27 0373
					12	30	28 19	14 1064				
230 to 233 295 to 298	1	1	1 12	28 2494	1	2	32 55	1 1771	13	33	3 11	15 3108
					2	5	5 09	2 3541	14	35	35 65	16 4788
					3	7	37 64	3 5312	15	38	8 20	17 6559
					4	10	10 19	4 7082	16	40	40 75	18 8329
					5	12	42 73	5 8853	17	43	13 29	20 0100
					6	15	15 28	7 0623	18	45	45 84	2. 1870
					7	17	47 83	8 2394	19	48	18 39	22 3641
					8	20	20 37	9 4615	20	50	50 93	23 5412
					9	22	52 92	10 5935	21	53	23 48	24 7182
					10	25	25 47	11 7706	22	55	56 03	25 8953
					11	27	58 01	12 9476	23	58	28 57	27 0723
					12	30	30 56	14 1247				
234 to 237 291 to 294	1	1	5 85	28 2859	1	2	32 74	1 1786	13	33	5 67	15 3215
					2	5	5 49	2 3572	14	35	38 41	16 5001
					3	7	38 23	3 5357	15	38	11 16	17 6787
					4	10	10 98	4 7143	16	40	43 90	18 8573
					5	12	43 72	5 8929	17	43	16 64	20 0358
					6	15	16 46	7 0715	18	45	49 39	21 2144
					7	17	49 21	8 2501	19	48	22 13	22 3940
					8	20	21 95	9 4286	20	50	54 88	23 5716
					9	22	54 69	10 6072	21	53	27 62	24 7502
					10	25	27 44	11 7858	22	56	0 36	25 9287
					11	28	0 18	12 9644	23	58	33 11	27 1073
					12	30	32 93	14 1429				
238 to 241 287 to 290	1	1	9 40	28 3133	1	2	32 89	1 1797	13	33	7 59	15 3364
					2	5	5 78	2 3594	14	35	40 48	16 5161
					3	7	38 67	3 5392	15	38	13 37	17 6958
					4	10	11 57	4 7189	16	40	46 27	18 8755
					5	12	44 46	5 8986	17	43	19 16	20 0552
					6	15	17 35	7 0783	18	45	52 05	21 2350
					7	17	50 24	8 2580	19	48	24 94	22 4147
					8	20	23 13	9 4378	20	50	57 83	23 5944
					9	22	56 02	10 6175	21	53	30 72	24 7741
					10	25	28 92	11 7972	22	56	3 62	25 9538
					11	28	1 81	12 9769	23	58	36 51	27 1335
					12	30	34 70	14 1566				

TABLE XLIX—*Contd*

24-hour periods from true Mēsha-saṃkrānti (inclusive)	Arc travelled by true sun in 24 hours				Arc travelled by true sun per hour							
	°	′	″	10,000ths of circle	No of Hours	′	″	10,000ths of circle	No of Hours	′	″	10,000ths of circle
1	2			3	4	5		6	4	5		6
242 to 244 283 to 286	1	1	12 36	28 3361	1	2	33 01	1 1807	13	33	9 19	15 3487
					2	5	6 03	2 3613	14	35	42 21	16 5294
					3	7	39 04	3 5420	15	38	15 22	17 7101
					4	10	12 06	4 7227	16	40	48 24	18 8907
					5	12	45 07	5 9034	17	43	21 25	20 0714
					6	15	18 09	7 0840	18	45	54 27	21 2521
					7	17	51 10	8 2647	19	48	27 28	22 4327
					8	20	24 12	9 4454	20	51	0 30	23 6134
					9	22	57 13	10 6260	21	53	33 31	24 7941
					10	25	30 15	11 8067	22	56	6 33	25 9747
					11	28	3 16	12 9874	23	58	39 34	27 1554
					12	30	36 18	14 1680				
245 to 248 280 to 282	1	1	15 31	28 3589	1	2	33 14	1 1816	13	33	10 79	15 3611
					2	5	6 28	2 3632	14	35	43 93	16 5427
					3	7	39 41	3 5449	15	38	17 07	17 7243
					4	10	12 55	4 7265	16	40	50 21	18 9059
					5	12	45 69	5 9081	17	43	23 35	20 0876
					6	15	18 83	7 0897	18	45	56 48	21 2692
					7	17	51 97	8 2713	19	48	29 62	22 4508
					8	20	25 10	9 4530	20	51	2 76	23 6324
					9	22	58 24	10 6346	21	53	35 90	24 8140
					10	25	31 38	11 8162	22	56	9 04	25 9957
					11	28	4 52	12 9978	23	58	42 18	27 1773
					12	30	37 66	14 1794				
249 to 252 276 to 279	1	1	16 03	28 3771	1	2	33 17	1 1824	13	33	11 18	15 3710
					2	5	6 34	2 3648	14	35	44 35	16 5533
					3	7	39 50	3 5471	15	38	17 52	17 7357
					4	10	12 67	4 7295	16	40	50 69	18 9181
					5	12	45 84	5 9119	17	43	23 86	20 1005
					6	15	19 01	7 0943	18	45	57 02	21 2829
					7	17	52 18	8 2767	19	48	30 19	22 4652
					8	20	25 34	9 4590	20	51	3 36	23 6476
					9	22	58 51	10 6414	21	53	36 53	24 8300
					10	25	31 68	11 8238	22	56	9 70	26 0124
					11	28	4 85	13 0062	23	58	42 86	27 1948
					12	30	38 02	14 1886				
253 to 256 272 to 275	1	1	19 45	28 3908	1	2	33 31	1 1830	13	33	13 04	15 3784
					2	5	6 62	2 3659	14	35	46 35	16 5613
					3	7	39 93	3 5489	15	38	19 66	17 7443
					4	10	13 24	4 7218	16	40	52 97	18 9272
					5	12	46 55	5 9148	17	43	26 28	20 1102
					6	15	19 86	7 0977	18	45	59 59	21 2931
					7	17	53 17	8 2807	19	48	32 90	22 4761
					8	20	26 48	9 4636	20	51	6 21	23 6590
					9	22	59 79	10 6466	21	53	39 52	24 8420
					10	25	33 11	11 8295	22	56	12 83	26 0248
					11	28	6 42	13 0125	23	58	46 14	27 2078
					12	30	39 73	14 1954				

TABLE XLIX—*Contd.*

24 hour periods from true Mēsha samkrānti (inclusive)	Arc travelled by true sun in 24 hours			Arc travelled by true sun per hour								
	°	′	″	10,000ths of circle	No of Hours.	′	″	10,000ths of circle	No of Hours.	′	″	10,000ths of circle.
1	2			3	4	5		6	4	5		6
257 to 260 / 268 to 271	1	1	20 64	28 4000	1	2	33 36	1 1833	13	33	13 68	15 3833
					2	5	6 72	2 3667	14	35	47 04	16 5666
					3	7	40 08	3 5500	15	38	20 40	17 7500
					4	10	13 44	4 7333	16	40	53 76	18 9333
					5	12	46 80	5 9167	17	43	27 12	20 1166
					6	15	20 16	7 1000	18	46	0 48	21 3000
					7	17	53 52	8 2833	19	48	33 84	22 4833
					8	20	26 88	9 4667	20	51	7 20	23 6666
					9	23	0 24	10 6500	21	53	40 56	24 8500
					10	25	33 60	11 8333	22	56	13 92	25 0333
					11	28	6 96	13 0166	23	58	47 28	26 2166
					12	30	40 32	14 2000				
261 to 267 (*True sun in perigee, on Day 263*)	1	1	21 23	28 4045	1	2	33 38	1 1835	13	33	14 00	15 3858
					2	5	6 77	2 3670	14	35	47 38	16 5693
					3	7	40 15	3 5506	15	38	20 77	17 7528
					4	10	13 54	4 7341	16	40	54 15	18 9364
					5	12	46 92	5 9176	17	43	27 54	20 1199
					6	15	20 31	7 1011	18	46	0 92	21 3034
					7	17	53 69	8 2847	19	48	34 30	22 4869
					8	20	27 08	9 4682	20	51	7 69	23 6704
					9	23	0 46	10 6517	21	53	41 07	24 8540
					10	25	33 84	11 8352	22	56	14 46	26 0375
					11	28	7 23	13 0187	23	58	47 84	27 2210
					12	30	40 61	14 2023				

TABLE L

ELEMENTS OF THE SUN'S LONGITUDE.

MINUTES.

The figures in Columns 2, 3, show the sun's *mean* movement during the times noted in Column I.

Time Mins	′ ″	10,000ths of circle.	Time Mins	′ ″	10,000ths of circle.	Time Mins	′ ″	10,000ths of circle.
1	2	3	1	2	3	1	2	3
½	0 1 23	0 0095						
1	0 2 46	0 0190	21	0 51 74	0 3993	41	1 41 02	0·7795
2	0 4 93	0 0380	22	0 54 21	0·4183	42	1 43 49	0·7985
3	0 7 39	0 0570	23	0 56 67	0 4373	43	1 45 95	0·8175
4	0 9 86	0 0760	24	0 59 14	0·4563	44	1 48·42	0·8365
5	0 12 32	0·0951	25	1 1 60	0 4753	45	1 50·88	0·8556
6	0 14 78	0 1141	26	1 4 06	0 4943	46	1 53 34	0·8746
7	0 17 25	0 1331	27	1 6 53	0 5133	47	1 55 81	0·8936
8	0 19 71	0 1521	28	1 8 99	0 5323	48	1 58 27	0 9126
9	0 22 18	0 1711	29	1 11·46	0·5514	49	2 0 74	0 9316
10	0 24 64	0 1901	30	1 13 92	0·5704	50	2 3 20	0·9506
11	0 27 10	0 2091	31	1 16 38	0·5894	51	2 5·66	0·9696
12	0 29 57	0 2281	32	1 18 85	0·6084	52	2 8 13	0·9886
13	0 32 03	0 2472	33	1 21 31	0·6274	53	2 10 59	1 0077
14	0 34 50	0 2662	34	1 23 78	0·6464	54	2 13 06	1·0267
15	0 36 96	0 2852	35	1 26 24	0·6654	55	2 15 52	1 0457
16	0 39 42	0·3042	36	1 28 70	0 6844	56	2 17 98	1 0647
17	0 41 89	0 3232	37	1 31 17	0 7035	57	2 20 45	1·0837
18	0 44 35	0·3422	38	1 33 63	0·7225	58	2 22 91	1 1027
19	0 46 82	0·3612	39	1 36 10	0 7415	59	2 25 38	1 1217
20	0 49 28	0 3802	40	1 38 56	0 7605	60	2 27 84	1 1407

N B.—Since this Table shows the sun's *mean* motion during the number of minutes indicated, a slight correction must be made, in order to ascertain his *true* motion, if very great accuracy is required. The largest possible correction, namely for 59 minutes on the days 81 and 263 (when the sun is in apogee and perigee and is therefore at his slowest and quickest) is on Day 81 *minus* 5″·4516 or 0 0421, and on Day 263 *plus* the same.

Hence on Day 81 the true sun's journey in 59 m must be taken as (by the Table, 2′ 25″ 38—5″·45=) 2′ 19″ 93, or (by the Table, 1 1217—0 0421=) 1 0796, and on Day 263 as (2′ 25″ 38+5″ 45=) 2′ 30′ 83, or (1 1217+0·0421=) 1 1638

It is not necessary to frame a Table to meet corrections less than this. Calculation can always be made by taking from the Hour Table (Table XLIX) the true sun's motion in one hour on the day in question, dividing this by 60, and multiplying the result by the number of minutes concerned.

TABLE L-A

Elements of the Sun's Longitude

Seconds

Cols 2, 3, shew the Sun's *mean* movement during times noted in Col. 1.

Time seconds	″	10,000ths of circle	Time seconds	″	10,000ths of circle	Time seconds	″	10,000ths of circle
1	2	3	1	2	3	1	2	3
1	0·041	0 0003	21	0 862	0 0067	41	1 684	0·0130
2	0 082	0 0006	22	0 903	0 0070	42	1 725	0 0133
3	0 123	0 0010	23	0 945	0 0073	43	1 766	0 0136
4	0 164	0 0013	24	0 986	0 0076	44	1 807	0 0139
5	0 205	0 0016	25	1 027	0 0079	45	1 848	0 0142
6	0 246	0 0019	26	1 068	0 0082	46	1 889	0 0146
7	0 287	0 0022	27	1 109	0 0036	47	1 930	0 0149
8	0 329	0 0025	28	1 150	0 0089	48	1 971	0 0152
9	0 370	0 0029	29	1 191	0 0092	49	2 012	0 0155
10	0 411	0 0032	30	1 232	0 0095	50	2 053	0 0158
11	0 452	0 0035	31	1 273	0 0098	51	2 094	0 0162
12	0 493	0 0038	32	1 314	0 0101	52	2 135	0 0165
13	0 534	0 0041	33	1 355	0 0105	53	2 177	0 0168
14	0 575	0 0044	34	1 396	0 0108	54	2 218	0 0171
15	0 616	0 0048	35	1 437	0 0111	55	2 259	0 0174
16	0 657	0 0051	36	1 478	0 0114	56	2 300	0 0177
17	0 698	0 0054	37	1 519	0 0117	57	2 341	0 0181
18	0 739	0 0057	38	1 561	0 0120	58	2 382	0 0184
19	0 780	0 0060	39	1 602	0 0124	59	2 423	0 0187
20	0 821	0 0063	40	1 643	0 0127	60	2 464	0 0190

The Table follows M. de Ries's fixture of the sun's *mean* movement in 1 time minute by the *Siddhānta śrōmaṇi* 2″ 464,008,788, or 0 019,012,414.

No 2—DANDAPALLE PLATES OF VIJAYA-BHUPATI · SAKA-SAMVAT 1332.

By G VENKOBA RAO, MADRAS.

The copper-plates which bear the subjoined inscription were obtained by me on a short loan from the *monegar* of Dandapalle,[1] a village in the Palamner *tāluka* of the Chittoor district, during my official tour in 1913 They have been briefly noticed in the Madras Epigraphical Report for 1913, page 119, paragraph 53

The plates are five in number, each measuring about 9¾" by 5⅝" The edges are folded over, flattened and slightly raised into rims, in order to secure the protection of the writing from coming into contact with the written sides of the adjoining plates The tops are neatly curved in the form of a bow slightly turned upwards at the edges where these meet the plates The curved tops have, as usual, a hole in the centre to allow the copper-ring to pass through. The ring, which is plain and circular, bears no seal attached to it It had been cut before the plates were secured by me

The first plate bears writing only on its inner side, while the remaining four are written on both their sides Plates one to four are numbered in Telugu-Kanarese numerals on their first written sides The fourth plate, ending with the usual imprecatory verses, indicates that the record must have closed with it The fifth plate bears no number, and there are no rims on its inner face, which bears writing, this shows that the writing on that side of the plate may not have been originally intended Consequently the last plate must have been added subsequently as a post-script whereon the boundaries of the land granted had to be engraved in the vernacular of the country

The engraving is fairly deep and well executed The characters are Nandināgarī, almost of the same type as those of the Satyamangalam plates of Dēvarāya II, published with a facsimile plate on pp 35 to 41 of *Ep Ind*, Vol III, and the languages employed are Sanskrit verse[2] and Kanarese prose[3] The signature of the king at the end appears as "Śrī Triyambaka" in Kannada characters[4]

The following palæographical and orthographical peculiarities are worth noting The use of the *anusvāra* is very arbitrary In cases where naturally a class nasal or a final *m* would be used the *anusvāra* is substituted The vowel ऋ is throughout written as रु, and in two cases (ll 144 हत्तिर्हंवर्ष and 163 नेर्हंत्य) with superscript र Very little difference in form is perceptible between *bha* and *ta* The double letters *ddu* and *ppa* are represented by two full forms of *da* and *pa* written side by side with a single top line, and the conjunct consonant *kkha* in ll 121 and 126 by *khkha* The symbols for *tha* and *dha* are the same as the modern symbols, but *vice versa* The hard or intensified र is represented by र̣ (ll 123, 135, 154, 175, 177, 186 and 191) The difference between *la* and *la* is indicated by a ligature in the case of the former, which is absent in the latter We often find the dental *la* used instead of the cerebral *la*, evidently owing to Sanskrit influence, even though the latter is expected according to the vernacular pronunciation, *e g.* मुल्लागिल° (l 55), दलेदल्लि (l 56) and हत्तिगल (l 145) *Vice versa*, *ḷa* is used for *la* in *Kalyānāya*

[1] In his *List of Antiquities*, Vol I, p 159, Mr Sewell has noted the existence of these plates It may be added that these have since been presented by the owner to the Madras Museum and are deposited there

[2] Ll 100 to 102 after v 45, ll 109 to 110 after v 48, ll 116 to 118 after v 49, l 130 after v 55 and ll. 139 to 142 after v 59 consist only of portions of verses Probably there has been some mistake in the engraving of the text It is not impossible that the first and the third fragments, which are both half-verses in the *Mandākrāntā* metre, should be read together to form one verse In the second, fourth and fifth we have portions of *Anushṭubh*, *Sālinī* and *Indravajrā*

[3] Ll 144 to 146 and ll. 153 to 192

[4] The Madras Museum plates of Śrīgiri-Bhūpāla of about this period (*Ep. Ind*, Vol. VIII, p 306 ff) are attested similarly.

(l 1) and *lālitānghri* (l 11) and *Mahālakshmī* (l 34). A consonant after *anusvāra* and the *rēpha* is doubled, as in Telugu and Kanarese inscriptions, *e g* मूर्त्ति in l 7, य त्रि° in l 42, पुष्पवत्ती in l. 40, °रार्य्य in l 83 and वृत्तिर्द्दे° in l 86, in °विद्वाम (l 99) the consonant is doubled before *ra* The *virāma* is used with the letters त in ll 13, 15, 17, 57, 66 and 106, न in ll 17, 27 and 73 and क in ll 81 and 137 The rules of Sandhi are not observed in the following cases —The *visarga* does not assimilate with the following consonant except in हरिस्सा° in l 14 कौशिकी ऋग्वि° for कौशिक ऋग्वि° in l 78 and विश्वामित्री ऋग्वि° for विश्वामित्र ऋग्वि° in l 126, अभूत्गुण° for अभूद्गुण° occurs in l 15, शिवात् शाधय for शिवाच्छाधी in l 44, ऋग्वित् श्रीवत्सी for ऋग्विच्छ्रीवत्सी in l 106 and ऋग्वित्द्वारी° for ऋग्विद्वारी° in l 120 आह्वय for आह्वय in ll 55 f and 61, येकैव for एकैव in l 146 f, and सिद्धास° for सिद्धास° in ll 26 and 27 are evidently due to a wrong pronunciation very common in later Vijayanagara inscriptions One grammatical mistake is वृत्तिर्ऋग्वि for वृत्ती ऋग्वि in l 143

After invoking Ganēśa and the boar incarnation of Vishnu, the record begins as usual by tracing the First Vijayanagara dynasty from the Moon In the lunar race was born **Bukka-Rāya (I)** His son was **Harihara (II)**, and his son **Dēvarāya (I)**, who ruled at **Vijayapurī** (Vijayanagara) He had a son **Vijaya-Bhūpati** by his wife **Dēmāmbikā**, who was herself the daughter of a certain **Nūka-Bhūpāla** of the Solar race (v 17) **Kriyāśakti-dēśika** was the spiritual teacher of Vijaya-Bhūpati (v 20) This king Vijaya, having founded in the division called **Mulvāgila** *rājya*, in the district **Huli** *nādu*, in **Dandēhalli** *sthala*, a new village called **Kriyāśakti-pura**, granted it to **Krishna-Pandita** in the Śaka year reckoned by the chronogram *raṅgalōka* (*i e* 1332), corresponding to the cyclic year Vikṛiti, in the bright half of Bhādrapada, when (the nakshatra) Śravana was combined with Monday, on the Ēkādaśī *tithi* (and) the Lakshminārāyana *yōga* (vv. 26 to 30). Verses 21 to 25, which introduce the donee Kṛishna-Pandita, state that his parents were Mēchāmbikā and Śinganārya,[1] that he belonged to the Bhāradvāja *gōtra* and that his younger brother was **Annadātā**, in company with whom he served the king Vijaya faithfully. Kṛishna-Pandita constructed in Kriyāśakti-pura a tank called **Vijaya-samudra** (v. 31), and, having secured the permission of the king, made a grant of the village and the tank to Brāhmanas of different *gōtras* (vv 34 and 35) As stated in the Kanarese passage (ll 144 to 146), the village consisted of 82 *vrittis* From the post-script which describes the boundaries of the village we learn that Kriyāśakti-pura, on being granted to Brāhmanas, received the name **Abhinava-Vijaya-Bukkarāya-samudra**, evidently after Vijaya-Bukka, one of the surnames of king Vijaya-Bhūpati

The date of the grant has been verified with the help of Dewan Bahadur Swamikannu Pillai's *Ephemeris* In the year Vikṛiti, corresponding to A D 1410, Bhādrapada was intercalary. On Monday in the bright half of *nija*-Bhādrapada the *tithi daśamī* (*i e* the 10th day) ended at 38 after mean sunrise, and the *nakshatra* Uttara-Āshādhā similarly ended at 48 after mean sunrise Thus the given *tithi* (*i e.* the 11th) and the *nakshatra* Śravana were in combination with Monday only in the last quarter of that day. If such a choice of an auspicious moment in the early hours before sunrise is possible, the English equivalent would be the last quarter of A.D 1410, September 10, Monday.

Very few stone inscriptions of Vijaya-Bhūpati have been found The present record, accordingly, is one of extreme interest, being the first copper-plate inscription of his time discovered up to now. Professor Kielhorn's *List of Southern Inscriptions*, No 480, says that Vijaya's father Dēvarāya I ascended the throne in Śaka-Samvat 1328 (=A D 1406 07)[2] It must have been soon after this that Vijaya-Bhūpati was installed as viceroy at Mulbāgal in

[1] In the list of donees he is incidentally also mentioned as Singanāchārya, father of Rāmakrishṇa (*i.e.* Kṛishna-Pandita) and Annadātā.

[2] From No 345 of the Madras Epigraphical Collection for 1905 it may also be surmised that the coronation of Dēvarāya I took place in A.D 1406-07

the Mysore State[1] The earliest date known for Vijaya is Śaka 1331, the cyclic year Virōdhin, corresponding to A D 1409-10[2] In Śaka 1344 (Śubhakrit=A D 1422-23) he assumed the title of paramount sovereign[3] From an inscription found at Bārukūr it has been ascertained that Dēvarāya II, son of Vijaya, commenced to reign in Śaka 1343 (Śārvarin)[4] The interval between the latest known date of Dēvarāya I (*viz* Śaka 1340) and the accession of Dēvarāya II (*viz* Śaka 1343) is very little, and it is, therefore, difficult to reconcile the statement of Nuniz that he reigned for 6 years at the capital Vijaya-nagara, except on the supposition, as surmised by Mr H Krishna Sastri, that Vijaya was co-regent with his son Dēvarāya II and also with his father Dēvarāya I[5] In inscriptions of the Tamil country Vijaya-Bhūpati assumes the names Vīra-Vijaya, Vīra-Bukka and Vijaya-Bukka Vijaya-Bhūpati of our record should not however be confounded with Vīra-Bhūpati, son of Bukka II, whose records of about the same period are also found in the south[6]

It may be observed that Vijaya's mother is herein called Dēmāmbikā, while other records mention her name as Hēmāmbikā[7] She was the daughter of Nūka-Bhūpāla of the Solar race This Nūka-Bhūpāla may be identified with the Reddi chief Nūka or Nalla-Nūnka, who married Vēmasāni, sister of Annavēma[8] We are aware of a similar matrimonial alliance between the Reddis and the Vijayanagara family The Vēmavaram plates of Allaya-Vēma refer to a Kātaprabhu as the son-in-law of Harihara (III)[9]

The full name of the Śaiva teacher in whose honour Vijaya-Bhūpati founded the village Kriyāśakti-pura was perhaps Kāśīvāsa Kriyāśakti, referred to in terms of high esteem in the records of Bukka I He was also the teacher of Harihara II and of his general Muddanna-Daṇḍanāyaka[10] Vitthanna-Odeya, a viceroy under Harihara II and Dēvarāya I, was also a follower of Kriyāśakti

Of the 82 *vrittis* into which Vijaya-Bukkarāya-samudra was divided the temples of Gōpīnātha and Rāmēśa (Rāmēśvara), evidently located at that village, received each a *vritti* Among the Brahman recipients figure Chauṇḍapārya of the Vasishtha *gōtra*, Sōma, son of Chaundārya of the same *gōtra*, Annadātā, son of Śinganāchārya of the Bhāradvāja *gōtra*, and Duggappārya, son of Annadātā of the same *gōtra*, each of whom obtained 2 *vrittis* The names of Chaundapārya and his son Sōma of the Vasishtha *gōtra* are interesting, inasmuch as the former is known to us as the author of the Śrauta work *Prayōgaratnamālā* Another son of Chauṇḍapārya, Chaundapāchārya or Chauṇḍapāmātya was Nāgaya-mantrin mentioned in a

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[1] *Ep Carn*, Vol X, Intr p xxxv, No, 324 of the Madras Epigraphist's Collection for 1912, from Karshaṇapallo of the Punganūr Zamindari, informs us that in Śaka 1332, the same year as that of our grant, prince Vijayarāya-Udaiyar was ruling as viceroy at Mulvāyil (Mulbāgal) A subordinate of his was the Chōla chief Vīra Ōbaladēva *Chōḷamahārāja* of the Sammatti family, which Mr H Krishna Sastri identifies with Sammeṭa, the family to which Lakkaya dēva *Mahārāja* and Bommaya-dēva *Mahārāja*, who were dependants of Dēvarāya II, belonged.

[2] No 658 of the Madras Epigraphical Collection for 1905

[3] *Ep Carn*, Vol VII, Sk 93

[4] No 160 of the Epigraphist's Collection for 1901 and *Arch. Surv Rep* for 1907-08, p 247.

[5] *Arch Sur Rep* for 1907-08, p 248

[6] See the genealogical table on p 86 of the Madras Epigraphical Report for 1907 Inscriptions of Vīra-Bhūpati are found at Tiruvārūr and Tiruppūnduruttī in the Tanjore district (No 575 of 1904 and *Christian College Magazine* for 1890, p 105)

[7] The Satyamangalam Plates of Dēvarāya II give the name Dēmāmbikā (*Ep Ind*, Vol III, p 37, text line 18); but on the authority of an inscription of Vīra-Vijaya published in the *Madras Journal of Lit. and Sc* for 1881 it was corrected by Professor Hultzsch into Hēmāmbikā (*ibid*, note 7) The *varia lectio* is due probably to the similarity of form of the letters *ha* and *da* in Nandināgarī.

[8] *Ep Ind*, Vol III, p 287 The Reddis, so far as we know, do not claim any connection with the Solar race.

[9] Madras Epigraphical Report for 1900, p. 25, paragraph 63.

[10] *Arch. Sur. Rep* for 1907-08, p 242, foot note 12.

Tripurāntakam inscription[1] The donees Annadātā and Duggappārya were apparently related to the donor, the one being his brother and the other his nephew Under his full name Krishna-Pandita was evidently the Rāmakrishna who reserved for himself 20 shares in the village.[2] He was well versed in the Yajur-Vēda and belonged to the Bhāradvāja *gōtra* His younger brother Annadātā must be distinguished from his namesake, the son of Chaundapāmātya, which latter belonged to the Vasishtha *gōtra*

Dandēhalli, near which was situated the granted village Kriyāśakti-pura or Abhinava-Vijaya-Bukkarāya-samudra, is the same as the modern Dandapalle, where these plates were found. Of the places mentioned among the boundaries Ēdūru is a village very near Dandapalle. Tirumaladāri, *i e.* the road leading to Tirumala, must have been a recognised pilgrim-route which passed the granted village I am unable to identify Tālakunte or Tālakunte and Arasāndeyahalli, the two other villages mentioned in the plates

TEXT[3]

[Metre of verses 1-44, *Anushtubh*, of 45, *Mandākrāntā*, of 46 48, *Anushṭubh*, of 49, *Mandākrāntā*, of 50-55, *Anushtubh*, v 56—please see note 2, page 68 above, of 57-61, *Anushtubh*, and of 62, *Śālinī*]

First plate

1 शुभमस्तु । कव्याणाय गणाधीश:
2 कारुण्याभोधिरस्तु व: । सदा गंडस्थली
3 यस्य सरसा दानकुल्यया(—) ।[।१*] संपत्तिं श्री
4 वराही व: संपादयतु भूयसीं । सा-
5 मोदामुद्वहन् भूमिं समुद्रसलि-
6 लाप्लुता[4] ।[।२*] श्रिय: कुलगृहं शौरे: शय्या-
7 मूर्त्तिरुमापते: । सृष्टिराद्या विधेरस्तु जी-
8 वनं जीवनाय व: ।[।३*] अस्ति चंद्र: सुधासूति-
9 रमलात्मा कलानिधि: । संजात: क्षीर-
10 पाथोधौ [5]श्लाघ्यो लक्ष्मीसहोदर: ।[।४*] सुरा-
11 सुरशिरोरत्नकालितांघ्रिसरोरुह: । श्वा-
12 घमान[6] स्वयं धत्ते [7]शिरसा यं सदाशिव: [॥५*]
13 वसुधायां जगत्ख्यातो वंशस्तस्य समे-
14 धते । जातो यत्र हरिस्साक्षाज्जगतां प्र-
15 भवो विभु: ।[।६*] अभूत्[8] गुणगणांभोधि[र]-
16 व्याहतपराक्रम: । बुक्करायनृपस्त-

[1] No 255 of the Madras Epigraphical Collection for 1905

[2] The honorific epithet *svāmin* given to Krishṇa-Paṇḍita in l 90 and the way in which his name is introduced in v 21 immediately after the description of Kriyāśakti lead us to suspect that these may have been identical.

[3] From the original plates.

[4] यु was first written यू and then corrected.

[5] श्ला is corrected from श्य.

[6] Read °मान

[7] The symbol for उ is added in error by the engraver to the preceding letter शि instead of to श.

[8] Read अभूद्भव°.

17 स्मिन् दिक्षु विख्यातवैभवः ।[।७*] संपत्प-
18 रंपरोदारसर्वदिग्विजयक्रमः । एकै-
19 कदिक्पतीं देवानिंद्रादीनत्यशेत यः ।[।८*]
20 तपोविशेषैस्तस्यासीत्तनयः [1]पुर्वसंचितैः [।*]
21 पुण्य[ः] पूर्वनृपालेषु गण्यो हरिहरेश्वरः [॥९*]
22 श्रिया ससेव्यमानस्य सर्वत्रख्यातिशा-

Second plate, first side

23 लिनः । समौ हरिहरौ यस्य जाने तावेव नाप-[2]
24 रः ।[।१०*] तस्य राजाधिराजस्य श्रीराजपरमे-
25 श्वरः । तनयो जयति क्षोण्यां देवरायमहीप-
26 तिः ।[।११*] पिन्ये [3]सिंहासने यस्मिन्मित्रैश्वर्य-
27 प्रदे स्थिते । [3]शत्रुसिंहासनान्यासन् द्वित्रैः
28 शून्यानि वासरैः ।[।१२*] नलनाभागभरतनहु-[4]
29 षादीन्नरेश्वरान् । [5]विस्मेरा यद्गुणस्तोमे-
30 र्विस्मरत्येव[6] मेदिनी ।[।१३*] श्रीदस्येवाल-
31 का श्लाघ्या शक्रस्येवामरावती[7] [।*] विजयोप-
32 पदा यस्य विख्याता[8] वसतिः पुरी ।[।१४*] नाम्ना
33 देमांबिका तस्य नूकभूपालनंदिनी । महि-
34 षी माधवस्येव महालक्ष्मीः [9]समधते ।[।१५*] [10]पु-
35 त्ररूपं तयोरेकं पूर्वजन्मतपःफलं । श्री-
36 मान्विजयते तेजःसीमा विजयभूपतिः[11]
37 ।[।१६*] कूटस्थौ वंशयोर्यस्य कुमुदांभोजबांधवौ ।
38 वाण्या क्षोण्या च लक्ष्म्या च वल्लभो यः स्वयंवृ-
39 तः ।[।१७*] प्रतापकीर्त्तिलतयोः प्रभोर्यस्य समिद्धयोः[11] [।*]
40 पुष्पाणि [12]तटितस्ताराः पुष्पवत्तौ[13] च तौ

[1] Read पूर्वं [2] The letter प looks more like व [3] Read सिंहा°.

[4] The letter त of भरत looks like भ [5] An extra vertical stroke has been erased between स्मे and रा.

[6] An extra vertical stroke between the letters त्ये and व has been erased.

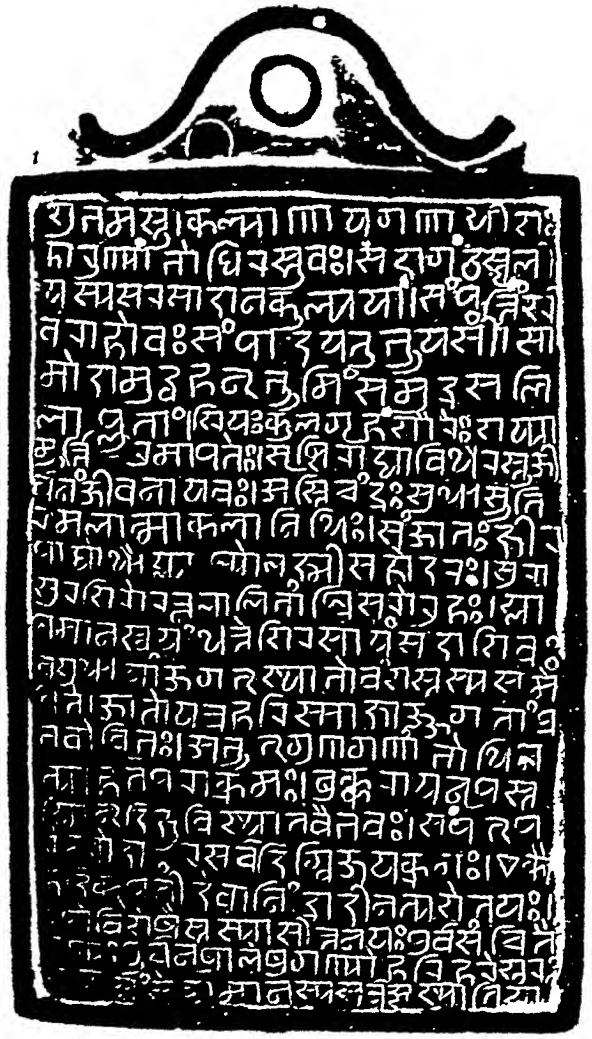
[7] The syllable व is corrected from वि

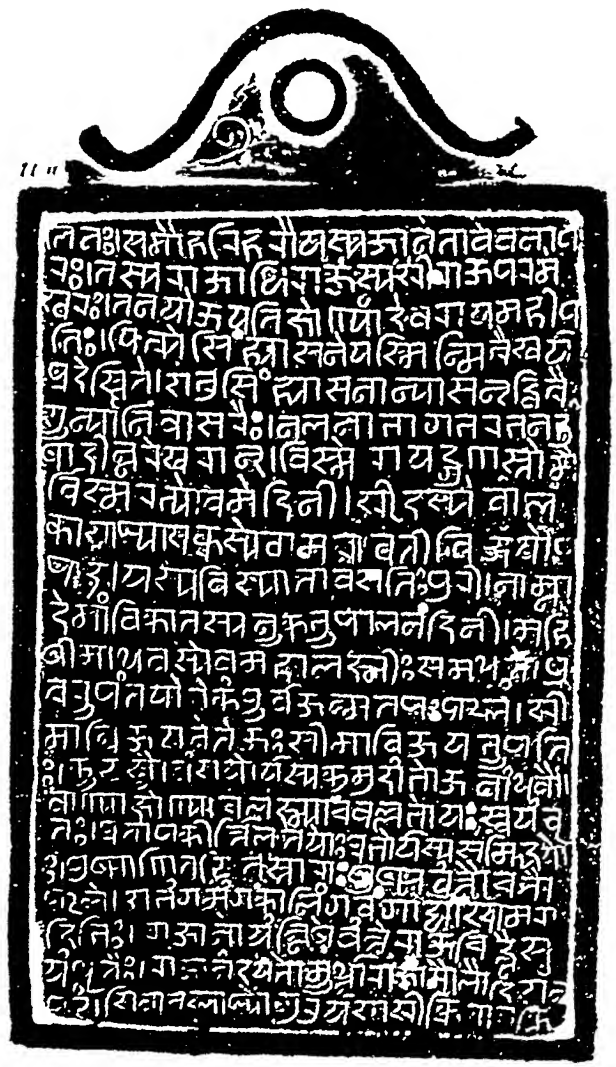
[8] The letter ख्या is engraved like स्या [9] Read समेधते.

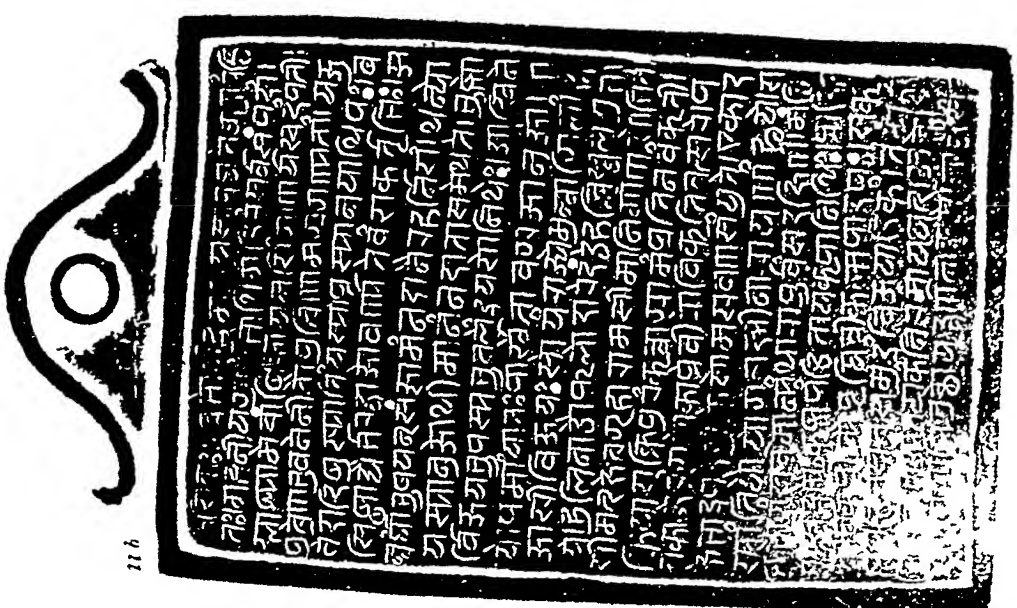
[10] The first half of this verse is the same as verse 14 of the Satyamangalam plates of Dēvarāya II, except that तयोरेक appears as तयो. श्लाघ्य in those plates

[11] The *visarga* is engraved at the beginning of the next line [12] Read तडित°

[13] Read पुष्पवन्तौ, पु is written like पु, and there is an additional stroke added to it at the bottom, which makes the ु sign look long







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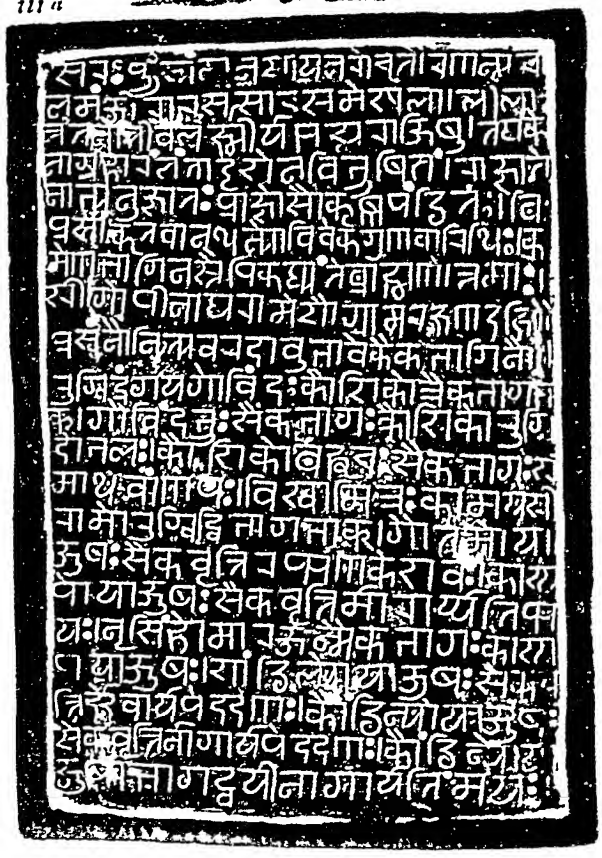

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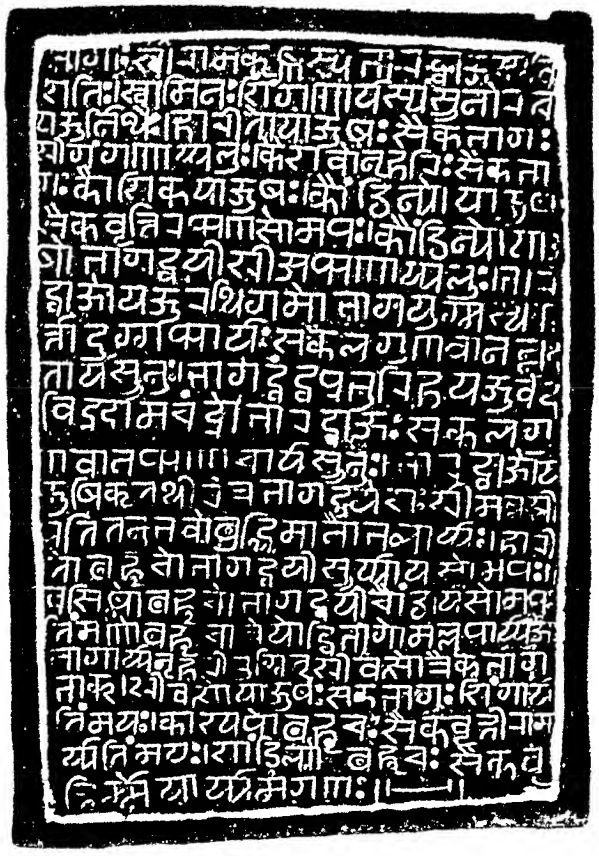

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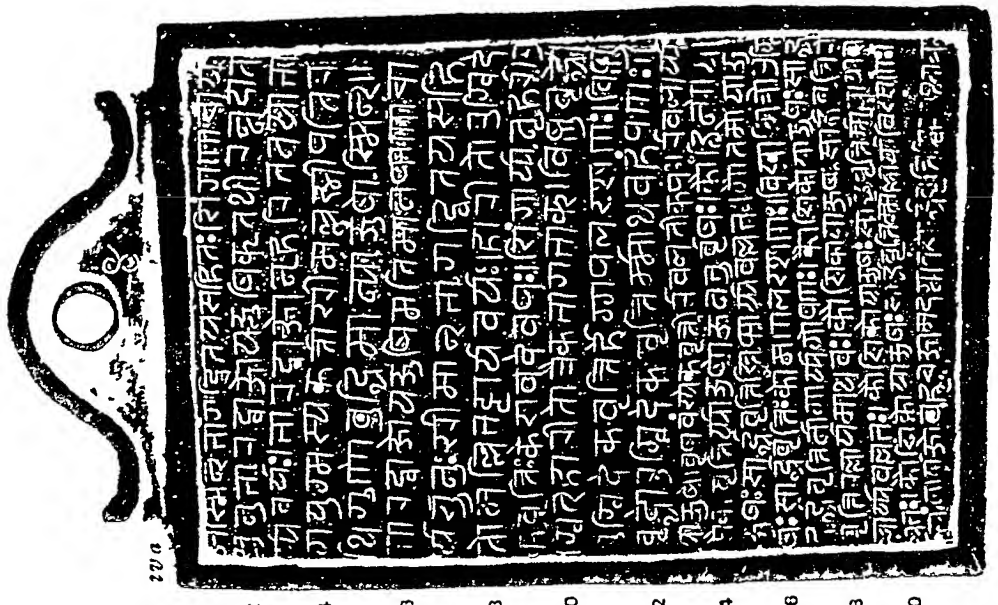

41 फले ।[१८*] अभंगमंगकाळिंगवंगा[द्या]श्चामरा-
42 दिभिः । राजानो यं [1]विषेवंते राजचिह्नै [2]स्व-
43 यंधृतैः ।[।१९*] राजान दधतो मूर्ध्ना राज्ञां मौलौ दिशन्
44 पदं । [3]शिवात् श्लाघ्यो गुरुर्यस्य श्रीक्रियाशक्ति-

Second plate, second side.

45 देशिकः ॥[२०*] प्रभोर्वहुमतस्तस्य प्रयते कृष्णपंडि-
46 तः । महनीयगुणांभोधिर्मंदिरं सर्वसंपदां ।[।२१*]
47 श्लाघ्या मेचाविका येन शिंगणार्यश्च दंपती ।
48 पुत्रेण भुवने नीतौ पुत्रिणामग्रगण्यतां ।[।२२*] यजु-
49 र्वेदादिषु ख्यातिं यस्यासस्यान्वयाधिपः । व-
50 सिष्ठाद्यैर्भरद्वाजो वर्ण्यते वंशकर्तृभिः ।[।२३*] अ-
51 न्वर्थो भूपयन् संग्रामनदानैरहर्निशं । धन्यो
52 यस्यानुजो धीमानंनदाता समेधते ।[।२४*] भूपो-
53 र्विजयभूपस्य भूतलेंद्रयशोनिधेः । आश्विने-
54 योपमां यातः[4] पार्श्वे तावग्रजानुजौ ।[।२५*] रा-
55 जा श्रीविजयः सोयं राज्ये सुखवागिलांह्न-[5]
56 ये । हुलिनाडौ फलोदारे दंडेहल्लिस्थले ग्र[मे] ।[।२६*]
57 श्रीमत्क्षेत्रगृहारामसीमानिर्माणशोभितं ।
58 क्रियाशक्तिपुरं कृत्वा ग्रामं प्रतिनवं कृती ।[।२७*]
59 शकाब्दे रगलोकाप्ते वीरो विकृतिवत्सरे [।*] प-
60 क्षे भाद्रपदे शुक्ले सोमश्रवणसंयुते ।[।२८*] एकाद-
61 श्यां तिथौ योगे लक्ष्मीनारायणाह्वये[6] । स[?]-
62 ष्टभोगं सर्वमान्यं धारापूर्वं सदक्षिण ।[।२९*] मंडि-
63 तः सद्गुणैः कृष्णपंडिताय कृपानिधिः । प्रादित
64 त्र्यंबकप्रीत्यै पृथिवीकल्पपादपः ।[।३०*] स कृ-
65 ष्णपंडितस्तत्र समुद्र विजयादिकं । तटाक-
66 लितसौभाग्य तटाकं [7]निरमाययत् ।[।३१*] अच्छोद-
67 स्य प्रसंगोपि तुच्छो यद्वर्णनाक्रमे । मानसं [च]

[1] Read निषेवन्ते [2] Read चिह्नैस्स्व°. [3] Read त्रिणाप्तुत्यो.
[4] यातः is the third person dual of the root या 'to become'
[5] Read पुष्पागलाह्वये.
[6] °नारायणाह्वये [7] Read यित्

Third plate ; first side.

68 सरः [1]पूंसां मानसाय न रोचते ।[।३२*] रणन्म[रा]-
69 लमञ्जीरा रसत्सारसमेखला । लीला[नृ]-
70 र्त्तं तनोतीव लक्ष्मीर्यत्पद्मराजिषु ।[।३३*] तटाके-
71 न[।]ग्रहारं [2]त तादृशेन विभूषितं । राज्ञा ते-
72 न[।]भ्यनुज्ञातः प्राज्ञोसौ कृष्णपंडितः ।[।३४*] वि-
73 प्रसात्कृतवान् धन्यो विवेकगुणवारिधिः । कृ-
74 मेण भागिनस्तेपि कथ्यते ब्राह्मणोत्तमाः ।[।३५*]
75 श्रीगोपीनाथरामेशौ ग्रामरक्षणदक्षि[णौ] [।*]
76 प्रसंनौ नित्यवरदावुभावेकैकभागिनौ ॥[३६*]
77 ऋग्विद्रंगयगोविंदः कौशिकोत्रैकभागभ[।]-
78 क् । गोविंदभूः सैकभागः कौशिको ऋग्वि-
79 दोभवः ।[।३७*] कौशिको वह्वृचः सैकभागः श्री-
80 माधवांगपः । विश्वामित्रः कामयश्री-
81 रामो ऋग्विद्विभागभाक्[3] ।[।३८*] गौतमो या-
82 ज्ञुषः सैकवृत्तिरप्पणकेशवः । काश्य-
83 पो याज्ञुषः सैकवृत्तिर्मारार्य्यतिप्प-
84 यः ।[।३९*] नृसिंहो मारजन्मैकभागः काश्य-
85 पयाज्ञुषः । शांडिल्यो याज्ञुषः सैकवृ-
86- त्तिर्द्वैवार्यपेद्दणः ।[।४०*] कौंडिन्यो याज्ञुषः
87 सैकवृत्तिर्नागार्यपेद्दणः । कौंडिन्यो या-
88 ज्ञुषो भागद्वयी नागार्यतिंमयः ।[।४१*]

Third plate ; second side

89 भागाः श्रीरामकृष्णस्य भारद्वाजस्य विं-
90 शतिः । स्वामिनः शिंगणार्यस्य सूनोरत्र
91 यजुर्निधेः ।[।४२*] हारीतो याज्ञुषः सैकभागः
92 श्रीगंगणाय्यलुः । केशवो वृहरिः सैकभा-
93 गः कौशिकयाज्ञुषः ।[।४३*] कौडिन्यो याज्ञुष[:]
94 सैकवृत्तिरप्पणसोमपः [।*] कौंडिन्यो याज्ञु-
95 षो भागद्वयी श्रीमप्पणाय्यलुः ।[।४४*] भार-

[1] Read पुंसां. [2] त is very peculiarly formed. [3] Read °द्विभाग°.

96 द्वाजो यजुरधिगमो भागयुग्मस्य क-[1]
97 र्त्ता दुग्गप्पार्यः सकलगुणवानन्नदा-
98 तार्यसूनुः । भागद्वद्वप्रभुरिह यजुर्वेद-
99 [2]विद्रामचंद्रो भारद्वाजः सकलगु-
100 णवानप्पणाचार्यसूनुः ।[।४५*] भारद्वाजो य-
101 जुषि कृतधीरत्र भागद्वयेशः श्रीमल्लक्ष्मी-
102 पतितनुभवो बुद्धिमानौभलार्य्यः । हारी-
103 तो बह्वृचो भागद्वयी सूर्य्यार्यसोमपः ।(।)
104 वसिष्ठो बह्वृचो भागद्वयी चौंडार्यसोमपः [॥४६*]
105 तिंमणो बह्वृचात्रेयो द्विभागो मल्लपार्य्यजः [।*]
106 नागार्य्यनृहरी ऋग्वित् श्रीवत्सोत्रैकंभाग-
107 भाक् ।[।४७*] श्रीवत्सो याजुषः सैकभागः शिंगार्य-
108 तिमयः । काश्यपो बह्वृचः सैकवृत्ती रामा-
109 र्य्यतिंमयः ।[।४८*] शांडिल्यो बह्वृचः सैकवृ-
110 त्तिर्म्मेयार्य्यमंगणः ॥—॥

Fourth plate, first side

111 अस्मिन् भागद्वितयसहितः शिंगणाचार्य-
112 [3]सूनुभारद्वाजो यजुषि कृतधीरन्नदाता-
113 र्य्यवर्यः । भारद्वाजो नृहरितनयो भा-
114 गयुग्मस्य कर्त्ता[4] श्रीमल्लक्ष्मीपतिर-
115 धिगुणो बुद्धिमान्याजुषोस्मिन् ॥[४९*]
116 भारद्वाजो यजुषि मतिमानप्पणाचा-
117 र्यसूनुः[5] श्रीमान् भागद्वितयसहि-
118 तो मल्लिभट्टार्यवर्यः । [6]हारीतोऋग्विदे-
119 कवृत्तिः केशवदेवपः । शिगार्य्यनृहरी ऋ-
120 [7]ग्वित् हारीतोत्रैकभागभाक् ।[।५०*] विष्णुवृत्तो

[1] Perhaps we have to correct क into भ The same word is used in l 114
[2] Read °विद्राम°
[3] Read सूनुभा°
[4] Read भर्त्ता, as in l 96 f
[5] The syllable सू looks like शू, the horizontal stroke in the middle which distinguishes सु from शु seems o have been marked by mistake at the top
[6] The metre requires one more syllable for the first quarter, perhaps the reading meant was हारीतोऽऋ
[7] Read °ग्विद्हारीतो°

121 ऋग्विदेकवृत्तिर्हैंगपलखण:[1] । विष्णु-
122 वृद्धो ऋग्विदेकवृत्तिर्माधवहंपण: ।[।५१*]
123 याजुषो वृषवंश्येकवृत्तो र्रवळतीकप: । र्रवळार्य्य:
124 सैकवृत्तिर्य्याजुषो जंनभूर्वृष: ।[।५२*] कौडिन्यो या-
125 जुष: सार्द्धवृत्तिस्तिप्पार्य्यवल्लभ: । गौतमो याजु-
126 ष: सार्द्धवृत्ति: कोंमणलखण: ।[।५३*] विश्वामित्रो ऋग्वि-
127 दर्द्धवृत्तिर्नागार्य्यगोपण: । कौशिको याजुष: सार्द्ध-
128 वृत्तिरल्लार्यमाधव: ।[।५४*] कौशिका[2] याजुष: सार्द्धवृत्तिरे-
129 ल्लार्य्यवल्लभ: । कौशिको याजुष: सा[र्द्ध]वृत्तिर्म्मल्लार्य्यव-
130 ल्लभ: ।[।५५*] कौशिको याजुष: सार्द्धवृत्तिर्म्मल्लार्य्यविस्रण: ।
131 लिगार्यजो वह्वृचजामदग्न्यवत्सोर्द्धवृत्ति[रित्वह स]म[न]ाय.[।*]

Fourth plate, second side.

132 वासिष्ठोस्मिन् बह्वृचो योगसूनु: चंद्रप्पा-
133 र्य: सार्धवृत्तिद्वयेश: ।[।५६*][3] गार्ग्य[:*] श्रीयाजुष:
134 सार्द्धवृत्ति: शिगार्यजाण्णप: । याजुषो वृष-[4]
135 वंश्योर्द्धवृत्तो र्रवळतोकप: ।[।५७*] श्रीवत्सो
136 याजुष: सैकवृत्तिर्विट्ठलपद्मण: । कौंडि-
137 न्यो या[जु]ष: सौम्यो नृहरि: पादभागभाक् [॥५८*]
138 सार्धवृत्ति: कूचिराम: शा[लं]कायनयाजुष: । बह्वृचो हे-
139 गपाचार्यतनू[5]भूर्माधवस्सुधी: [॥५९*] पादोन-
140 वृत्तिद्वयवान्विष्णुवर्धनगोत्रज: । विश्वामि-
141 त्रो बह्वृचस्तिप्पणार्यो [।*] भागत्रयो गगण-
142 सूनुरत्र । भारद्वाज: पादभागी याजु-
143 ष: सूर्यतिंमय: । कौशिक: पादोनवृ-
144 त्ति[6]र्ऋग्विश्विट्टेणकेशव: ।[।६०*] अंतु देव-
145 भाग सह वृत्तिगकु ८२[7] अ-

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[1] The second ख is incomplete See the same conjunct consonant in l 126 below

[2] Read कौशिको.

[3] The two halves of which this verse is made up belong respectively to the metres *Indravajrā* and *Śālinī*.

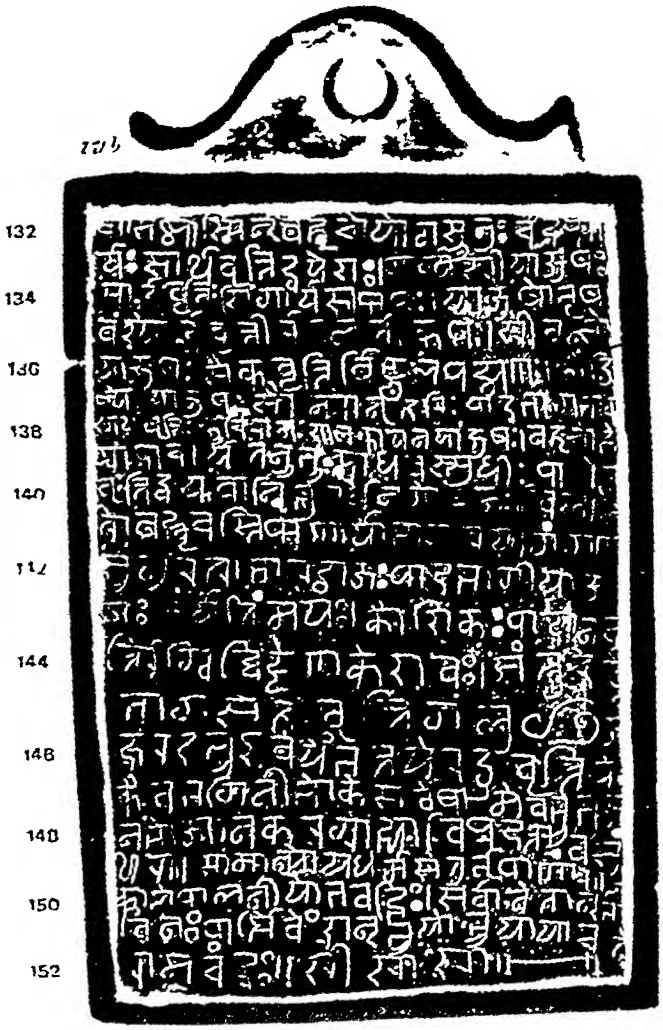
[4] Read वृष°

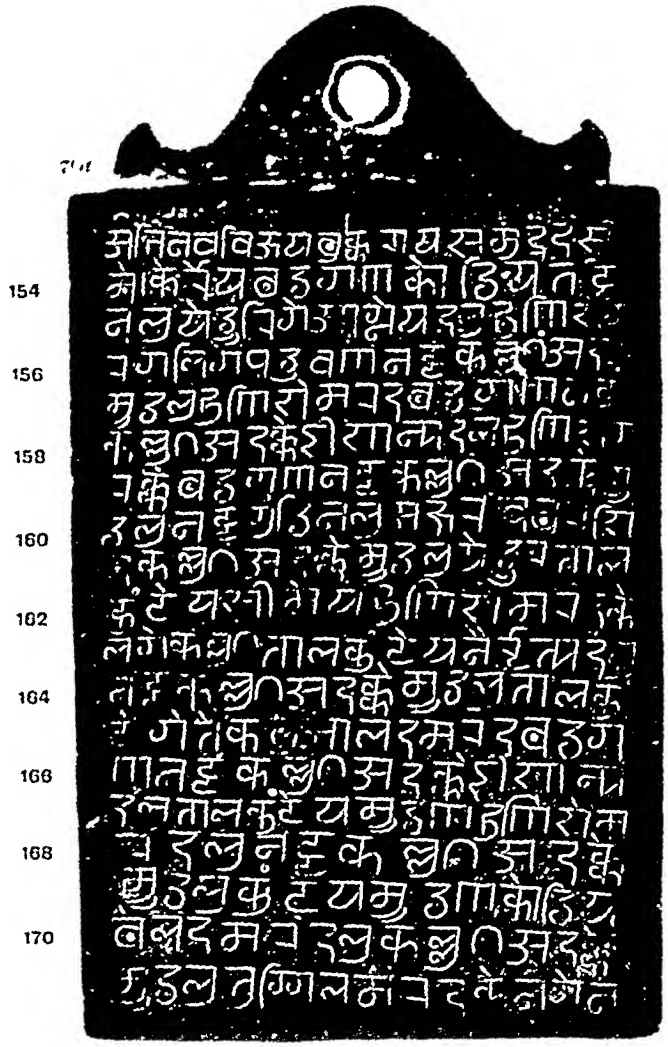
[5] Read °भूर्मा°.

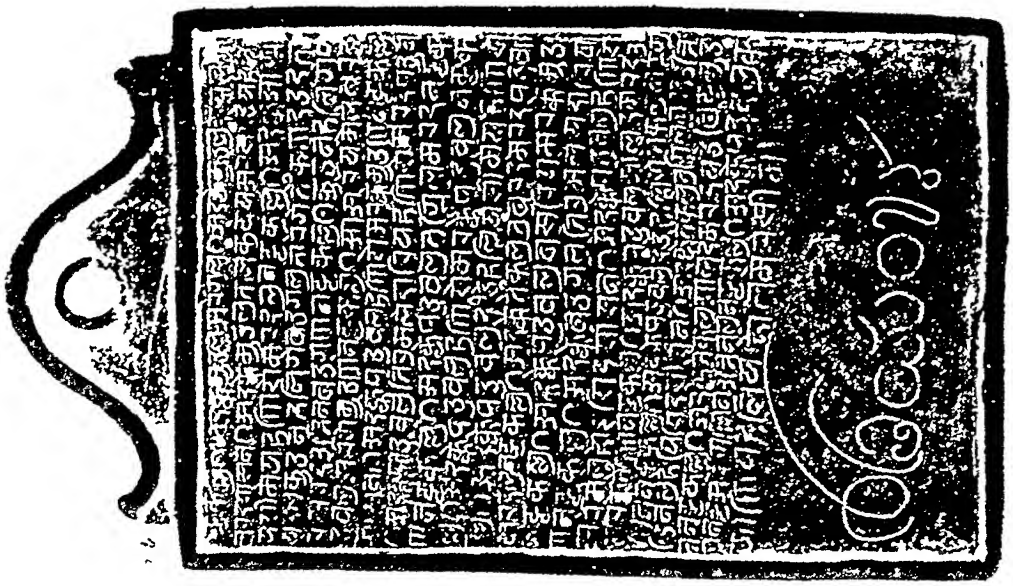
[6] Read °त्तो ऋग्वि°.

[7] In Telugu-Kanarese numerals and throughout.

Dandapalle plates of Vijaya-Bhupati Saka-samvat 1332







146 चरदलु इवे येंभत्त येरडु हत्ति [।*] ये-[1]
147 कैव भगिनो लोके सर्वेषामेव भूभुज[ां] [।*]
148 न भोज्या न करग्राह्या विप्रदत्ता वसुं-
149 धरा ॥[६१*] सामान्योय[2] धर्मसेतुर्नृपाणां का[ले]
150 काले पालनीयो भवद्भिः । सर्वानेतान् भ[ा]-
151 विन' पार्थिवेंद्रान् भूयो भूया[3] याचते
152 रामचंद्रः ॥[६२*] श्री श्री श्री ॥—॥

Fifth plate, first side

153 अभिनवविजयवुक्करायसमुद्रद सी-
154 मे । केरेंय वडगण कोडिय तट्टि-
155 नलु येढूरिगे आग्नेयदलु हुणिशेम-
156 रगळिगे पडुवण नट्ट कलु १[4] अदक्के
157 मूडलु हुणिशेमरद वडगण नट्ट
158 कलु १ अदक्के ईशान्यदलु हुणिशेम-
159 रक्के वडगण नट्ट कलु १ अदक्के मू-
160 डलु नट्ट गुंडिनलु अचरव बरशि-
161 द कलु १ अदक्के मूडलु येडूर् ताल-
162 कुटेय सीमेय हुणिशेमरद के-
163 [ळ]गे कलु १ तालकुंटेय नैर्ऋत्यदलु
164 नट्ट कलु १ अदक्के मूडलु तालकुं-
165 टेगे तेंकलु श्रीलदमरद वडग-
166 ण नट्ट कलु १ अदक्के ईशान्य-
167 दलु तालकुंटेय मूडण हुणिशेम-
168 रदलु नट्ट कलु १ अदक्के
169 मूडलु कुंटेय मूडणकोडिय
170 बेलदमरदलु कलु १ अदक्के
171 मूडलु तुगिलमरद केळगे न-

Fifth plate, second side

172 ट्ट कलु १ अदक्के मूड[लु] [अरें]ग[लु] १ अदक्के मूडलु कमाललु
173 बरद शासन १ अदक्के मूडलु तालकुंटेय अरसांडियह[ळि]-

[1] Read एकैव. [2] Read °न्योय. [3] Read भूयो.
[4] In Telugu-Kanarese numerals and throughout

174 य सीमेय हुणिशेमरदलु नट्ट कल्लु १ अदक्के आ[ग्ने]-
175 यदलु कूडनहळ्ळिगे वड गलु तोरेंगे तेंकण दडद ता-
176 रेंमरद उत्तिन वडगण नट्ट कल्लु १ कूडनहळ्ळिगे प-
177 डुवलु अरेंगे मूडण नट्ट कल्लु १ आ अरेंय मेले वरद
178 शासन १ अदक्के पडुवलु हुणिशेमरक्के मूडण नट्टकल्लु
179 १ [अदक्के] पडुवलु तिरुमलेदारिय हुणिशेमरद पडुव-
180 ण नट्ट कल्लु १ अदक्के पडुवलु तुग्गिलमरद नट्ट क-
181 ल्लु १ अदक्के पडुवलु हुणिशेमरक्के पडुवलु नट्टक-
182 ल्लु १ अदक्के पडुवलु दंडेहल्लियसीमेय हुणिशे-
183 मरदलु नट्ट कल्लु १ अदक्के तेंकलु तुंबुरद मरद पडुवण
184 नट्ट कल्लु १ अदक्के पडुवलु बसुरियमरक्के मूड-
185 ण नट्ट कल्लु १ अदक्के वडगलु तिरुमलेयदारिय
186 अरेंमेले होद्दशिद [1]शांसन १ अदक्के पडुवलु हुणिशे-
187 मरक्के तेंकण नट्ट कल्लु १ अदक्के पडुवलु आलदमरद उ-
188 त्तिन नट्ट कल्लु १ अदक्के पडुवलु दडेहल्लिगे तेंकलु नट्ट गुं-
189 डिनलु होयिशिद शासन १ अदक्के तेकलु तुग्गिलमरद उत्ति-
190 न नट्ट कल्लु १ अदक्के तेंकलु आलदमरद यडेबिट्ट मूड-
191 [लु] नट्ट अरेंगल्लिन उत्तिनलु नट्ट कल्लु १ अदक्के पडुवलु कं-
192 गाणियहळ्ळिय होलमेरे सीमे ।
193 श्रीचियवक

ABRIDGED TRANSLATION

L. 1 Let there be prosperity [1]

(Verse 1) Let Ganēśa, who is an ocean of compassion and whose cheek is moist with incessant flow of rut, take an interest in our welfare.

(V 2) Let the glorious Varāha, who bore aloft the delighted Earth sunk in the waters of the ocean, procure fortune to us in abundance

(V 3) Let water (*jīvana*), which is the abode of Lakshmī,[2] the bed of Śauri (Vishṇu), the body corporeal of Umāpati (Śiva) and the first (*object of*) creation of Brahmā, exist for our subsistence

(Vv 4 and 5) The moon—the birth place of nectar, of pure body, the embodiment of sixteen parts and the esteemed brother[3] of Lakshmī—whom Sadāśiva, whose lotus-like feet are fondled by the crest jewels of the gods and the demons, himself proudly wears, was born from the milky ocean.

[1] Read शासन

[2] The goddess Lakshmī is said to have come out of the milky ocean, when it was churned

[3] The moon is the brother of Lakshmī, as both of them were produced from the milky ocean

(V 6) There flourishes on earth the world-famed family of his (*i e.* the moon's), in which the omnipresent Hari, the creator of the worlds, himself was born [1]

(Vv. 7 and 8) In that (*family*) was sprung king Bukka-Rāya, the ocean of a multitude of good qualities, of irresistable valour, whose exalted position was well known in all quarters—whose course of conquests extended to all directions with the grandeur of continuous success and who (*as such*) surpassed the gods India and the rest, who were lords each of a single quarter

(Vv 9 and 10) To him was born by virtue of superior penance accumulated in former (*births*) a virtuous son Harihareśvara, who was to be reckoned among the ancient kings To him, well served by Śrī (*i e* Lakshmī) and famous as the all knowing (*Sarvajña*), only Hari and Hara were equal and none else [2]

(V 11.) Victorious on this earth is the prosperous *Rājaparamēśvara*, king Dēvarāya, the son of this *Rājādhirāja*

(V 12) While this king sate on the ancestral throne, bestowing wealth on his friends, the thrones of his enemies became vacant in two or three days

(V. 13) Amazed at his excellent virtues, the earth actually forgets the sovereigns Nala, Nābhāga, Bharata, Nahusha and others

(V 14) Like unto (*the city of*) Alakā of (Kubēra) the giver of wealth, and unto Amarāvatī of Indra, the excellent and famous city which has for its prefix the word Vijaya (*i e* Vijaya-nagara) was his residence (*vasati*).[3]

(Vv 15) His consort Dēmāmbikā by name, the daughter of Nūka-Bhūpāla, is prosperous like Mahā-Lakshmī, the consort of Mādhava

(V 16) The illustrious Vijaya-Bhūpati, the chief fruit, in the form of a son, of their (*i e.- of the parents'*) penance (*practised*) in former births, is victorious as the (farther) limit of prowess

(V 17) At the root of whose lineage are (the Moon and the Sun),[4] the friends of the white and red lotuses (respectively), and who is voluntarily chosen as lord by (*the goddesses*) Sarasvatī, the Earth and Lakshmī

(V 18) The lightning and the stars (*were*) the flowers and the sun and the moon (*were*) the fruits of the two well-grown creepers, the valour and fame of this lord [5]

(V 19) Upon whom the kings of Anga, Kālinga, Vanga and the rest always attend holding *chaurīs*, etc, the insignia of royalty, themselves

(V. 20.) His (*i e* Vijaya Bhūpati's) spiritual teacher was Kriyāśakti-dēśika who, placing his foot on the diadems of kings (*rājā*), became more illustrious than Śiva carrying the moon (*rājā*) on his head [6]

(V 21) Krishna Pandita, the ocean of good qualities and the abode of every fortune, is highly esteemed by that king and is famous

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[1] This is the Yādava family, in which Krishna was born

[2] Hari (Vishnu) is the husband of Lakshmī and Sarvajña is a recognised surname of Hara (Śiva)

[3] In the Eastern Ganga grants *vāsaka* appears in the sense of *rājadhānī*, above, Vol III, p 20, note 2

[4] Vijaya-Bhūpati was born in the race of the moon His mother Dēmāmbikā was born of the Solar race

[5] *I e* his fame and valour reached even unto the sky This verse is the same as verse 12 of the Satyamaṅgalam plates of Dēvarāya II, *Ep Ind*, Vol. III, p 37, text lines 20 f

[6] Kriyāśakti dēśika is greater than Śiva, because the *rāja* carried on his head by the latter was merely trodden by the former

(V. 22.) By (*possessing*) this son (*i.e.* Kṛishṇa-Paṇḍita) the praiseworthy couple Mūchāmbikā and Śiṅgaṇārya came to be ranked foremost among parents (*lit.* those *possessing children*) in this world.

(V. 23.) The founder of the lineage of (Kṛishṇa-Paṇḍita), who has obtained fame in the Yajur-Vēda and so on, is Bharadvāja, praised by founders of families like Vasishṭha and others.

(V. 24.) His younger brother, the wise and fortunate Annadātā, prospers well, making his designation literally appropriate by feeding (the needy) day and night.

(V. 25.) These (*two*) elder and younger brothers, serving by the side of the famous king Vijaya-Bhūpati, who was an Indra on earth, resembled (the two celestial brothers) the Aśvins.[1]

(Vv. 26 to 30.) This illustrious and virtuous ruler, the heroic Vijaya, who was a celestial tree on earth and a mine of compassion, and who was ornamented with good qualities, having founded the new village called Kriyāśakti-pura, adorned with rich fields, houses, pleasure-gardens and boundary marks, in the auspicious Daṇḍēhalli *sthala*[2] in Huli *nāḍu* of great yield, in the Mulvāgila *rājya*, gave (*it*) as a free gift, together with the eight kinds of easements, to Kṛishṇa Paṇḍita, accompanied by the pouring of water and a fee, in order to propitiate (the god) Tryambaka, in the Śaka year expressed by the (chronogram) *raṅgalōka* (*i.e.* 1332), in the (*cyclic*) year Vikṛiti, on the day of Śravaṇa which corresponded to a Monday, the 11th *tithi* of the bright fortnight in the month of Bhādrapada and was coupled with the *yōga* (called) Lakshmī-Nārāyaṇa.

(V. 31.) (*Subsequently*) this Kṛishṇa-Paṇḍita founded in that place a tank called Vijaya-samudra endowed with charm all round.

(V. 32.) Even to speak of (the lake) Achchhōda, while describing it (*i.e.* tank), is vain; even the Mānasa-saras (the tank of the gods) does not become attractive to the minds of the people (after once seeing this).[3]

(V. 33.) It seems as if Lakshmī performs her sportive dance over the cluster of lotuses (in this tank),—the swans (being) her noisy anklets and the (row of) *sārasa* birds her jingling girdle.

(Vv. 34 and 35.) The wise, wealthy, virtuous and discriminate Kṛishṇa-Paṇḍita, with the permission of the king, made a gift of the *agrahāra* adorned by the tank above described to Brāhmaṇas. The best of the Brāhmaṇas who received shares are enumerated in regular order.

(Ll. 75 to 146.) List of donees:—

No.	Name of the donee	Father's name	Gōtra	Vēda	No. of shares.
1	Gōpīnātha (Vishṇu) . .	.	. .	.	1
2	Rāmēśa (Śiva) . .		..	.	1
3	Gōvinda .	Rangaya .	Kauśika .	Rich . .	1
4	Ōbhala . .	Gōvinda .	Do. . .	Do .	1

[1] The Aśvins are the inseparable twins who serve as physicians to the gods.

[2] Daṇḍēhaḷḷi *sthaḷa* may have been the lowest territorial division in which the village Kriyāśakti pura was situated. The word *sthala* in this sense corresponds to *ṭhāna* or *ṭhānya* of other inscriptions and is etymologically connected with them.

[3] Achchhōda and Mānasa saras are two famous lakes in the Himalayas.

No	Name of the donee.	Father's name.	Gōtra	Vēda.	No of shares.
5	Annapa	Mādhava . . .	Kauśika .	Bahvṛicha .	1
6	Śrirāma	Kāmaya . . .	Viśvāmitra . .	Rich . .	2
7	Kēśava	Appaṇa . .	Gautama . .	Yajus .	1
8	Tippaya	Mā-ā-ya . . .	Kāśyapa .	Do . .	1
9	Nrisimha . .	Māra . . .	Do .	Do. . .	1
10	Peddaṇa	Dēvārya . .	Śāṇḍilya . .	Do . .	1
11	Do.	Nāgārya . .	Kauṇḍinya .	Do . .	1
12	Timmaya . . .	Do . . .	Do . .	Do. . .	2
13	Rāma-Kṛishna . . .	Śingaṇārya . .	Bhāradvāja . .	Do . .	20
14	Ayyalu . . .	Gangana . .	Hārīta . .	Do . .	1
15	Nṛihari	Kēśava . . .	Kauśika . .	Do . .	1
16	Sōmapa . . .	Appana . .	Kauṇḍinya . .	Do . .	1
17	Ayyalu	Do . . .	Do . .	Do . .	2
18	Duggappārya . .	Annadātārya . .	Bhāradvāja . .	Do . .	2
19	Rāmachandra . .	Appanāchārya . .	Do .	Do. . .	2
20	Anbhalārya . . .	Lakshmīpati . .	Do. .	Do. . .	2
21	Sōmapa . . .	Sūryārya .	Hārīta . .	Bahvṛicha .	2
22	Do. . . .	Chaunḍārya . .	Vasishṭha . .	Do . .	2
23	Timmana . . .	Mallapārya . .	Ātrēya .	Do .	2
24	Nṛihari . . .	Nāgārya . .	Śrīvatsa . .	Rich . .	1
25	Timmaya . .	Śingārya . .	Do .	Yajus . .	1
26	Do. . . .	Rāmārya . .	Kāśyapa .	Bahvṛicha .	1
27	Maṅgana . .	Mēyārya . .	Śāndilya . .	Do . .	1
28	Annadātārya . . .	Śinganāchārya . .	Bhāradvāja . .	Yajus . .	2
29	Lakshmīpati . . .	Nṛihari .	Do .	Do . .	2
30	Mallibhaṭṭārya . .	Appaṇāchārya	Do . .	Do . .	2
31	Dēvapa	Kēśava . .	Hārīta . .	Rich .	1
32	Nṛihari	Śingārya . . .	Do . .	Do. . .	1
33	Lakhkhaṇa . . .	Heggapa . . .	Vishṇuvṛiddha	Do. . .	1
34	Hampaṇa . . .	Mādhava . . .	Do .	Do. . .	1
35	Tikapa . . .	Ṛayala . . .	Vṛisha . .	Yajus .	1
36	Ṛavaḷa	Jamna . . .	Do . .	Do. .	1
37	Vallabha	Tipparya . . .	Kauṇḍinya . .	Do . .	½

No	Name of the donee	Father's name	Gōtra	Vēda	No of shares
38	Lakhkhana . . .	Kommana .	Gautama . .	Yajus . .	½
39	Gōpana . . .	Nāgārya . .	Viśvāmitra .	Rich	½
40	Mādhava . . .	Allārya .	Kauśika .	Yajus .	½
41	Vallabha .	Ellārya . . .	Do . .	Do.	½
42	Do . . .	Mallārya . .	Do	Do .	½
43	Vissana . . .	Do . .	Do. . .	Do .	½
44	Saptanātha . .	Lingārya . .	Jāmadagnya-Vatsa	Bahvṛicha	½
45	Chandrappārya .	Yōga . . .	Vāsishtha .	Do . .	2½
46	Annapa . .	Singārya .	Gārgya . .	Yajus . .	½
47	Tikapa . .	Ḷavala .	Vrisha.	Do .	½
48	Padmana . .	Vitṭhala . .	Śrīvatsa .	Do .	1
49	Nṛihari . .	... .	Kaundinya .	Do .	¼
50	Kūchirāma . .	...	Śālankāyana .	Do .	½
51	Mādhava . . .	Heggapāchārya . .	Vishnuvardhana .	Bahvṛicha	1¾
52	Tippanārya . . .	Gangana . .	Viśvāmitra . .	Do .	2
53	Timmaya .	Sūrya . .	Bhāradvāja . .	Yajus . .	½
54	Kēśava . . .	Chittena .	Kauśika .	Rich .	¾
				TOTAL SHARES .	82

(Ll 146 to 148) Altogether the *vrittis* are 82, including the share of the gods Also in words eighty-two *vrittis*

(Ll 149 to 152) [Here follow the two usual imprecatory verses]

(Ll 153 to 192) The boundary of **Abhinava-Vijaya-Bukkarāya-samudra** is (*as follows*) :—

One stone set up to the west of the tamarind trees at the south-east corner of Ēdūru, on the side of the north outlet of the tank, to the east of it, one stone set up to the north of the tamarind tree, in the north-east corner of it, one stone set up to the north of the tamarind tree; east of it, one boulder stone set up with the letters engraved on it, to the east of it, one stone under the tamarind tree which was on the boundary between Ēdūru and Tālakunṭe; one stone set up to the south-west of Tālakunte, to the east of it, one stone set up to the north of the banyan tree south of Tālakunte; to the north-east of it, one stone set up at the tamarind tree east of Tālakunte, to the east of it, one stone (set up) at the Bēl tree in the eastern outlet of the tank; to the east of it, one stone set up below the Tuggila tree, one rock to the east of it; to the east of it, an inscription engraved on a black stone, to the east of it, one stone set up at the tamarind tree on the boundary between Tālakunte and Arasāndēyaha[l*]li, to the south-east of it, one stone set up to the north of the ant-hill[1]

[1] *Utta* is the same as *hutta*, "an ant-hill" according to Dr. Kittel's Kannada-English Dictionary. It is however difficult to account for the form *uttina*.

at the Tāṟe (*Beleric Myrobalan*) tree on the south bank of the stream and north of Kūḍanahal[l*]i, one stone set up to the east of the rock west of Kūḍanahal[l*]i; an inscription engraved on that rock, to the west of it, one stone set up to the east of the tamarind tree, west of it, one stone set up to the west of the tamarind tree on the road to Tirumale, west of it, one stone set up to the west of a tamarind tree; west of it, one stone set up at the tamarind tree on the boundary of Dandēhalli, to the south of it, one stone set up to the west of the wild Mangosteen tree, to the west of it, one stone set up to the east of the waved-leaved fig tree, to the north of it, an inscription caused to be cut on a rock on the road to Tirumale, to the west of it, one stone set up to the south of a tamarind tree, to the west of it, one stone set up at the ant-hill of the banyan tree, to the west of it, an inscription caused to be engraved on the boulder set up to the south of Dandēhalli, to the south of it, one stone set up at the ant-hill of the Tuggila tree, to the south of it, one stone set up at the ant-hill of the boulder set up a little beyond to the east of the banyan tree, to the west of it, the boundary is the boundary limit of the fields of Kangāniyahal[l*]i

(L 193) Śrī-Triyambaka

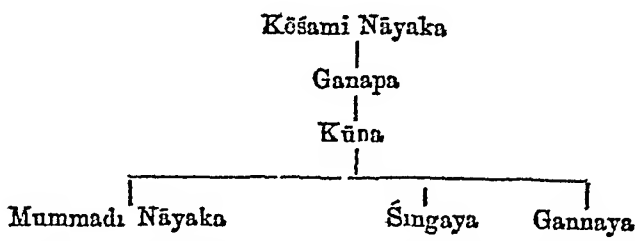
No. 3—SRIRANGAM PLATES OF MUMMADI NAYAKA: SAKA SAMVAT 1280.

By T A Gopinatha Rao, M A, Triplicane

The subjoined inscription is engraved on five copper plates, bound together by a ring, which was already cut when I got them for examination The ring bore no seal. The plates measure 9" by 2", and the writing is engraved lengthwise on both sides of the plates There are exactly ten lines on each side, and the plates are numbered with Telugu-Kanarese numerals, marked on the proper right of the ring-hole on the second side of each plate The rims are neither raised nor shaped thicker, and yet the writing is in an excellent state of preservation

This set of copper plates belongs to the Ranganātha-svāmin temple at Srīrangam and was kindly lent to me for examination by the trustees of the temple, Messrs T Dēśikāchārya, B A, B L, of the Trichinopoly bar, and K. S Kuppusāmi Ayyangār My thanks are due to these gentlemen for having so obligingly placed this, as also all the other copper plate documents, at my disposal for some time and thus enabling me to take mechanical copies of them

The alphabet in which the record is written is old Telugu, and the language Sanskrit The whole is written in 64 verses of various metres The inscription records that Mummadi Nāyaka, the king of the Telinga country, granted to Bhatta Parāśara, the seventh, the village of Kottāllapaṟṟu, which the donee's mother regranted to Śrīranganātha-svāmin, the presiding deity of the great Vishnu temple at Śrīrangam The genealogy of the donor is given as follows —



Mummadi is said to have married the niece (sister's daughter) of a Kāpaya Nāyaka His family was known by the name of Mañchikonda, and the ancestors of this family were originally brought down from the Gangetic valley by Mukkanti. Telinga-dēśa, ruled over

by Mummadi Nāyaka, was bounded on the north by Kanyākubja, on the south by the Pāndya country, on the east by Kalinga and on the west by Mahārāshtra Prince Mummadi is described as having conquered the Pānāra, the Kōna, the Kuravātaka, the Chengara and other countries lying on either side of the Gōdāvarī, and as having made Kōrukonda his capital He had two brothers, Śingaya and Gannaya, whom he allowed to rule over the small principalities of Kōti and Tādipākka Sovereignty had no attraction for Mummadi, but he was obliged to accept the crown for the sake of his father Mummadi is also called Śrīranga-varddhana (v 52), a surname which he perhaps assumed after he became the disciple of Parāśara Bhatta VII. He became a follower of the latter, when the latter had gone to the Telinga-dēśa, and as a *guru-dakshinā* this grant of a village was made

At present nothing more than what is given in this document is known of Mummadi Nāyaka From the fact that the southern boundary of his kingdom was the Pāndya country we can very well understand that at the time of this record the occupation of the Nellore district by Jatā-varman Sundara Pāndya was an accomplished fact This latter subverted the dynasty of the Chōlas, overran and captured their country as far north as Nellore, where he had his *vīrābhishēka* celebrated[1] Nothing is known definitely of the chiefs of Pānāra,[2] Chengara, Kuravātaka, etc

The village granted to Parāśara Bhatta VII was evidently enjoyed by him for some time before he died His mother, who survived him (v 48), seems to have thought of allowing the relatives of the deceased to inherit the village, but in the meanwhile she changed her mind and gave it away to the god Ranganātha, taking Him, as she says, as the greatest of all relatives Most likely the relatives began to trouble her and perhaps also to question her rights to the property, which must have goaded her on to take the course which she chose

An inscription found lately at Kōrukonda itself gives a very interesting account of the death of the seventh Parāśara Bhatta and his reappearance as a divine being Incidentally also some facts about his patron and disciple, Mummadi Nāyaka, are given in it Mr Krishna Sastri summarises the contents of the record thus —

"Mummadi Nāyaka is stated to have been the ruler of Kōrukonda, which was surrounded by a fort He was a great conqueror and had subdued the kingdoms of Pānāra, Kōna, Kuravātaka and Bengara . A Vaishnava teacher Bhattari, of whom Mummadi was the devoted disciple, told the chief one day that he had reached the last of his human births and, as soon as the existing mortal frame was given up, he would appear in the form of the god Lakshmī-Nārasimha on the hill at Kōrukonda Soon after this revelation the teacher died, and all about his rebirth as the god Nārasimha was apparently forgotten A dancing-girl of the village, called Lakshmī-dāsī, saw the teacher in a dream and was told by him of his manifestation on the Pārāśara-śaila The king, being informed of this, was at once reminded of what the teacher had told him and permitted the dancing-girl to build the temple She wandered about in rags, begging for money, pledged her daughter, earned the amount required, built a temple and consecrated therein Parāśara-Nrisimha, presenting at the time of the consecration two villages for the maintenance of the worship and offerings"[3] Mr Sastri adds that the verses in the inscription under notice are repeated verbatim in the Kōrukonda record also The latter inscription is dated Ś 1275, this is the date of the consecration of the image of the god Nrisimha, and therefore the death of the seventh Parāśara Bhatta would have occurred some time before this date, and this mother would consequently have survived him for at least seven or eight years

[1] No 904, p 145 of the Appendix to Vol VII of *Ep Ind*

[2] Vājjaya, a prince of Pānāra, is mentioned in one of the Eastern Chālukya grants published in *South Indian Inscriptions*, Vol I, p 44

[3] Madras Epigraphist's *Annual Report* for 1912, para. 68

Parāśara Bhatta VII belongs to a very illustrious family of scholars of southern India Śrīvatsachihna-guru, or Śrīvatsachihna Miśra, as he is generally called, was the first or the founder of the family of Bhattars of Śrīrangam He was the first and foremost disciple of Śrī Rāmānuja, the famous founder of the Viśishṭādvaita school of philosophy In all the Śrīvaishṇava chronicles and among the Śrīvaishṇavas he is better known by the name of Kūrattāḻvān He belonged to the Hāriṭa *gōtra* and Āpastambha *Sūtra* and was of the Yajus *śākhā*. He was born in the year Saumya, on a Thursday which was Pañchamī in the month of Pushya He was a Vadama by sect and belonged to the village of Kūram near Chingleput His wife was named Āndāl The early education of Kūrattāḻvān was undertaken by his own father; but he finished his studies during his stay with Rāmānuja and under him He was the chief assistant and the amanuensis of Rāmānuja in the compilation of the *Śrībhāshya* He was of the same *gōtra* as Rāmānuja

The Śrīvaishṇava Chronicles narrate the persecution of Rāmānuja by the Chōla sovereign, and assert that this king was a bigoted Śaiva and consequently began to persecute the Vaishṇavas It was pointed out to this king that converting the common people by force was not in itself capable of augmenting the numbers to the Śaiva faith, and, if such a great leader as Rāmānuja were to be made to subscribe to the Śaiva faith, his followers would join that sect in a body Rāmānuja was summoned before the king, Kūrattāḻvān, apprehending danger to his master, assumed the garb of a *sannyāsin*, proceeded to the royal court, and represented himself as the famous Vaishṇava Āchārya The king then compelled him to sign a declaration that no god was superior to Śiva Kūrattāḻvān boldly contradicted him by telling him that "larger than Śiva was Drōṇa," (words which also mean two different measures, of which the latter was the bigger),[1] thus playing upon the double meaning of the words Śiva and Drōṇa The king, enraged at the behaviour of Kūrattāḻvān, ordered both his eyes to be put out immediately, and the order was forthwith carried out So throughout the remaining part of his life he lived a blind man[2]

Another important service which he rendered to his master was the conversion of Tiruvarangattamudanār, the hereditary trustee of the Ranganātha temple at Srīrangam, to the Śrīvaishṇava faith. This neophyte made over the right of management of the temple to Kūrattāḻvān, who in his turn handed it over to Rāmānuja Highly pleased with the devotion of his dear disciple, Rāmānuja gave the *paurōhitya* of the temple and the right of reading the *Purānas* therein to the family of Kūrattāḻvān

Kūrattāḻvān was the author of the *Varadarāja-stava, Sundarabāhu-stava, Atimānushya-stava, Śrīvaikuntha-stava, Śrī-stava, Yamakaratnākara* and *Gadyatraya-vyākhyāna*

Śrīvatsachihna Miśra had two sons, Parāśara Bhatta and Rāma Miśra[3] Of these the elder was the most distinguished scholar of the day, he was nominated to the pontifical seat by Rāmānuja, and, when he succeeded the latter, he was comparatively a young man In a short time, however, he was able to convert to his faith a great Vēdāntin named Mādhava and made him his own disciple and successor under the name of Nañjīyar He is believed by the Śrīvaishṇavas to have died at the early age of 28 and without issue, but there are weighty

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[1] शिवात्परतर नास्ति द्रोणमस्ति तत परम्-

[2] श्रीवत्सचिह्नमिश्रेभ्यो नमश्चक्रिमधीमहि ।
यदुक्तयस्त्रयीकण्ठे यान्ति मङ्गलसूत्रताम् ॥
श्रीमत्कूरकुलाधीश श्रीवत्साङ्कसुपाश्रय ।
अग्र्य यतीन्द्रशिष्याणामाद्य वेदान्तवेदिनाम् ॥

[3] Some Śrīvaishṇava chronicles assert that these were twins.

reasons for assuming that he lived for no less than 60 or 70 years[1] The education of Parāśara and his brother was entrusted by Rāmānuja to Embār, his own cousin Bhattar wrote the *Śrīrangarāja-stava*, *Śrīguṇaratnakōśa*, *Sahasranāma-bhāshya*, *Kriyādīpa*, *Ashṭaślōki*, *Chatuśślōki*, *Dvayaślōki* and *Tamiślōki*[2]

Parāśara Bhatta, the elder son of Śrīvatsachihna Miśra, says the inscription, had a large number of disciples, of whom Vēdānta-vēdya was the most important Vēdānta-vēdya is better known to the Śrīvaishṇavas as the 'Vēdāntin of the West country' (*mēl-nāṭṭu Vēdānti*) He was defeated in a religious wrangle by Parāśara Bhatta, whose devout disciple he soon after became, and he assumed holy orders, after which he was known as Nañjīyar, meaning literally 'our *jīya*,' for he was so addressed by his *guru* The name of this *sannyāsin* in his *pūrvāśrama* (that is, before he assumed holy orders) was Mādhava

As soon as Parāśara Bhatta and Rāma Miśra were born, the god Ranganātha commanded their father through the *archaka* (the performer of *pūjā*) to bring the children to His temple and bring them up there They are therefore believed to be the adopted sons of the god Ranganātha and his goddess Śrī[3] It is this faith of the Śrīvaishṇavas that is recorded in verse 35

Vāgvijaya Bhatta was the son of Rāma Miśra,[4] the brother of Parāśara He is known to the Śrīvaishṇavas as Naduvil Tiruvīdi Pillai Bhattar ("the Bhatta of the middle street") He was the author of *Kshamāshōdaśī*, and is hence called also *Kshamāshōdasī* Bhattar[5]

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[1] It is a well known fact that Parāsara Bhatta was born some time before the Chōla persecution and the subsequent flight of Rāmānuja to the Hoysala country I have shown in my History of the Śrīvaishṇavas (*Madras Review* for 1905) that Rāmānuja must have lived in the Hoysala kingdom for no less than 20 years, during which period Kūrattāḷvān, who was blinded by the Chōla king, was living in Śrīrangam with his sons On the return of Rāmānuja to Śrīrangam after the demise of the persecuting Chōla prince in A D 1118 the remaining third part of the *Śrībhāshya* was finished After this Rāmānuja lived for ten years, Parāśara succeeded him on the pontifical seat, vanquished the Vēdāntin of the West Country, taught him the Drāvida Vēdas, and, after the latter had made sufficient progress in them, ordered him to write the *Onpadināyirappadi vyākhyānam* on the *Tiruvāymoḷi* The *Guruparamparā prabhāvam* of Pinbaḷagiya Jiyar (p 210) states that Parāsara Bhattar lived as late as in the reign of Tribhuvanavīra Dēva, that is, Kulottunga Chōla III, who ruled from A D 1178 to 1216, and the author of the *Guruparamparā* referred to above was almost a contemporary of the illustrious Bhattar and is therefore likely to know about what he states in his work Therefore we may rely on his assertion that the Bhattar lived at least down to some few years later than A D 1178, and therefore was more than 75 years when he died The majority of the Srivaishnava chronicles affirm that Parāśara Bhattar had no children, which appears to be the fact

[2] पुत्रीकृतौ रङ्गपुरन्दरेण पराशरः कूरकुलप्रदीप ।
गोविन्दशिष्यस्य तु यामुनार्यमनोरथ पूरितवान् द्वितीयम् ॥
श्रीपराशरभट्टार्यश्रीरङ्गेशपुरोहित ।
श्रीवत्साङ्कसुतश्रीमान् श्रेयसे मेस्तु भूयसे ॥

[3] रङ्गेशलक्ष्मीतनयत्वलालितौ यतीन्द्रकारुण्यरसप्रवाहौ ।
भट्टार्यरामाद्वयदेशिकोत्तमौ भजामि कूराधिपतेस्तनूजौ ॥

[4] पौत्र श्रीराममिश्रस्य श्रीवत्साङ्कस्य नन्दनम् ।
रामसूरि [भजे*] भट्टपराशरवरानुजम् ॥
कूरेशनन्दन वन्दे व्यासाश रङ्गवासिनम् ।
अनुराधे तु वैशाखे जात श्रीरामसूरि भजे ।

[5] श्रीभट्टार्यकृपालब्धतत्त्वज्ञाननिधि प्रभुम् ।
श्रीरामसूरितनय सेवे वाग्विजय गुरुम् ॥
कूरनाथगुरो पौत्र श्रीरामार्यप्रिय सुतम् ।
वाग्विजयिगुरु नन्दे वेदान्तद्वयसपदम् ॥

His son was Vēdavyāsa *alias* Sudarśana Bhatta He studied the *Śrībhāshya* at Kāñchī under Varadavishṇvārya, the grandson of Nadādūr Ālvān (a nephew of Rāmānuja)[1] Varadavishnu was better known as Nadādūr-ammāl He was a great exponent of the *Śrībhāshya*, and his learning drew many earnest students to Kāñchī One such was Vēdavyāsa Bhatta This youth's unostentatious manners, his typical silence and apparent unsociability made him mistaken for a dullard His colleagues could not perceive that all his thoughts were concentrated on his study and that he found little or no time for idle talk with them But his teacher knew him very well One day, when the students were assembled for the usual lecture, Nadādūr Ammāl, who had also come early, would not proceed with his disquisition He began it only after Vēdavyāsa Bhatta took his seat in the assembly With a desire to show the real man to the audience, Ammāl feigned forgetfulness in the matter of an explanation which he had given some time back and asked each one of his students about it, but did not succeed in eliciting a reply, when Vēdavyāsa's turn came, he requested his *āchārya* to command him to give the interpretation as given by him (the *āchārya*) on any one particular occasion, for he had heard Ammāl twenty-one times When questioned if he remembered the very language employed by Ammāl on those twenty-one occasions, he replied that he did At the command of Ammāl he began to pour forth in the very language in which Ammāl had explained that particular point on so many previous occasions The fellow disciples of Vēdavyāsa were dismayed at this extraordinary performance of the apparent dullard, and began to feel ashamed of themselves As a matter of fact, this youth committed to memory every word of Ammāl, as it fell from his lips, and reduced it to writing the very same evening after the lecture was over The work that grew in this manner was called the *Śruta-prakāsikā*, and Sudarśana came to be known thenceforth by the name of Śrutaprakāśikāchārya[2] He was an elder contemporary of Venkatanāthārya, *alias* Vēdānta-dēśika When he was very old, the vandalistic march of Malik Kafur swept over Śrīrangam, and in the onslaught that took place he perished.[3]

Sudarśana Bhatta had two sons, Vēdāchārya Bhatta and Parāśara Bhatta[4] Before his death Sudarśana Bhatta entrusted these sons and his valuable work the *Śruta-prakāśikā* to the care of Vēdānta-dēśika with the request that they might be saved from the Musalman havoc The latter carried out his promise so faithfully that to-day we owe the existence of this valuable

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[1] "Nos 471*a* and 505*b* contain the *Vasanta-tilaka bhānam*, a drama by Varadāchārya This author can be safely identified with the Vaishnava teacher of the same name, who was the son of Dēvarāja of Kāñchī, and to whom the *Guruparampara prabhāvam* attributes the two surnames Ammālāchārya and Ghaṭikaśatam-ammāl The first of these two names appears in the form Ambālāchārya in No 595*b*, and a corruption of the second name is preserved in the colophon of Dr R Mitra's No 116" . . "Another drama by Varadāchārya is the *Chōḷa-bhāna*" *Rep on Sanr MSS in S India* by Dr E Hultzsch, No I, p. vii of the Introduction,

[2] श्रीवत्साङ्कस्य नप्तार पौत्र रामविपश्चित ।
व्यांस वाग्जयिन पुत्रमस्माक तातमाश्रये ॥
यतीन्द्रकृतभाष्यार्था यद्व्याख्यानेन दर्शिता. ।
वरं सुदर्शनार्यं त वन्दे कूरकुलाधिपम् ॥
श्रुतप्रकाशमहार्यं श्रीरामार्यस्य पौत्रकम् ।
वाग्विजयगुरो. पुत्र वन्दे सद्गुणसागरम् ॥

[3] भाष्यप्रकाशिकां तां सङ्टकाले सुदर्शनसूरिः ।
प्रादादाद्धे कृतिने सेवे त वेदचूलिकासूरि ॥
Vēdāntadēśika-vaibhava-prakāśikā, v 131.

[4] श्रीपराशरमहार्यं श्रीवत्साङ्कप्रपौत्रकम् ।
वेदाचार्यांतुज वन्दे वेदाचार्यस्य नन्दनम् ॥

gloss on the *Śrībhāshya* to Vēdānta-Dēśika Vēdāchārya Bhatta was the author of the *Ashṭāksharadīpikā*, *Rahasyatraya* and *Taṇḍvayam*. Vēdāchārya's son was Śrīraṅgarāja Bhattar.[1]

The *Periya Tiru-mudiy-aḍaivu* assigns the following pedigree to the first great Parāśara Bhattar —his son was Uddaṇḍa Bhattar, his son Parāśara Bhattar, his son Śrīranganātha Bhattar, his son Bhatta Parāśara, his son Śrīranga Bhaṭṭar, his son Sudarśana Bhaṭṭar, his son Śrīrangarāja Bhaṭṭar, his son Sādhu Bhattar, his son Tiruvēnkata Bhattar[2]

The grant was made on a Thursday, corresponding to the fifth *tithi* of the bright fortnight of the month of Chaitra, in the Śaka year 1280, computed by the moon (1), the eyes (2), the *nāgas* (8), and *nabhaḥ* (0).

Verses 28 to 33 describe the town of Śrīrangam, which is situated in the island formed by the two branches, the Kāvērī and the Koḷḷidam, of the river Kāvērī The image of the god Ranganātha which is set up in the temple situated in this town is believed to have been originally worshipped by Brahmā and afterwards presented to the ancestors of Ikshvāku and worshipped by his descendants On the day of the coronation of the lord Śrī Rāmachandra he made a present of the image of his family god Ranganātha to his faithful ally and dependant, Vibhīshaṇa, the brother of Rāvana While taking this valuable gift, Vibhīshana inadvertently placed it on the ground in the island of Śrīrangam, where it stuck fast and could not be removed It is over this image that the extensive temple of Śrīraṅgam is believed to have been built, and the composer of the *śāsana* alludes in our document to this faith regarding the advent of Ranganātha to Śrīrangam

"*Pāpishtha-Kshatrabandhuś cha*," one of the texts quoted in verse 43, occurs in the 17th chapter of the *Vishnudharma* Kshatrabandhu was a very wicked king and had committed several sins, but just before his death he unwittingly uttered the three syllabled name, Gōvinda, of Vishnu, which virtuous act saved him from eternal perdition In his *Tirumālai* the Vaishṇava saint Tondaradippodiy-āḻvār also makes a reference to the story of Kshatrabandhu[3]

The following are the names of places, etc, that are mentioned in the inscription under discussion :—Himāchala, Bhārata-varsha, the Mahārāshṭra, Kalinga, Pāndya, Kanyākubja and Telinga countries · Mañchikonda, Āndhra-dēśa; the Pānāra, Kōna, Kuravāta and Ch(or B)engara provinces; the river Godāvarī, Kōrukonda; Kōti, Tādipāka, the river Kāvērī; Śrīranga-purī, Kottāllapaṟṟu in the Pānāra country, Dēva, Villūru, Nangipūndi, Penungonda; Charakuvātaka, Tāmaravātaka, Monambaṟṟu, Peṇḍlikūnturu-cheruvu, Groppungāli and

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[1] श्रीपराशरभट्टार्यतनय विनयोज्ज्वलम् ।
रङ्गनाथगुरु वन्दे मङ्गलायतन सदा ॥
रङ्गनाथार्यतनय श्रीमद्भट्टपराशरम् ।
सुमनं कूरनाथस्य सर्वविद्यानिधि भजे ॥

[2] In all probability the Bhaṭṭa Parāśara of our document was identical with the Bhaṭṭa Parāśara, the son of Śrīranganātha Bhaṭṭa and the grandson of Vēdāchārya Bhatta, he is also called, in the extract given in footnote 4, the seventh from Kūranātha, that is, Kūrattāḻvān

[3] *Moytta val-viṇaiyuḷ-niṉṟu māṉṟ=eḷutt=udaiya pērāl* | *Kattirabandum aṉṟē parāṅgadi kandu kondāṉ* | ("Has not Kattirabandu too attained the highest existence, being relieved from the powerful sins that were clustering thickly round him, by the three lettered name?"), *Tirumālai*, verse 4

Uppungāli and the Pālēru-agrahāra. The following table gives the identification and situation of a majority of the places enumerated above —

Name	Mod Name	District.	Taluk
Kōrukonda	Kōrukonda	Gōdāvarī . .	Rajahmandry
Kōṭi	Kōti .	Do . .	Do
Tādipāka	Tāllapākam (?) .	.	. ..
Śrīranga-purī	Śrīrangam .	Trichinopoly . .	Trichinopoly
Kottāllaparṟu	Kothalaparru . .	Kistna . .	Tanuku
Dēva	Duvva . .	Do . .	Do
Villūru	Viḷṭuru or Vēḷatūr	Do . . .	Vinikonda.
Nangipūndi	Neggipūdi .	Do . .	Tanuku
Penungonda	Penukonda . .	Do. . . .	Do
Charakuvātaka	Cherukuvāda . .	Do .	Do
Tāmaravātaka	Tāmarāda . .	Do .	Do
Monambaṟṟu	Munamarru .	Do . . .	Do
Kāvēri river . .	.....	.. ...	...
The river Vāsishtha Gōdāvarī .	The river Gōdāvari or a tributary of it		
Himāchala	The Himalaya mountains		
Bhārata-varsha	The ancient name of India		

TEXT [1]

[Metre of verses 1-2, *Vasantatilaka*, of 3-10, *Upajāti*; of 11, *Indravajrā*, of 12, *Upajāti*; of 13, *Upēndravajrā*; of 14-15, *Upajāti*, of 16, *Upēndravajrā*, of 17, *Vasantatilaka*, of 18-22, *Upajāti*, of 23, *Vamśastha*, of 24, *Upajāti*, of 25, *Śārdūlavikrīdita*, of 26, *Upajāti*, of 27, *Rathōddhatā*, of 28-29, *Arushtubh*, of 30, *Vasantatilaka*, of 31-32, *Upajāti*, of 33, *Rathōddhatā*, of 34, *Sragdharā*; of 35, *Śārdūlavikrīdita*, of 36-37, *Anushtubh*, of 38, *Śārdūlavikrīdita*, of 39-49, *Anushṭubh*, of 50, *Indravajrā*, of 51, *Anushtubh*, of 52, *Gīti*, of 53-58, *Anushtubh*, of 59, *Mālinī*, of 60, *Anushṭubh*, of 61, *Śālinī*, and of 62-63, *Anushtubh*]

First Plate · First Side.

1 श्रीरंगराजाय नमः ॥ यां द्युतकेलिविजितात्[2] दयितात् गृहीतामिंदोःकला-
अमितर-

2 दंतपदे निवेश्य । प्रेम्णा प्रसादयति पुत्रमुमैकदंतं सा चा-

[1] From impressions prepared under my supervision

[2] Read जिताद् दायताद्गृहीता°.

3 यतां गजमुखः स च तौ शिवौ च ॥[१*] श्वेतः शभं दिशतु शश्वदसौ वराहः पातालसद्मनि तमोगहने रहो यः [।*]

4 [श्री]त्सुक्यनुंनधृतिरुद्वहनोत्सवात् प्राक्[1] दतेन किंचिदनुनोदधरं धरायाः ॥[२*] तदाख्ययैव प्रथितेत्र कल्पे

5 मन्वतरे सप्तम आगतेस्मिन् । वडुष्वतीतेषु चतुर्युगेषु कलिं विदुः संप्रति व[र्त]मान [॥३*] हिमा-

6 चलादालवणोदमेतत् खंड भुवो भारतवर्षमाहुः । तत्रापि चैतत्[2] भरतस्य खंड चर[3]-

7 ति यत्राश्रमवर्णधर्माः ।[। ४*] पश्चात्पुरस्तादपि यस्य देशौ ख्यातौ महाराष्ट्रकलिंगसंज्ञौ ।(।)

8 अवागुदक् पांड्यककन्यकुब्जौ देशस्य तत्रास्ति तिलिंगनामा ।[। ५*] तदीश्वरः केशमिनायकोभूदभूतपूर्वा-

9 हु[4]तवाहुसारः । वृत्तानि यद्वर्तनदर्पणेच्छे राज्ञामलक्ष्यंत पुरातनानां ।[। ६*] मुक्कटिनामा नृप-

10 सार्वभौमो गगातटात्किल यस्य पूर्वौ । पुरा तिलिंगान् प्रति मंचिकोंडावानाययन्

First Plate · Second Side

11 नायकवंशमुख्यौ ।[। ७*] ताभ्या विनिर्मापितमात्मनाम्ना पुरं महच्च प्रथितेंध्रदेशे ।(।) तदुत्तमं बिभ्रति मं-[5]

12 चिकोंडगोत्रं सगर्वा भुवि यस्य वश्याः[6] ।[। ८*] तस्मिंनतीते[7] तनयस्तदीयो गुणैः प्रतीतो गणपाभि-

13 धानः ।(।) भुजंगमाधीश्वरविश्रमाय भारं पृथिव्या बिभरांबभूव ॥[९*] देवो नृपेस्मिन्सति युक्तवर्षी चेत्रा-

14 ण्यभूवन् फलवत्तराणि । न श्वापदेभ्योप्यटवीषु शंका मक्षिम्भुचेभ्यः क्षितुताध्वगा-

15 नां ।[। १०*] तस्मात्समुद्रादिव शीतरश्मिः कूनाभिधानः कुलकेतुरासीत् । आरोप्य सिंहा-

16 सनमात्मजं स्वमैंद्रं स सिंहासनमारुरोह ।[। ११*] धीरो वदान्यो विनयोप-

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[1] Read प्राग्दतेन

[2] Read °तद्भरतस्य.

[3] The *anusvāra* begins the next line

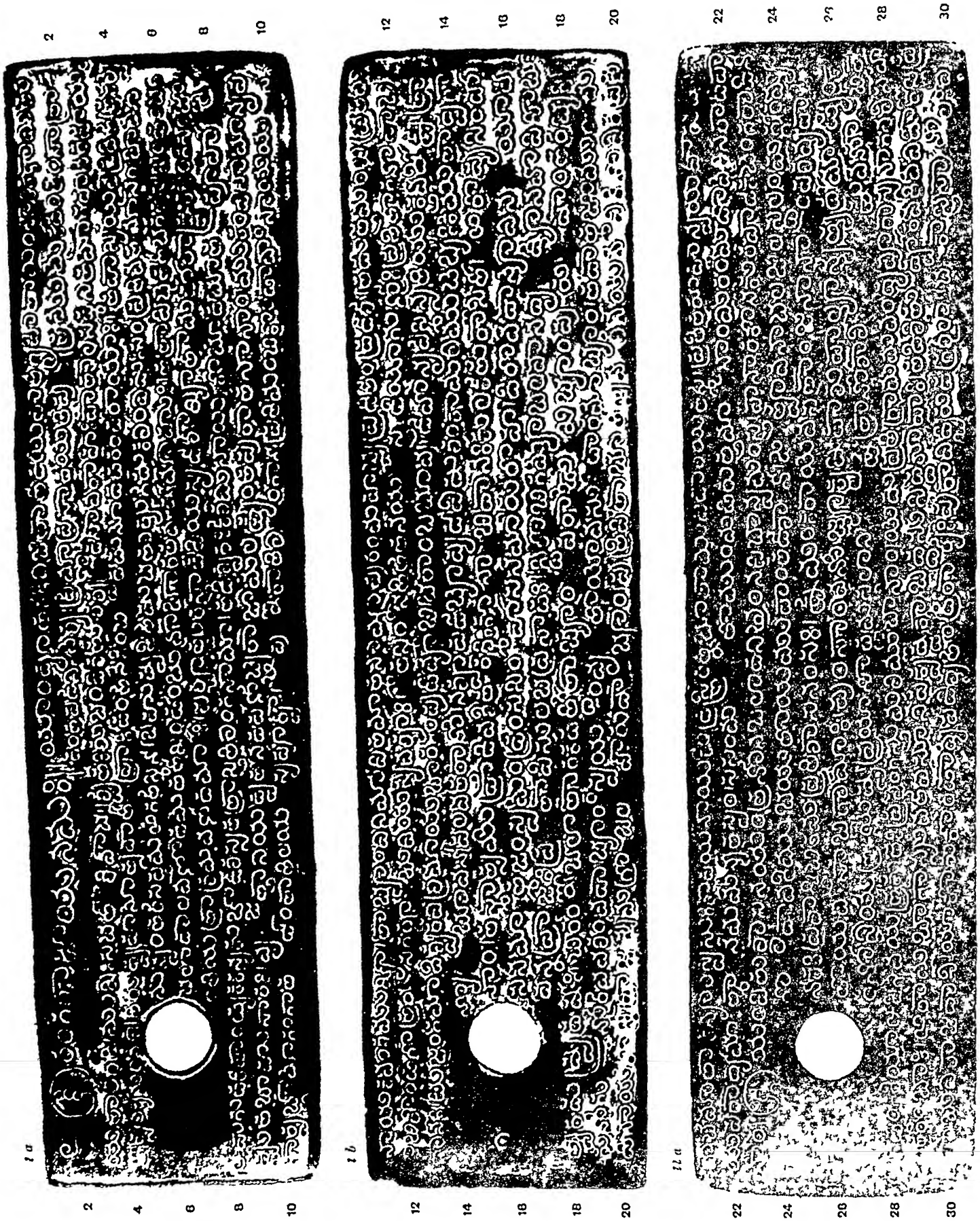
[4] Read हु-.

[5] The *anusvāra* of *mamchi* begins the next line.

[6] Read वंश्या.

[7] Read तस्मिन्°.

Srirangam Plates of Mummadi Nayaka Saka 1280



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SCALE 9

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iii b

iii a

iii b

17 पत्र[:*] प्राज्ञः प्रतापी सुलभप्रसा[द]: । स्थिरोभिगम्यो बलवानदृश्यो नवोपि सोभू-

18 त्परधू[र्]प्रधर्षः ।[।] १२*] चिरं बलात्कारक[द]र्थिताभ्यां पराङ्मुखीभ्यां पुरुषांतरेभ्यः ।(।)

19 गुणी गुणैरेव वशंवदाभ्यां स्वयं हृतो यो वसुधारमाभ्या ।[।] १३*] तदात्मजो मुंम-

20 डिनायको[स्ति] प्राज्ञस्समग्रो बलपौरुषाभ्यां । पुत्री पिताभूत् स्ववशेन येन वीरेण वीरप्रस-

Second Plate First Side

21 वा च माता ।[।] १४*] कन्यां स्वसुः कापयनायकेंद्र[:*] स्त्रीरत्नभूतामुपदांय[2] तस्मै । प्रतीतरूपान्वयपौरुषा-

22 य परार्थ्यमात्मानममन्यत स्वं ।[।] १५*] स संमतो मुमडिरुत्तमानामिरंमदो वैरिनरा[धि]पा-

23 नां । श्रियं पितुश्शासनयंत्रणेन बलादनिच्छन्नपि[3] चान्वमंस्त ।[।] १६*] यानारकोनकुरवाटकचेंगरादीन्

24 गोदावरीसुभयतीयमुपांतदेशान् । जित्वा वनाचलजलस्थलदुर्गरम्या[4]-

25 नेकः प्रशास्ति चिरमप्रतिशासनं सः ।[।] १७*] क्षेमकरा ये वसतां जनानां पशव्यपा-

26 योयवसाभिरामाः । पुंसां वणिज्याकृषिपाशुपाल्यान्यत्यर्थमाध्यंक-

27 रणानि यत्र ।[।] १८*] येष्वप्रयासोथ्य[5]म[ह्ना*]फलानि क्षेत्राणि शालीक्षुवणोचिता-

28 नि । कडंकरीया अपि नव यत्र कृतः प्रसंगस्तु मलिम्लुचानां ।[।] १९*] येषु प्रतिग्राममवंध्यपूगास्सनागवल्लीसह-

29 काररंभाः । आरामभागास्सुवते वसूनि पक्वेष्टकाबध्वसुसिध्वकूपाः[6] ।[।] २०*] तदीशितुर्द्वारवतीव विष्णोरस्ति प्र-

30 शस्ता भुवि राजधानी । या कोरुकोंडा व्यपदिश्यतेंध्रैरार्यैः पुराविद्भिरुदग्रशैला ।[।] २१*] चकास्ति सालः प-

Second Plate Second Side.

31 रितः पुरीं यां पृथ्वीं विशालामिव चक्रवालः । हस्त्यश्वयोषापुरुषादिकायास्सद्रत्नसृष्टेरिव गु-

[1] Read दु
[2] Read °सुपदाय
[3] Read °दनिच्छन्नपि.
[4] Read °स्थलदुर्ग°
[5] Read त्व
[6] Read °बहुसुसिद्ध°.

32 सिकोशः ।[। २२*] मृदगधीरैर्मदहस्तिबृंहितैस्तुरंगहेषैः करणोपशोभिभिः । सुरक्तगीतैरपि वं[1]-

33 दिमगळैर्नृपश्रियो नर्तनशालिकेव या ।[। २३*] पुरे च कोट्यां पुरि ताडिपाकेप्यात्मानुजौ शिंगयगन्नयाख्यौ । शा-

34 खानगर्योरुभयोर्निधाय वीरस्य तां रक्षति राजधानीं ॥[। २४*] संनत्वा निजमंगसुत्तम-

35 मलंकृत्य श्रुतेन श्रुती सत्येनाननमार्जवेन हृदयं त्यागेन हस्तावुभौ । वीरः कू-

36 नथमुमडिचितिपतिर्दत्तांगभूषस्य तामाकल्पं समवेक्षते नवमसावं-

37 तर्यशोदर्पणं ।[। २५*] वह्निः पतंगोपलशीतलस्य गूढप्रतापस्य मनोगतिज्ञाः । त-

38 स्योध्वणं[2] व्यालमिव क्षितीशा विलंघितुं शासनमुद्विजंते ॥[२६*] अ[र्थ]सिध्विम[3]धिगम्य नीतिमान्काम-

39 मप्यनुसरन् यथोचित । स त्रिवर्गसमवृत्तिरास्तिको धर्ममार्जयति धर्मतत्ववित् ॥[२७*] श्रीमतो सुष-

40 मा भाति रंगनामनि धामनि । कावेरीमुभयीं पुण्यामंतरानंतशायिनी ॥[२८*] पुरा तत्परमं ब्रह्म [ब्रह्म*]-

Third Plate . First Side

41 [णो] गृहदैवतं । तदनंतरमिक्ष्वाकोस्तपसश्च फलायितं ।[। २९*] अथ विश्वनिदानमायताक्षं प्रथमा-

42 नं श्रुतिमस्तकैरशेषैः । [द्र]मिडामितवा[4]गधेयमासीत्कमलालालितपादपल्लवं तत् ।[। ३०*] पाका-

43 वदातैः फणिवल्लिपत्रैस्स(स)वर्ण्यचूर्णैः[:*] क्रमुकैस्सुसारैः । नवैरुषस्यो[5]षसपुष्पमाल्यैस्सायं

44 च सायतनमालिकाभिः ।[। ३१*] लवंगतक्कोलकजातिकेशकस्तूरिकैलागरुसार-

45 मुख्यैः । सुवस्तुभिस्सांकववु[6]कुमाद्यैर्या भोगिनामैहिकभोगभूमिः ।[। ३२*]

46 या चतुर्गुणकलाभिरैंदवी मंडलीं जयति निर्भरा सती । सूरिवर्गमपव-

47 र्गतत्परं सूयतेपि च पुराणपूरुषात् ।[। ३३*] तस्यां श्रीरंगपुर्यामधिधरचिजनत्रा-

[1] The *anusvāra* of वह्नि begins the next line

[2] Read °स्योत्कर्षं.

[3] Read °सिद्धि°.

[4] Read °भा.

[5] Read स्यो.

[6] Read °वसुभीराद्य°.

48 तत्रैकहेतोराविर्भूतस्य विष्णोरनवधियशसोनन्यसामान्यकृत्य पौरोहित्यं भजन् यो ह-

49 रितकुलमणिर्व्वेदवेदांतविज्ञो नाम्ना श्रीवत्सचिह्नो गुरुरभवदघध्वंसिधि[1]व्यावता-

50 रः ।[। ३४*] तत्पुत्रो भुवि दत्तपुत्रविभवं श्रीश्रीशयोः प्राप्तवान् श्री-भट्टपराशरो गुरुर-

Third Plate : Second Side

51 भूद्यत्पादसंसेवनात् । स्वेषां श्रीचरणांबुजं श्रितवतां शिष्यप्रशिष्यादयो विष्णोस्त-

52 त्परमम पदं विध(द)धते वेदांतवेद्यादिकाः ।[। ३५*] तदादि सप्तपुरुषं कुल श्रीशांशसंभवं[2]

53 । इति ख्यातं हि तत्पुत्रो विद्वान् भट्टपराशरः ।[। ३६*] स वेदाचार्यभट्टा-र्यप्रमुखैर्बाधवैरभा-

54 त् । परस्परैकहृदयैर्वेदो वेदैरिवापरैः ।[। ३७*] तद्वंशाबुधिसंभवः कुवलया-

55 मोदो कलाना निधिर्भूदेवामृतदायकीभ्युदयवान् स्वान्तस्थकृष्णा-

56 कृतिः । नित्यं विष्णुपदाश्रितोखिलतमस्तापापहंताप्यहो श्रीमद्भ-

57 ट्टपराशरो गुरुरभूत्त्वेव दोषाकरः ।[। ३८*] कावेरीलहरीवातनीतशीतलशीक-

58 रैः । सिक्त[:*] श्रीरंगभोगेषु सक्तस्सौखासिकां भजन् ।[। ३९*] दय-मानमना[:*] श्रीशो देशानंध्रान् स र-

59 क्षितुं । तं पराशरभट्टार्यमनैषीदात्मशक्तिकं ।[। ४०*] निसर्गतस्त्रिवर्ग(:*) स्यादनित्याद्यगुणान्वितः । सत्याद्यु-

60 पायास्तापाया इतिनिश्रेयसप्रदं ।[। ४१*] तत्राश्रयंत तं धन्या यत्पदस्पर्शवै-

Fourth Plate First Side

61 भवात् । स्वयमाचार्यकं प्राप्य दिश्यां कीर्तिमतानिषुः ।[। ४२*] पापिष्ठः क्षत्र-बधुश्चेत्यादिवाक्यश-

62 तश्रुतेः[3] । तस्य पादाश्रिता भूत्वा भूपाः प्रादुरनेकशः ।[। ४३*] ग्रामा-रामो-

63 र्वरारत्नाभरणाद्यात्मना सह । स मुंमडिमहीशोपि तमिम गुरुमाश्रयन् ।[। ४४*] को-

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[1] Read दि

[2] The *anusvāra* of °भव begins the next line.

[3] Read °श्रुते

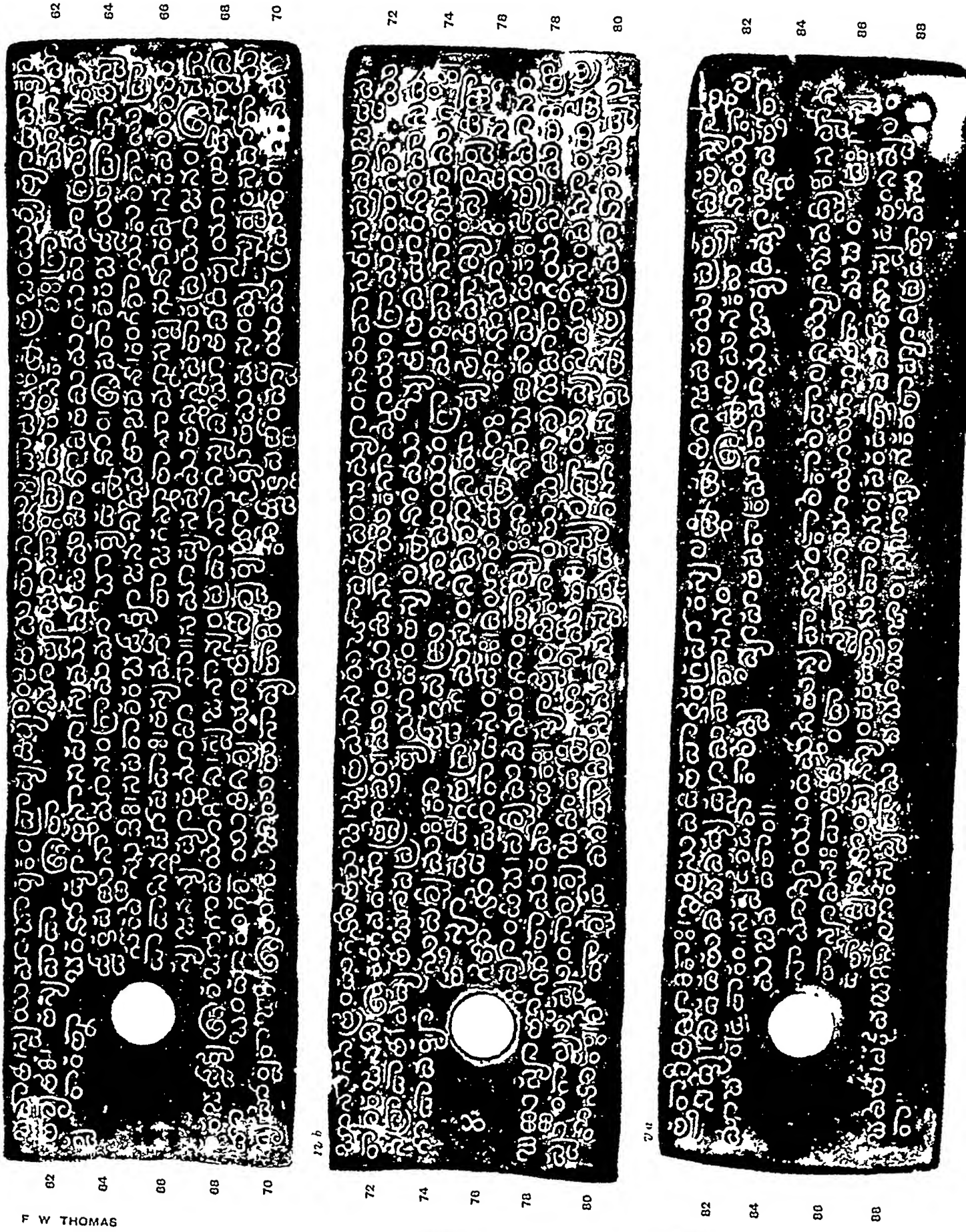
64 ष्टाक्षपक्षनामानं ग्राममाचार्यदक्षिणां । श्रीपराशरभट्टाय प्रादात् स्व-
65 गुरवे सुधीः ।[। ४५*] स पराशरभट्टार्यो जननीदैवतो भवन् । रंगी-
शाय कुलेशाय प्रा-
66 दादासीन्महीपदा(:)[1] ।[। ४६*] तस्य माता जगन्माता मात्रा सर्वगुणै-
रपि । न केवलं शरीर-
67 स्य जनन्यप्यात्मनो हि सा ।[। ४६*] समाप्य सप्तमे तस्मिन्नवतारप्रयो-
जनं । श्रीपरा-
68 शरभट्टार्ये श्रीशभो गोपयोगिनि ।[। ४८*] स्वजनात्संप्रदानानि स्वविभूतेर्विधि-
त्सया । आदौ सर्ववि-
69 धौ वधू रंगशायीति निश्चयात् ।[। ४९*] ऐश्वर्यभोगैर्युतमष्टसंख्यैस्सर्वसहाराम-
70 गृहोर्वराभिः । श्रीरंगराजाय तु सा व्यातारीत् कोट्टाक्षपक्षांक्षमग्रहार ॥
[५०*] [शक]वर्षे न-

Fourth Plate ; Second Side.

71 भोनागनेत्रेंदुगणिते शुभे । चैत्रमासे शुचौ पक्षे पञ्चम्यां गुरुवासरे ।[।५१*]
सप्तमभट्टप-
72 राशरजननी श्रीरंगवर्धनात्प्राप्तं । मुंमडिनायकनाम्नोयं ग्रामं रंगशायि-
ने प्रादात् ।[। ५२*] एष्यत्भूपप्रत्ययार्थ[3] तस्य लक्षणमुच्यते । अविदूरेच
वासिष्ठ-
74 गोदावर्यास्तु पश्चिमः ।[। ५३*] कोट्टाक्षपक्षनामायं ग्रामः पानारभूमि-
[ग]: ।
75 तस्याष्टदिग्गतग्रामसंनिवेशो निरूप्यते ।[। ५४*] देवाख्यः पूर्वदिग्भा-
76 गे कोणे दूरादसटकः । विष्णुरर्दक्षिणः कोणे मारेदेनं-
77 गिपूंडि च ।[। ५५*] पश्चिमे पेनुकोंडाख्यः कोणे चक्कुवाडकः । उत्तरे मोनं-
78 वक्षु स्यात्कोणे तामरवाडकः ।[। ५६*] स्यात्पेड्डिकूंतुचेक्कु भर्हिराग्नेयसी-
मतः । [ग्रो]-
79 प्पुगाख्युप्पुंगालिश्च बहिर्दक्षिणकोणतः ।[। ५७*] सृगेशायव्यसीमानं पेग्गों-
डुत्तेत्र-
80 कोणकः ।(।) शेषाश्चेदविशेषा हि सीमान[:*] स्पष्टदर्शनाः ।[। ५८*-
सर्वक्षेत्रप्रमाण चेव्यु[5]-

[1] Read °ग्रहाप्रद°.
[2] Read °प्रक्षाक्षय°.
[3] Lead °भूपप्रत्ययार्थ°.
[4] Read व.
[5] Read चेद् द्वा गदा°.

Srirangam Plates of Mummadi Nayaka Saka 1280



F W THOMAS

Fifth Plate First Side

81 त्तराशीतिखारिकाः । [। ५८*] इति सुविदितपाळेरग्रहारस्य लक्ष्मीचिति-
निजपतये प्रत्यर्पितस्याम-
82 सिध्यै ।[1] विदधतु विभविष्यद्भूमिपाश्शासनं श्रीचितिघनकरुणायै काल-
83 माचद्रतारं ॥[५९ ॥ *] सर्वदेशदशाकालेष्वव्याहतपराक्रमा । रामानुजार्य-
दिव्यज्ञा वर्त्तता-
84 मभिवर्धतां ॥[६०॥ *]
85 सामान्योय धर्मसेतुनृ[2]पाणां काले काले पालनिप्यो भवद्भिः[3] सर्व्वानि-
86 तात्माविनः पार्थिवेंद्रान्भू[4]यो भूयो याचिते[5] रामचद्रः ।[। ६१॥*] स्व-
87 दत्ताद्विगुणं[6] पुण्य परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्फलं[7]
88 भवेत् ।[। ६२॥*] एकैव भगिनी लोके सर्व्वेषामेव भूभुजां । न भोग्या
न करग्राह्या विप्रदत्ता वसु[ध]-
89 रा ॥[६३॥*]

ABSTRACT OF CONTENTS

Verse 1. Invocation to Śiva, Pārvatī, Ganēśa and the Moon

V. 2 Invocation to Śvēta-Varāha, the third incarnation of Vishnu.

V. 3. States that the present age is known as the Kali Yuga

V 4 States that the portion of the earth stretching from the Himālayas to the southern ocean is called the Bhārata-varsha

V 5 Gives the boundaries of the Telinga-dēśa situated in the Bhārata-varsha, as follows :—On its north is the kingdom of Kanyakubja, on the south the Pāndya country and on the west the Mahārāshtra

V 6 The Telinga country was once ruled over by a king named Kēśami Nāyaka

V 7 His two ancestors, who belonged to a family known as the Mañchikonda family, were originally brought down to the Telinga country from the Gangetic valley by a king named Mukkanti

V 8 These two founded the city of Mañchikonda after their names, and their descendants were also known as of the Mañchikonda *gōtra*

Vv. 9 10 On the death of Kēśami Nāyaka his son Ganapa ascended the throne.

Vv. 11-13 Gaṇapa was succeeded by Kūna

V 14 Mummadi Nāyaka was the son of Kūna

V 15 He married the daughter of the sister of Kāpaya Nāyaka

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[1] Read °सिद्धै
[2] Read नृ
[3] Read पालनीयो भवद्भि.
[4] Read पार्थिवेंद्रान्.
[5] Read याचते.
[6] Read °द्विगुण.
[7] Read निष्फल.

V. 16 Though personally unwilling to assume the burden of his kingdom, he did so in deference to the wishes of his father

Vv 17-20 He conquered the countries of Pānāra, Kōna, Kuravāta, Chengara and others lying on either bank of the river Gōdāvarī. He ruled over his vast kingdom for a long time, and under him the people were in a very prosperous condition.

V 21 His capital was Kōrukoṇda.

Vv 22-23 Description of the capital town.

V 24 King Mummadi allowed his younger brothers Śingaya and Gannaya to govern the principalities of Kōtipura and Tādipāka respectively.

Vv 25-27 Praises of king Mummaḍi. He seems to have had many vassals under him.

Vv 28-33 Here the narrative turns from Mummaḍi to the island of Śrīrangam and the deity presiding over its temple, namely the god Ranganātha

V 34 Begins with the genealogy of the donee, Parāśara Bhattá. His ancestor Śrīvatsachihna Miśra was born in the Hārīta *gōtra* and was a very learned man and held the *paurōhitya* in the temple of Ranganātha

V 35 His son was Bhaṭṭa Parāśara, and he had many disciples, of whom the most illustrious was Vēdānta-vēdya

V 36 His son was also called Bhatta Parāśara

V 37 One of the illustrious relatives of Bhatta Parāśara was Vēdāchārya Bhaṭṭa (that is, the brother of the first Parāśara Bhaṭṭa).

V 38 In the family of Parāśara Bhaṭṭa was born a learned and pious *guru*, also named Bhatta Parāśara

Vv 39-42 This person went on a tour to the Āndhra country, where many learned Brāhmanas became his disciples

Vv 43-45 Here several kings gave him rich presents such as gardens, wet lands, jewels and precious stones King Mummadi Nāyaka also presented him with the village of Kottāllaparru

Vv 46-50 This *āchārya*, having finished the mission of his human existence, went to enjoy the company of Vishṇu (*i e* died) His mother Jaganmātā wanted to give away the property to her relatives, but, thinking that Śrīranga-nātha was her truest and nearest relative, made a gift of the village of Kottāllaparru to that god, with all her other belongings, such as gardens, houses, etc

V 51 This gift was made on a Thursday, the fifth *tithi* of the bright fortnight of the month Chaitra in the Śaka year 1280, expressed by *nabhaḥ* (zero), *nāga* (the mountains), *nētra* (the eyes) and *indu* (the moon)

Vv 52 58½ The boundaries and other descriptions of the village of Koṭṭāllaparru are given as follows —

The village is situated in the Pānāra country to the west of the Vāsishtha Gōdāvarī. It is bounded on the north by Monambarru village, on the east by the village of Dēva, on the south by Viltūru, on the south-west by Nangipūṇḍi and on the north-west by the village of Charukuvāḍaka

Vv 59½-63½ The usual admonitory verses.

No. 4.—THE PORUMAMILLA TANK INSCRIPTION OF BHASKARA BHAVADURA SAKA 1291

By Dr V S Sukthankar, Ph D , Poona

The position of the inscribed stones on the tank-bund

Inked estampages of the subjoined inscription, which commemorates the construction of a tank, were prepared by the Madras Epigraphical Department in 1903, and it forms No. 91 of the Epigraphist's collection for the year 1902 3 It was briefly reviewed in the Annual Report on Epigraphy for 1903, and it has also received a short notice in an article by the late Mr Venkayya entitled Irrigation in Southern India in ancient times [1] The record is incised on two slabs, one smaller than the other, set up in front of the ruined Bhairava temple at Porumāmilla in the Badvēl *Tāluk* of the Cuddapah District, situated in 15° 1′ N and 79° E The latter district being very dry, cultivation is in general only possible with the help of artificial storing of water. The irrigation tank at Porumāmilla is, according to the District Manual, one of the largest in the *Tāluk* The inscription, apart from its historical importance, presents various other points of interest, not the least important of which is the light it sheds on the tank-building activity in ancient India

As regards orthography, the inscription follows the same system which is to be observed in other inscriptions from the Telugu and Kanarese Districts A superfluous anusvāra is inserted (1) before a nasal+consonant, as in *pumnya* ll 13, 46, also in ll 19, 36, 89 (2) before *h* +consonant, as in *Vijayāmhvayam* ll 34, 35, also in ll 57, 65 (3) before *nn* as in *vijayōmnnatāḥ* l 36 (4) before *rm* as in *kamrma°* l 82 We find also the doubling of a consonant after an anusvāra in *chamchcha°* l 18 As in other inscriptions, we notice the mixing up of the two forms of *visarga-sandhi*, as in *°taḥssaumya* in l 23, also in ll 29, 83, etc , and the writing of *thth* for *tth* in *°rththana°* l 100, and of *jhjh* for *jjh* in *°pāyōjhjhitam* l 12 Other examples of

[1] See the Director General's *Annual* for 1903 4, Part II, pp 202 ff – A resumé of the contents of the inscription is included in the new edition of the *Cuddapah District Gazetteer*

incorrect orthography are the following l 113 *ru* for *ri*, l 39 *ri* for *ru*, confusion of the sibilants *ś* and *s* in ll 20, 22, 29, 37, 52, 54 and 95, *nn* for *nn* in ll 66 and 83, confusion of *d* and *dh* in ll 51, 104 and 109 sporadic adscript of *y* to an initial vowel as in *yētad* (for *ētad*) l 21, *yēk=aiva* (for *ēk=aiva*) l 105 The aspirates are sometimes distinguished from similarly shaped non-aspirates by means of a short vertical stroke added below the letters, as in the modern Telugu alphabet There is inconsequence in the doubling of consonants after *r* cf ll 7, 10, etc on the one hand, and ll 6, 16, etc on the other Rough *ṛ* (doubled) is used once in the nomen proprium *Dēvaṛṛāja* (l 109) It remains to be remarked that the letters are incised between equidistant parallel lines running along the breadth of the slabs —It is necessary to add a few words on the language of the inscription Excepting the benedictory words at the beginning of the record and a few phrases employed further on to introduce some of the stanzas, the whole of the inscription is in verse The language is extremely meagre Sanskrit, and the verses are devoid of poetic embellishment The writer is indeed guilty of the gravest mistakes of grammar and syntax, most of which are noticed in the foot-notes to the text and translation To mention just two of them here in l 37 *diśi pūrvē pratishthitaḥ* is used for *diśi pūrvasyām pratishthāpitaḥ*, and the first sentence of v 16 the *verbum actionis* is omitted —In respect of lexicography the following uncommon words and expressions deserve notice *kriti* (ll 29, 39) =" composition ", *tatāka mātrikā* (l 47)=" tank-nourished ", on the analogy of *nadī mātrikā*, etc, *bhramī-jala-gati* (ll 69, 90)=' sluice " (?), *madhya-kūrma* (l 73)=elevated ground in the middle (?), *bhū-vara* (l 79)=" king ", *gāmgēya* (l 111)=" gold "

The object of the record is, as remarked above, to commemorate the construction of the tank at Porumāmilla by king Bhāskara *alias* Bhavadūra, son of Bukka I (v 49) The following analysis gives a synopsis of the contents of the record The grant commences with invocatory and introductory verses (vv 1-10) the succeeding stanzas give the genealogy of the donor, Bhāskara Bhavadūra (ll 11-22) the next few verses recount the merit attaching to the building of a tank (23-27) then are given the details of tank construction and the specification of the site of the tank, date of its construction, etc (28-45) · then the usual imprecatory and benedictory stanzas (46-49) and lastly, the specification of the *adhikārin* of the tank, and the composer of the record (59-62) The only new facts in the history of the First Vijaya-nagara Dynasty[1] with which the inscription furnishes us are the following (1) Bhāskara *alias* Bhavadūra (a name which is not known from any other inscription) was the son of Bukka I, and thus the brother of Harihara II Bhāskara was placed in charge of the eastern provinces—which he ruled from the " top of the sublime Udaya-giri " (in the Nellore District), (2) Bukka I had four brothers, *viz* Harihara, Kampana, Mārapa and Muddapa, and (3) Anantarāja was one of the ministers of Bukka I —The *adhikārin* of the tank was Dēvaṛṛājan, son of the minister (probably of Bhāskara) Kumāragiri-Nātha (v 50) —The writer, who was rewarded with a gift of land, was the poet Limgaya-Māchanāryya (*i e* Māchana, son of Limgaya) of the family of the Kautsas, resident of Namda-pura (v 51) On completion of the tank lands under it were handed over to a number of Brāhmanas (v 45)

The question of the construction of the tank is shrouded in some obscurity on account of the unintelligibility of the termini used in the description of the tank[2] It would be, therefore, as well to start with the facts regarding the tank as it now stands I have been able to gather the following information through the kind courtesy of Mr. Banerji, the Collector of Cuddapah,

[1] A succinct and connected account of the facts in the history of this dynasty, gleaned from stone and copper-plate records, is furnished by Rao Saheb Krishna Sastri in his paper entitled " The First Vijayanagara Dynasty, its Viceroys and Ministers " (See the *Director General's Annual* for 1907 8, Part II., pp 235 ff)

[2] To Rao Saheb Krishna Sastri I am indebted for the explanation of several of the technical expressions

whom I had addressed on the subject[1] The tank, which is situated about two miles (and as the inscription also tells us) to the east of the village called Porumāmilla, is elongated in shape, being some 7 miles long and 2½ miles broad The bund consists of four natural hills connected by three short earthen dams, rivetted with Cuddapah slabs The western flank thus consists of practically the range of hills which runs north and south between Porumāmilla and Badvēl The total length of the artificial bund is about 4,500 ft , the total length including the hills is about 14,000 ft At the deepest section the bund is about 12 ft wide at the top and 150 ft at the bottom, and about 33 ft deep The tank has two sources of supply, one natural and the other artificial. The latter was constructed about 20 years ago The natural feeder is a stream called the Maldēvī river —The reservoir is provided with four sluices, two of which have been repaired in recent times and provided with screw-gear, and there are five weirs This is the actual condition of the tank at present

From the inscription we learn that in the twelfth century of the Christian era tank-building was looked upon as one of the seven meritorious acts which a man ought to perform during his lifetime The tank at Porumāmilla was called Anantarāja sāgara It is also stated that for two years 1,000 labourers were working daily on the tank and the dam, and 100 carts were engaged in getting stones for walls which formed a part of the masonry work The dam was 5,000 *rēkhā-dandas* long, including the hills, 8 *rēkhā-dandas* wide, and 7 high Besides, the author gives us the twelve *sādhanas* of the Porumāmilla tank, and six *dōshas* of tanks in general Much of this latter is clothed in very obscure language Nevertheless with the help of the description of the tank given in the previous paragraph we are able to get a fairly clear notion of what the author wishes to convey[2] In the *chatur-bhramā-jala-gati* we have a reference to the *four* sluices, and in the range of hills forming the western flank of the tank we must look for an explanation of remarkable phrase *tadyōga-khamdō giriḥ* Again, as the Maldēvī river ends at the tank, the *triyōjana* must needs refer to its length from the source to the point at which it enters the tank —One fact which may be gleaned from the measurements of the tank preserved in the record is of no small significance Knowing as we do the dimensions of the bund, in terms of the *rēkhā-dandas* as well as in feet, we are in a position to compute the equivalent of this standard of linear measurement current in the Telugu District in the 14th century For this purpose it would be safest to compare the values for the height of the bund, which, I imagine, would offer the least variation In the above-mentioned Report of the Collector, 33 ft is quoted as the height at the deepest section of the bund. Taking, now, 20 ft as the minimum height for the bund of any large tank of that size, the average height of the bund in feet works out to be $(20+33)-2=53/2$ ft This must roughly correspond to the 7 *rēkhā dandas* of the inscription The equation will be $53/2 = 7$, and this gives us roughly 1¼ yard as the equivalent of the *rēkhā-danda*, which, by the way, corresponds approximately to the distance from the top of the shoulder of one arm to the tip of the middle finger of the other arm, measured along the chest, for an average man I mention the latter fact, as it is well known that in primitive times a standardised (but locally varying) value of the lengths of portions of the human body served as units of length, cf the Indian measures *anguli*, *hasta*, *danḍa*, and the European *foot*[3]

One other feature of this record deserves mention here Early in the beginning of the inscription (vv 1-3) we find enumerated the characteristics of an edict (*śāsana-lakshana*), which include hints on composition and the significance of the metrical foot (*gana*) with

[1] Some time ago, when I visited the site of the tank, I took the opportunity of verifying and correcting the statements in this report Some few fresh observations which I made on the spot have also been embodied in the succeeding re narks

[2] See notes 6 8 on p 108 and 1-2 on p 109

[3] Expressed by the chronogram *bhū nanda akshy ēka*, and in numerical symbols.

which a *sāsana* commences (v 2) The latter is a curious specimen of superstition the *gana ma* (— — —), when standing at the beginning of a *śāsana*, secures bliss, *na* (⏑ ⏑ ⏑) in the same position secures wealth, etc ! Further we learn that in a faultless verse the *visarga* should stand at the end of the complete stanza and not at the end of the first half (v 3) !

The inscription is dated on the 14th of the bright half of the month of Kārttika, in the cyclic year Saumya, corresponding to Śaka 1291 (expired) and Kaliyuga 4470 There is some doubt as to the week-day The syllables *guru* in l 58, which evidently introduce the name of the week-day, are clear enough, and the following letters must be read as *pushya*, as the vertical stroke between the aksharas *ru* and *pu* is nothing but an accidental depression in the stone In that case it would seem that the week-day was Thursday, and the *nakshatra* Pushya But Dewan Bahadur Swamikannu Pillai, whom I had addressed on the subject, informs me that the *tithi* ended on Monday, the 15th October, A D 1369, at about 7 *ghatikās* after mean sunrise, and the *nakshatra* for that day was Āśvini, which came to an end about 47 *ghatikās* after mean sunrise

For purposes of orientation the localities Śrī-parvata (i e Śrī-śailam), Ahōbala, Siddha-vata, Udaya-giri and Porumāmilla are mentioned Of these only Siddha-vata needs to be specially noticed here Its denomination in the inscription is *deśaka*, i e subdivision of a country therefore the name could well be, I think, linked with the modern *Tāluk* Siddha-vattam in the Cuddapah District, the boundary of which is not far removed from the site of the tank

A reference to Hēmādri's *Dānakhanda* (which is undoubtedly what is meant by *Hēmādri-kṛiti* in l 39) shows that that work enjoyed the reputation of an authority in the Telugu country at the beginning of the 14th century of the Christian era

TEXT.[1]

[Metres v 1, *Anushtubh* (*Ślōka*), v 2, *Śārdūlavikrīḍita*; vv 3-4, *Anushṭubh* (*Ślōka*), vv 5-7, *Śārdūlavikrīḍita*, v 8, *Mandākrāntā*, vv 9-10, *Anushṭubh* (*Ślōka*), v 11, *Śārdūlavikrīḍita*; vv 12-13, *Anushtubh* (*Ślōka*), v 14, *Upajāti*, vv 15-36, *Anushṭubh* (*Ślōka*), vv 37-38, *Śārdūlavikrīḍita*, vv 39-40, *Upajāti*, vv 41-43, *Anushtubh* (*Ślōka*), 44, *Śārdūlavikrīḍita*, v 45, *Anushtubh* (*Ślōka*), vv 46-47, *Śālinī*, vv 48-50, *Anushtubh* (*Ślōka*), v 51, *Śārdūlavikrīḍita*, v 52, *Anushṭubh* (*Ślōka*).]

First stone

1 [2]अवि[घ्नम]स्तु ।[।] गुरु[भ्यो] नमः ।[।] पुष्टिम[ङ्गो] गणपतिभ्यो नम. [॥*]

2 शा[स]नल[क्षणम्]॥ श्रीवीजमादौ वक्तव्यं प्रण[वे]षु च पचसु । [रु]त्व[3]द्रि[द]-

3 श्रुद्रे[षु च]क[टा]हान् [4]विवर्जयेत् ॥[१॥] मो भूमिस्त्रिगुरु[श्शु]भं ब[हुल]घु-
नौसौ वि[ध]-

4 [त्ते] धनं [यो] वार्यादिलघुश्च हेम दिनकृत् मध्ये[5] गुरु[र्जी] रुजं ।(।)[6]

[1] From the original stone and a set of inked estampages

[2] At the top of the inscription are engraved from left to right figures of Vighnēśvara with his vehicle, the mouse, the Lingam, the Sun and the Moon

[3] Read रुत्व°.

[4] The syllable न was inserted later and engraved above the line in the original.

[5] Read क्षुम

[6] Here an empty space in the original showing traces of letters scored out.

5 [रो]ग्निर्मध्यलघुर्भय लघुयुगप्रा[क्सस्र]मोर[.*] चयं खं तोंतेल-
6 घुरीशतां कृतिसुखे भोव्ज[ध*]शमादीगुरुः ॥२॥ अविसर्गां[त]पूर्वार्ध-
7 मसमस्तपदादिक । विसर्गसेखरं[1] र[म्यं] शास[नश्लोकलक्षणं] ॥[३]॥ [2]शृतिस्मृ]-
8 तिपुराणेतिहासागमविशारदः [।*] देशकालविसेष[ज्ञ][3][:*] शुभवाक [शा]सनः[4] वदेत् ॥४॥
9 श्रीस्त्रीभाग्यकरी सदा त्रिजगता भूयात् कृपारूपिणी हेरंबस्सचराचरा-
10 त्स[क]जगत्संदोहसदर्भितं [।*] धाता पद्म[स]मुद्भवोपि मनसै[वेद सु]व[र्नो]ज्व-[5]
11 लं ब्रह्मांड जलमडलस्तमसृजत्[6] यस्याः प्रसादो(—)न्नतेः ॥५॥ वाराहा-
12 कृतिरच्युतस्त्रिभुवनं पायादपायो[ज्झि]तं । दंष्ट्राग्रेण महीं [◡—*] [7]जलनिधौ
13 मग्ना समुधृत्य[8] यः [।*] तत्रैकत्र निधाय पु(—)ण्यमतुल पद्मा[क]र-स्था[प]ना-
14 त् । तादृक् सम्यगभावत.[9] तुलयितं येना[ङ्गु]तं स्वीकृत ॥६॥ [स]व्या-
15 सव्यविलोच[ने] त्रिजगतां दृष्टौषधीपोष[कि] फाले वारिपिता [स]खा ध[नपतिः]
16 श्रीरत्नगर्भा रथः [।*] यस्य श्रीगिरिरालयः स कृपया [हे]माचल[:] कार्मुकः
17 पायाद्वः शिवतातिराश्रितजनानंदैकसंदायकः ॥७॥ स[प्तद्वी]पावयव-
18 विलसत्रूपिणी[10] मेरुमूर्धा [11]चच्च[त्*]चीरोदधिवरकुचा भूषि[ता] रो[हणा-द्रैः] [।*]
19 [12]राजत्रत्नाकरसुवसना सततं पातु युष्मान् द्रा[दि(—)न्य]ब्जाकरविलसिता पू-
20 [13]र्नसस्या धरित्री ॥८॥ पुत्रः कृतिस्तटाकश्च निधा[न [14]सि]वमन्दिरं [।*] वन विप्राग्रहा-
21 रश्च [15]सतसंतानसुत्तमं ॥९॥ [16]येतदादिक(—)सत्पु[ण्य]कर्त्ता भास्करभू[प]ति[:] [।*]
22 भवदूराभिधानश्च तस्य वंशं वदाम्यहं ॥१०॥ [चो]रोद[प्र]भवश्शशी विधुसु-
23 त(:)स्सौम्यस्तदीयान्वये । संजातो च पुरुरवाश्च नहुष(:)[स्तस्माद् य]-
24 यातिर्नृपः [।*] तत्पुत्रो यदुरत्र याद[वकु]लो नीलांबर[:*] श्रीहरिः वं-

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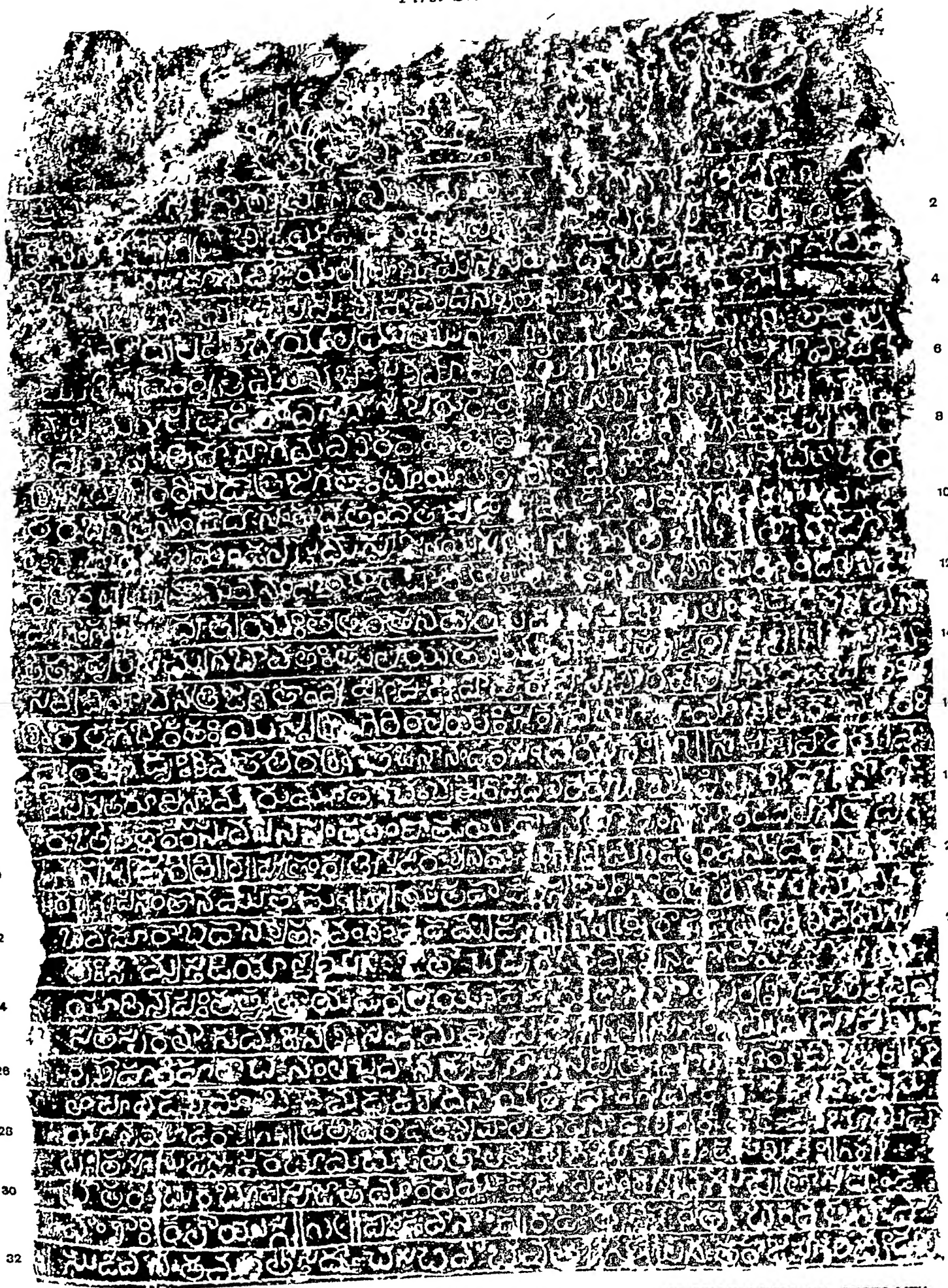
[1] Read °शेखर
[2] Read श्रुति°.
[3] Read °विशेष°
[4] Read न
[5] Read °वर्णोज्व°.
[6] Read °डलस्य°.
[7] Add मग्ना° after मही.
[8] Read समुद्धृत्य
[9] Read °वतसु°
[10] Read °लसद्रूपिणी
[11] Read चच्च°
[12] Read राजद्रत्ना°.
[13] Read र्नसस्या.
[14] Read शिव°
[15] Read सत्त°.
[16] Read एत°

25 सै[1] तस्य कलौ[2] [◡—*] समजनि श्रीसंगमक्ष्माप[तिः] ॥११॥ स सं[ग]ममहीपालः
26 कृत्वा हरिहरार्चनं [।*] लब्धवान् तत्प्रसा[दे]न पु[त्रं ह]रिहरं विभु ॥१२॥
27 आपूर्वपश्चिमांभोधिमध्यदेशाधिनायका[ः] [।*] पादसेवापरास्तस्य सोमसू-
28 र्यान्वयाधिकाः[3] ॥१३॥ तत्सोदरो वैरिनृपालकपनादाशीत्क्षितौ[4] कंप[न]भूमिपा-
29 लः । तस्यानुजस्तुस्थिरभूमिभुक् ततो लक्ष्मीपति[र्बुक्क]न[रे]द्रसेखरः[5] ॥१४॥
30 भ्रातरौ बुक्कभूपस्य जातौ मारपमुद्द[पौ ।] एवं पच सुपुत्रास्ते पांड-
31 वांशाः कलौ युगे ॥१५॥ पांडवानां पुरा दौत्यं [सा]रथ्यं भक्तवत्सलः [।*] [वा]-
32 सुदेवोनतमूर्तिस्तेषां च सचिवोभवत् ॥१६॥ अनंतराजसाचिव्यादखि-
33 लं धरणीतलं [।*] भुंज(÷)न् बुक्कमहीपालो जा[तदे]वेंद्रवैभवः ।[।*][१]७॥(।)
34 सदाराधनसतुष्टश्रीविरूपाक्षसन्निधौ [।] तुंगभद्रातटे तस्य नगरं वि-
35 जया(÷)ह्वय ॥१[८]॥ पुत्रसंख्या पुरा लोके शशबिंदोस्ति (*sic*) तत्कथा [।*]
असख्या बुक्क-
36 भूपालनदना विजयो(÷)न्नताः ॥१९*॥ तेन बुक्कनृपालेन तेषु पुत्रेषु भास्कर[ः।]
37 सा(—)म्राज्यविभवोत्तुंगो दिसि[6] पू[र्वे] प्रतिष्ठितः ॥२०॥ स चोदयगिरींद्राग्रं
38 भुज(—)न् निष्कं[ट]कां महीं [।*] कुवलयानंद[क]रो भास्करोपि द्विजप्रियः
[॥२१*॥]
39 हेमाद्रिकृतिमा[र्गे]ण कुर्व्व(÷)न् दानान्यनेकशः [।*] जलदानप्रसंगेन [7]शृतवान्
40 फलमुत्तमं ॥२२॥ आपो वा इदगुं सर्वमित्याम्नायप्रमाण-
41 तः [।*] जलादेवान्नसभूतिरन्नं ब्रह्मेति च श्रुतिः[8] ॥२३॥ चरा-
42 चरजगद्बीजं जलमेव न संशयः[।*] किं पुनर्बहु[नो]क्तेन जलाधिक्यं
43 वदाम्यहं ॥२४॥ गंगाधरो हरस्सोपि विष्णुरंभोधिमं[दि]रः [।*] ब्रह्मा जल-
44 जसंभूतस्तस्मात्सर्वाधिकं जलं ॥२५॥ प्रपा कूपश्च वापी च कुल्या पद्मा-
45 करस्तथा [।*] उत्तरोत्तरतस्तेषां कोटिकोट्यधिकं फलं ॥२६॥ चराचर-
46 जगद्रक्षा य[त्त]टाकांबुना भुवि [।*] तस्य पु(÷)ण्यफलं वक्तुमशक्तः क-
47 मलासनः ॥२७॥ इत्युत्तमफलं [9]शृत्वा भवद्दूरमहीपतिः [।*] तटा-
48 कमातृकामुर्वीं धर्मात्मा कर्तुमुद्यतः ॥२[८]॥ तत्क्रम[।]
49 श्रीपर्वतमहापु(÷)ण्यक्षेत्रदक्षिणभूस्थ[ले] [।*] अहोबलाख्यती-
50 [र्थ]स्य पूर्वतो योजनद्वये ॥२९॥ श्रीसिद्धवटनाथस्य सौम्य[स्य] कि-
51 ल देशके [।*] स्वस्योदयगिरींद्रस्य पश्चिमे योजनद्वये[10] ॥३०॥ वि[ल]स-

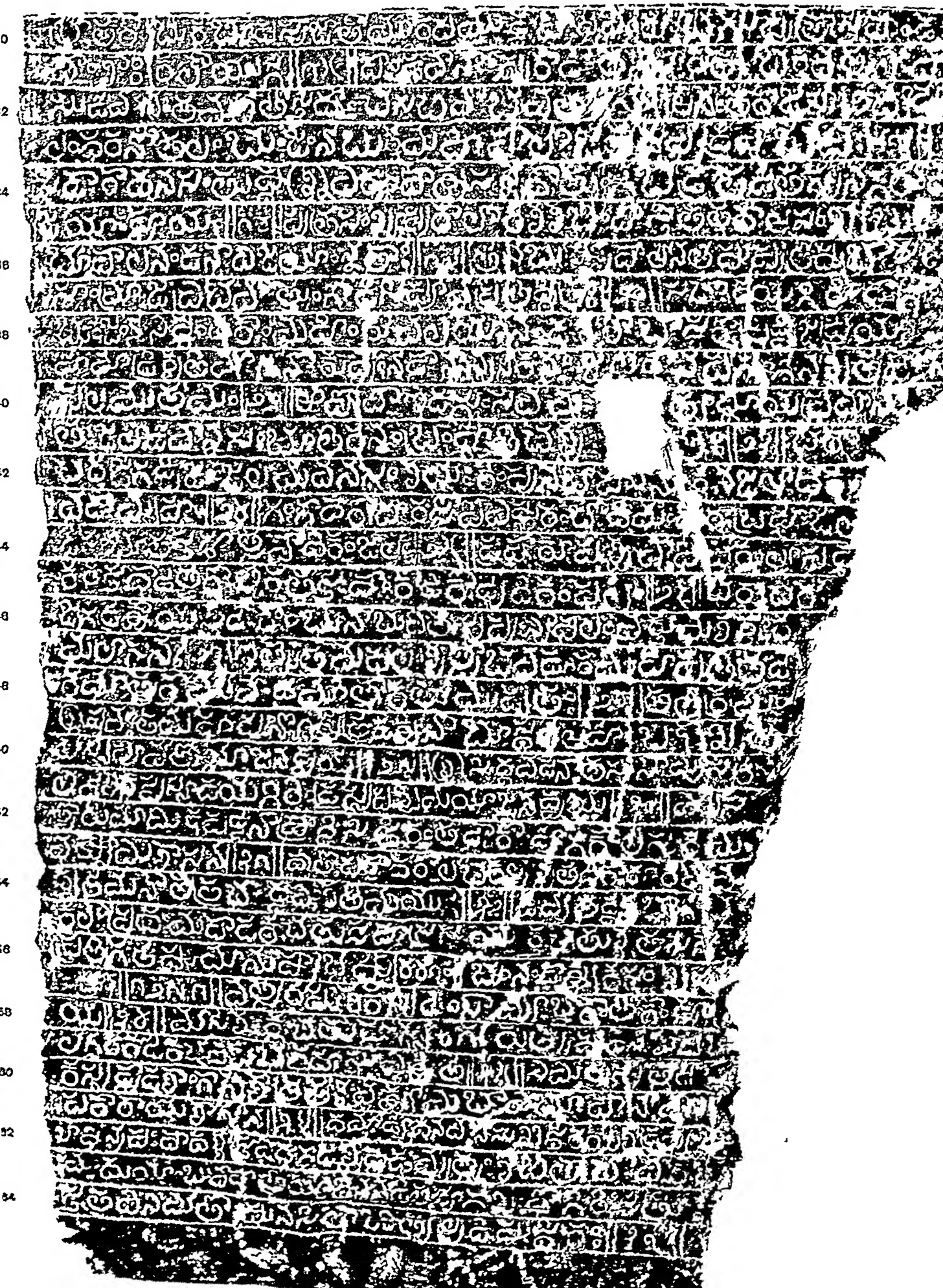
[1] Read शै
[2] Add युगे after कलौ.
[3] Read °धिपा.
[4] Read °क्षतौ
[5] Read °शेखरः
[6] Read दिशि
[7] Read शुत°.
[8] Read श्रुति.
[9] Read शुत्वा.
[10] Read °द्वये.

Porumamilla Tank Inscription of Bhaskara Bhavadura Saka 1291

First Stone



F W THOMAS. SCALE ONE-FIFTH W GRIGGS & SONS, LTD, PHOTO LITH



52 त्योरुमामि[ऋ*]ऋपट्टणप्राग्दिसि स्थिरं[1] [।*] तटाकोद्योगकालस्य क्रमं
53 वक्ष्यामि शासने ॥३१॥ धातोः परार्धकाले च कल्पे श्वेतवराहके [।*]
[वै]व-
54 [2]स्वते मनौ तत्र चाष्टविंशतिमे युग ॥३२॥ दिव्ये [3]तद्द[श]भागे च
55 कलौ प्रथमपादके [।*] चतुस्सहस्रस[–*]युक्तचतुश्शतस[स]-
56 मति । गतेषु मानुषाब्देषु ।[।*]४४७०॥ भूनंदाब्येकसंख्य[या]
57 ॥३३॥१२९१॥ वत्सरेषु शक[स्ये]वं[4] सौम्याब्दे कार्तिका(–)ह्न-
58 ये ॥३४॥ मासे शुक्लचतुर्दश्या [5]गुरु[पुष्य]दिने शुभे [।*]
59 लग्ने कर्कटके चैव शुभे ग्रहसुवीक्षिते ॥३५॥ निर्मित[स्य] तटा-
60 कस्य द्वादशांगा[नि] शा[स्]त्रतः [।*] वक्ष्यामि भाविभूपानामु-
61 पकाराय शासने ॥३६॥ धर्माढ्यो धनवान् सुखी स्थिरय[शो]द्रव्याभि-
62 लाषी नृपः पाथश्शास्त्रविदग्रजश्च दृढमृत्सशोभिता चोर्व[रा] [।*]
63 माधुर्यांबुवहत्रियोजननदी तद्योगखंडो गिरि(:)स्सेतु-
64 स्तत्र विनिर्मितो [6]घनसिलाभिल्यल्पदीर्घस्थिरः ॥३७॥

Second stone

65 ॥ [7]शृंगो बा(–)ह्यफलस्थिरापरिह्व-
66 तौ [8]विस्तीर्णनिम्नोदरं रुब्धायाम[9]-
67 दृषत्खनिश्च निकटक्षेत्रं फला-
68 ढ्यं समं [।*] अद्रिस्थानदृढभ्रमा-
69 जलगतिस्तत्कर्ममर्त्यव्रजश्चेदृक्[10]-
70 द्वादशसाधनैश्च सुलभ[:*] स्रेष्ठः[11]
71 स्तटाको भुवि ॥३८॥ सेतोश्च जालं
72 जलभूपरोर्वी द्विराजसंधा-[12]
73 वथ मध्यकूर्म [।*] अल्पांबु-
74 भूविस्तरमध्यभूमिस्तोया-
75 धिकं चात्र हि दोषषट्कं ॥३९॥ दो-
76 [षै]र्विहीनो [13]गुणराशिशोभितो [ह्य]-

---

[1] Read °ग्रि स्थित.
[2] Read °स्वते
[3] Read तद्दिव्य°
[4] Read °ब्येव
[5] The vertical stroke in the facsimile between रु and पु appears to be due to an accidental depression in the stone at that point.
[6] Read घनशिला°.
[7] शृंगो wrongly masculine
[8] Read विस्तीर्ण°.
[9] Read दृरमृब्धायाम
[10] Read °दृग्.
[11] Read श्रेष्ठः.
[12] Read probably so
[13] Read °राशि°.

77 नतराजाख्यजगत्प्रसिद्धः [।*] मा-
78 धुर्य्यनीरोयमनंतसाग-
79 र(:)स्थापितो भास्करभूवरे-
80 ण ॥४०॥ तटाकसेतुकाराश्च दि-
81 ने चैकसहस्रकं [।*] [भ्र]माभित्तिसि-[1]
82 लाक(—)र्मशकटानां शतं तथा
83 ॥४१॥ वर्षद्वयेन [2]सपूर्न(:)स्तटाक-
84 श्चोत्तमोत्तमः [।*] धनधान्यव्यय-
85 स्यात्र संख्या नैव तु विद्यते ॥४[१]॥
86 [3]सेतोरुन्नतविस्तारदीर्घमानमि-
87 होच्यते [।*] रेखादंडप्रमा[णे]न गि[रि]-
88 सेतुसमायुतं ॥४३॥ रेखादंडस-
89 हस्रपचकलसद्दीर्घ्यश्च सप्तोन्नतेः स्थे-[4]
90 तुस्तत्र चतुर्भ्रमाजलगतिः[5] तद्विस्तर-
91 श्चाष्टकं [।*] विघ्नेशेश्वरविष्णुभैरवमहा-
92 दुर्गाभिसंरक्षितः क्षेत्र भूरिसम-
93 स्तकालफलदं साराममत्युत्तमं ॥४४॥
94 [6][दे]वब्राह्मणहस्यर्थं दत्त क्षेत्रं य-
95 थेप्सितं [।*] [7]यीदृग्भूदानपुण्येन तटाकस्थे[8]-
96 खरीकृतः ॥४५॥ यद्वत्सेतुर्ल्लघनिय्यो[9]
97 न चाब्धेर्भूपांभोधेर्द्धर्मसेतुस्तथैव [।*]
98 तस्मादस्मद्धर्मरक्षार्थमुर्व्या याचे या-
99 चे पार्थिवान् भा[स्क]रोद्य ॥४[६]॥(।) प्राक्तनप्रा-
100 र्थनाश्लोकाः [॥*] सामान्योया[10] [ध]र्मसेतर्नृपाणां[11]
101 काले काले पालनीयो भवद्भि[:] [।*] सर्व्वानेतान्
102 भाविनः पार्थिवेंद्रान् भूयो भूयो या-
103 चते रामचंद्रः ॥४७॥ दानपालनयोर्म्ध्ये [12]थानात्स्रेयोनुपालनं [।*] दानादिंद्रत्वमा-
104 प्नोति पालनादच्युत पदं ॥४८॥ [13]येकैव

[1] Read °त्तिभि-
[2] Read °पूर्ण°
[3] Read °उन्नतिविस्तारदीर्घ्य°.
[4] Read °दैर्घ्यंश्च सप्तोन्नतिस्थे-
[5] Read °गतिस्त°
[6] Read देव°
[7] Read यादृ°
[8] Read °कस्थे.
[9] Read °घनीयो
[10] Read °न्योय
[11] Read र्त्तां.
[12] Read दानाच्छ्रेयो°.
[13] Read एकैव.

106 भगिनी लोके सर्व्वेषामेव भूभुजां [।*] न भो-
107 ग्या न करग्रा(–)ह्या विप्रदत्ता वसुंधरा ॥४९॥
108 कुमारगिरिना(–)[था]ख्यप्रधानतनयस्तु[1]-
109 धी[:] [।*] अधिकारी तटाकस्य [2]देवा ॐ जाभिधानकः ॥५०॥
110 विद्यास्थानचतु[र्द्द]शप्रदनिजाचार्य्या-
111 य कोटिक्रमात् गांगयं वरतंतवे[3] र-
112 घुनृपात् लब्ध्वा[4] ददौ दक्षिणां[5] [।*] कौत्सस्तत्कुल-
113 [जे]न नदपुर[वि]प्रा[ग्रे]न रु[6] [ग्वे]दिना श्रीमल्लिं-
114 (–)गयमाचनार्य्यकविना प्रोक्तं [शु]भ शास-
115 नं ॥५१॥ शालिवीजफला खारी कृष्णभू-
116 मिस्तु खारिका [।*] प्रददौ भास्करस्त[स्मै धा]-
117 रापूर्व्वकमादरात् ॥[५२॥*]

TRANSLATION

(L 1) May there be freedom from obstacles! Salutation to the preceptors! Salutation to the (various forms of) Gana-patis[7] who have Pushṭi (for their wives)!

(L. 2) The characteristics (*lakshana*) of an edict (are as follows) —

(V 1) Out of the five[8] mystic syllables (*pranava*) the sacred *bīja*[9] (syllable) should be uttered first One should avoid (the use of the letters) *cha, ha, ṭa, ha* in the *ritu* (6th), *adri* (7th), 10th, and *rudra* (11th) (syllables)

(V 2) At the beginning of a composition (the *gana*) *ma*, consisting of three long (syllables and representing) the Earth, brings bliss, *na* with many (i e all) short (syllables, which represents) THAT,[10] (brings) wealth, and *ya*, with the first (syllable) short (and representing) Water, (brings) gold, *ja* with the middle (syllable) long, (representing) the Sun, (brings) disease, *ra* with the middle (syllable) short, (representing) fire, (brings) fear, *sa* with two short (syllables) in the beginning, (representing) Wind, (brings) destruction, *ta* with a short (syllable) at the end, (representing) Space, (brings) lordship, (and) *bha* with a long (syllable) at the beginning, (representing) the Moon, (brings) happiness.

(V 3) Not having a *visarga* at the end of the first half; absence of compounded words at the beginning, and having a *visarga* (at the end as) *śēkhara* · (these are) the best characteristics of an edict-stanza[11]

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[1] Read °प्रधान° [2] Read द्व° [3] Read °क्रमाद्वे

[4] Read °पाल° [5] Read णा ...

[6] Read °र्ग्वेण ऋग्वे° Note the hiatus! In the original an ऽ sign is also added to *ru*

[7] The number of Gana patis is variously given by different authors Cf. Bhandarkar, *Vaiṣṇavism, Śaivism*, etc (*Grundriss d indo ariischen Philologie*, Band III, Heft 6, pp 149 f)

[8] The dictionaries mention only one *pranava*, namely, the syllable *Om*.

[9] It is the mystic letter forming the essential part of the *mantra* of any deity (Apte's Dictionary)

[10] The Earth, Water, Sun, etc mentioned in this verse are the eight forms of the Ashṭamūrti Śiva, and seven of these agree with those enumerated by Kālidasa in the introductory verse of the *Śakuntalā*, namely, the five *mahābhūtas*, the Sun and the Moon, consequently the remaining one, which is referred to under *na gana* with the pronoun *asau*, must be the sacrificing priest *hōtṛi*

[11] Needless to say, the author himself does not follow the rules of versification laid down here.

(V 4) He (alone) should frame an edict whose diction is elegant, who is conversant with *Śruti*, *Smṛiti*, *Purāṇa*, *Itihāsa* and *Āgama* (and is also) acquainted with the particularities of time and place

(V 5) May the merciful Śrī (Lakshmī), by whose extreme grace Hēramba (Ganēśa) brought about the weaving together (of events) in the entire world of movables and immovables,[1] (and) the lotus-born Creator (Brahmā) by mere volition brought into existence the gold-bright mundane egg, resting on the expanse of water, always bestow prosperity on the three worlds !

(V 6) May Achyuta (Vishṇu) protect the three worlds, freed from misery, who, in the form of a boar, having extracted with the tip of his tusk the Earth submerged in the ocean, placed (her, i e the Earth) in (a corner of) that (ocean) and (on that account) obtained wondrous and matchless merit, (evidently) because there was altegether no such (merit) to compare with (known till then) as (that accruing) from the establishment of a tank[2]

(V 7) May the propitious (Śiva), the sole bestower of happiness on persons resorting to him, whose right and left eyes[3] augment the rain and the herbs of the three worlds, on (whose) brow (is *Agni*), borne of the Waters,[4] (whose) friend (is) the lord of riches (*Kubēra*), whose chariot is (the Earth) with jewels in her interior, (whose) abode (is) Śrīgiri (Śrīśailam), (and whose) bow (is) the Golden Mount (Mēru), protect you ![5]

(V 8) May the Earth (bearing) plentiful crops always protect you !—she whose form is resplendent with (her) limbs, namely, the seven continents, with Mēru for her head, the rippling oceans of milk for (her) beauteous breasts, decorated with Rōhana[6] and other (mountains), with the glittering oceans for (her) sumptuous garments, and beautiful with rivers and lotus ponds

(V 9) A son, a literary composition and a tank, (hidden) treasure, a Śiva temple, a forest(-grove), a Brāhmana-village (these) seven (kinds of) offsprings are the best[7]

(V 10) A performer of these and other meritorious works was the earth-ruler Bhāskara, surnamed Bhavadūra[8] His lineage I shall narrate

(V 11) The Moon (was) born from the Ocean of Milk Saumya (was) the son of the Moon In his race were born Purūravas and Nahusha, from the latter king Yayāti His son (was) Yadu In this race of the Yādavas (was born) the azure robed (Balarāma) and the blessed Hari In (the age of) Kali was born in his family the illustrious king Samgama.

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[1] Probably in his capacity of Vighnēśvara

[2] What is meant is that the exploit of Vishṇu is quite insignificant when compared with the sinking of a reservoir, such as the one sunk by Bhāskara, the patron of the poet

[3] I e the Sun and the Moon

[4] In the sequence of creation as described in the Upanishads, Water comes after Fire, hence the latter is fancifully represented to be the father of the former

[5] This is a reference to the legend of Śiva slaying the demon Tripura

[6] Rōhana is the name of a mountain in Ceylon It is not unlikely that a *dhvani* of the sense *śrōhana* ('hip') is also intended

[7] In the Ganapēśvara Inscription of Gana pati (*Ep Ind*, Vol III, pp 88 ff) the seven "offsprings" are thus described

Sampāditair yathāvat sutakṛitinidhanavivāsasuragēhaiḥ |

satatākair yaḥ sasaptābhir ētaiḥ samtānavān bhavati ||

The Vanapalli plates of Anna Vema (Śaka 1300) also allude to them as *sapta-samtati* (*Ep Ind*, Vol III, p. 61) In *Hēmādri kṛiti mārgēna* (l 39) we have again the word *kṛiti* used in the sense of 'composition'

[8] As remarked by Dr Hultzsch in the report on Epigraphy for 1902-3 (see p 6, para 15), Bhavadūra seems to be a Sanskritised form of Bahādūr

(V 12) This king Samgama, having worshipped the gods Hari and Hara, obtained by their grace a son, king Harihara

(V 13) The supreme lords of the Middle Country[1] (*Madhya-dēśa*) extending from the eastern to the western ocean, viz the celebrated (kings) of the Solar and Lunar races, were occupied in doing "foot-salutation" to him

(V 14) From his causing hostile kings to tremble his uterine brother was (known) in the world (as) king Kampana After him his younger brother Bukka, the crest-jewel among kings, the husband of Lakshmī, was the enjoyer of the Earth, who was perfectly constant (to him).

(V 15) (Then) were born Mārapa and Muddapa, two brothers of king Bukka And these five virtuous sons were incarnations of the Pāṇḍavas in the age of Kali.

(V 16) Vāsudēva, who loves his worshippers and (who had acted) in former times (as) the messenger (and) the charioteer of the Pāndavas, (having countless incarnations), became also the minister of these in the form of Anamta[2]

(V. 17) Through having Anamtarāja for his minister king Bukka ruled over the whole surface of the earth and acquired the glory of Dēvēndra.

(V 18) His city, Vijaya by name, (was situated) on the bank of the Tumga-bhadrā near (the temple of) the blessed Virūpāksha (Śiva), well propitiated on account of steady adoration

(V 19) Formerly the number of the sons of Śaśabindu (was very great) in the world That is but a story! (?) The countless sons of king Bukka were exalted through triumph[3]

(V 20) Out of these sons king Bukka had placed Bhāskara, exalted through the glory of independent sovereignty, in the eastern direction (of his empire)

(V 21) And he, ruling from the top of the sublime Udaya-giri[4] the earth freed from the thorns (of enemies), though Bhāskara, (i.e the Sun, is still) the delighter of the Earth and beloved of the Brāhmanas[5]

(V 22) Making charities in various ways in keeping with the treatise of Hēmādri,[6] he heard that the merit attaching to the gift of water was the greatest of all

(V 23) On the authority of the Vēdas "Verily all this is water!"[7] And the *Śruti* says that "From water alone is produced Food, (and) Food is Brahman!"

(V 24) There can be no doubt (that) Water alone is the seed of the world of movables and immovables Why speak more? I shall describe the superiority of water (as follows) —

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[1] As the early Vijayanagar kings had no claim to sovereignty in any part of India north of the Vindhya, Madhyadēśa cannot have its usual significance, but must refer to the country lying between the eastern and the western ocean, namely, the Dekkan plateau

[2] One must supply a verb like *kṛitavān* in the first half of the verse

[3] The construction of the first half of the verse is not quite clear to me In Ch 65 of the Drōna parvan of the *Mahābhārata*, we are told that Śasabindu had 10,000 wives, on each of whom he begat 1,000 sons These, it is stated, he gave away to the Brāhmanas in the Aśvamēdha sacrifice which he performed The "countless sons" of Bukka are his meritorious acts like the *sapta santāna* mentioned in v 9

[4] This must refer to the fortification on the top of the Udaya-giri hill Even now U is an exceedingly strong hill fortress

[5] The pun on the words *kuvalaya* ('night lotus' and 'earth') and *dvija* ('Brāhmana and Moon') is a very common example of the Vinōdhābhāsa

[6] Namely, the Dāna khanda Hēmādri was the minister of the two Yādava kings Mahādēva (1260 71) and Rāmachandra (1273-1310) See Bhandarkar, *Early History of the Dekkan*, pp 88 f

[7] The phrase *ēpō vā*, etc is a part of the *mantra* with which water is purified *Idugum* is the word *idam* as it is pronounced by the Yajurvēdins in the recitation of Vedic texts

(V 25) Even that (great) Śiva is the bearer of the Gamgā, Vishnu has the ocean for his abode, Brahmā is sprung from the water-born (lotus) Hence Water is superior to everything (else)

(V 26) A shed for distributing water (*prapā*), a well and a reservoir, a canal and a lotus-tank the merit of (constructing) them is millions and millions (of times) higher in succession

(V 27) As the water of a tank serves to nurture both movable and immovable creation on (this) earth, even the lotus-seated (Brahmā) is unable to recount the fruit of merit (attaching) to it

(V 28) Having thus heard the supreme reward, king Bhavadūra, the pious soul, commenced to make the earth tank-nourished (*tatāka-mātrilā*) [1]

(L 48) Its procedure (was as follows) ·

(Vv 29-31) It (i e the tank) is situated in the country to the south of Śrīparvata, (Śrīśaila), the great sacred place of pilgrimage, two *yōjanas*[2] to the east of the sacred place (*tīrtha*) called Ahōbala, in the division of the gentle blessed Siddhavata-nātha, two *yōjanas* to the west of his (capital) Udaya-giri; and to the east of the flourishing city of Porumāmilla I shall (now) describe in this edict the sequence of the period of construction of the tank —

(Vv 32-35) [3]In the second half of the creator's life-time, in the Śvēta-varāha *Kalpa*, in (the age of) the Vaivasvata Manu, and in the 28th Yuga,—in that divine part of the country—in the first quarter of Kali, after the lapse of four thousand, four hundred and seventy—(in figures) 4470—years of mortals, and also after the (lapse) of Śaka years measured by the number of the earth (1), the Namdas (9), the eyes (2), and one (1)—(in figures) 1291—in the (cyclic) year Saumya, in the month called Kārttika, on the fourteenth (day) of the bright half, on the auspicious day of Guru combined with Pushya, when there was Karkataka *lagna*, under the influence of well-chosen auspicious planets,—

(V 36) Of the tank constructed (at the above specified time and place) according to (the requirements of) the *Śāstra* I shall in this edict describe the twelve constituents (*amga*[4]) for the benefit of future kings

(V 37) (i) a king endowed with righteousness, rich, happy (and) desirous of (acquiring) the permanent wealth of fame, (ii) and Brāhmana learned in Hydrology (*pāthas-sāstra*), (iii) and ground adorned with hard clay, (iv) a river conveying sweet water (and) three *yōjanas* distant (from its source[5]), (v) the hill parts of which are in contact with it, (i e the tank),[6] (vi) between these (portions of the hill) a dam (built) of a compact-stone wall, not too long (but) firm, (vii) two extremes (*śrimga*) (pointing) away from fruit(-giving) land (*phala-sthirā*) outside,[7] (viii) the bed extensive and deep, (ix) and a quarry containing straight and long stones, (x) the neighbouring fields, rich in fruit (and) level, (xi) a water course (i e. the sluices) having strong eddies (*bhramā*) on account of the position of the mountain (*adri-sthāna*),[8] (xii) a gang of men (skilled in the art of) its construction,—with these twelve essentials an excellent tank is easily attainable on (this) earth

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[1] With *taṭāka mātṛika* cf the terms *dēva mātṛika* and *nadī-mātṛika* in a similar sense

[2] Taking a *yōjana* to be equal to 9 miles, this distance is only approximately correct

[3] Construe *dhātoḥ parārdhakālē divyē taddēśa bhāgē nirmitasya taṭākasya dvādaśāṁgāni vakshyāmi*.

[4] These *amgas* are later on called *sādhanas* (l. 70 of the text) and are no doubt identical with the latter.

[5] See above, p 99

[6] This must obviously refer to the range of hills which is utilised to form a part of the dam.

[7] I e. below the tank

[8] This may be taken to be a clumsy description of the fact that at the egress the water is led over a stony bed along a tortuous line, so that it issues whirling round with great force, forming strong eddies

(V. 39) While (i) water oozing (?) from the dam, (ii) saline soil, (iii) (situation) at the boundary of two kingdoms,[1] (iv) elevation (*kūrma*) in the middle (of the tank) bed,[2] (v) scanty supply of water and extensive stretch of land (to be irrigated), (vi) and scanty ground and excess of water: (these are) the six faults in this (connection)

(V. 40) Devoid of faults and adorned with a multitude of good qualities, renowned in the world by the name **Anamtarāja**, this endless ocean, of which the water is sweet, was founded by king Bhāskara

(V 41) (There were) one thousand labourers (working) at the tank and dam every day, and a hundred carts (were employed) for the masonry work of the sluice and wall (*bhramā-bhitti*)

(V. 42) And this most excellent tank was completed in two years There is, to be sure, no limit at all to the expenditure of money and grain in this (connection)

(V 43) The measurements in terms of *rēkhā-damdas*[3] of the height, the width, and the length of the dam together with (the portion of) the hill (included in the) dam, are here given:

(V 44) The dam, having eddying waterducts (i e sluices)[4] (and) protected by Vighnēśa, (Gaṇa-pati), Īśvara) (Śiva), Vishṇu, Bhairava, and the great Durgā, is one which has the enormous length of five thousand *rēkhā-damdas*, height of seven and its width eight[5] And the land (is) excellent and yields plentiful crops in all seasons and contains groves

(V. 45) This land was liberally given for the gratification of gods and Brāhmanas Through the merit of this gift of land the tank was made to be an ornament (of tanks)

(V. 46) Just as the dam of a reservoir should not be injured, so likewise the *dharma*-dam of the ocean of kings Therefore I, Bhāskara, repeatedly request the kings on earth to protect my charity

(L 99 f.) These are the ancient *ślōkas* of entreaty

[Then follow three of the customary verses]

(V 50) The Officer-in-charge (*adhikārin*) of this tank is the clever son of the minister called **Kumāragiri-nātha**, Dēvarāja by name

(V 51) Having obtained from king Raghu gold by the crore, Kautsa gave (it as) *dakshinā* to his preceptor, Varatamtu, who had bestowed on him the fourteen branches of knowledge By a descendant of him (*scil* Kautsa)[6] the illustrious **Liṁgaya-Māchanāryya**,[7] of **Namdapura**, best of Brāhmanas and a follower of the Rigvēda, the auspicious edict was composed

(V. 52) (One) *khārī* (of land) producing paddy and (one) *khārī* of black-soil land,—(these) were out of regard given to him by Bhāskara, preceded by a libation (of water)

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[1] Perhaps as, in this case, the position of the tank might lead to unpleasant consequences during a conflict between the neighbouring kingdoms

[2] The bed ought to form a complete valley

[3] A standard of linear measurement roughly equal to 1¼ yard. See p 99

[4] For *bhramā jala-gati* see note 8 on p 108

[5] The pronoun *tad* in *tad vistara* cannot be taken to refer to the noun immediately preceding, but must refer to the *sētu* of which the dimensions are being given. See l 86 of the text

[6] The sense is that the poet belonged to the Kautsa *gotra* There is, however, a confusion in the mind of the poet between Kautsa the patriarch, and Kautsa the pupil of Varatantu alluded to in the *Raghu vaṁśa*, Canto 5, vv 1 ff.

[7] I.e. Māchana, son of Liṁgaya.

That the family of the Maukharis is a very ancient one is proved, as Dr Fleet[1] has already pointed out, by the legend *Mōkhalinam* written in Mauryan Brāhmī characters on a clay seal which was secured by General Cunningham at Gayā Evidently this is a Prakrit equivalent of the Sanskrit word *Maukharīnām*, which is a derivative of *Mukhara* and signifies "of the Maukharis" From the scholia[2] referred to above it would appear that the term was possibly known to Pānini and also to Patañjali That the Maukharis were potent rulers in the sixth and seventh centuries is evidenced by several inscriptions that have already been published The same inference can be drawn from the accounts found in the work of Bāna, the well-known author of the *Harshacharita*, the historical romance of the 7th century A D The high esteem they commanded about the time of Harsha can be estimated from the manner in which Bāna speaks of them While praising Avantivarman, the brother-in-law of Harsha, he says,[3] "at the head of all royal houses stand the Mukharas, worshipped like Śiva's foot-print by all the world" This would go to indicate that these princes were not upstarts, but of good descent That they were enterprising rulers would be seen not only from their description given in the commencement of our inscription, but from the fact that there was more than one branch of the family The Maukharis, for instance, of the Barābar Hill cave inscription, as is clear from the line of descent given, were different from those of the Aśīrgarh copper seal and of the present inscription This surmise is supported by the references which have already been noticed

As has already been remarked, the historical identity of the founder of the dynasty is not known But the epigraphs that have so far come to light, while giving the line of descent, start with Harivarman From Harivarman to Īśānavarman it runs as follows —

The Mahārāja Harivarman, his son from Bhattārikā Dēvī Jayasvāminī[4] the Mahārāja Ādityavarman, his son from Bhattārikā Dēvī Harshaguptā the Mahārāja Īśvaravarman, his son, begotten on the Bhattārikā Dēvī Upaguptā, was the Mahārājādhirāja Īśānavarman

Beyond giving ordinary praises of the first three princes, namely, Harivarman, who is said to have had the surname Jvālāmukha, Ādityavarman and Īśvaravarman, our inscription does not speak of any historical event which might have taken place in their reigns Coming to Īśānavarman, however, it alludes to some of his exploits which appear to be historical They are three, namely, first his conquest over the "Lord of the Āndhras with their troops of elephants," secondly, his routing the Śūlikas "possessed of an innumerable cavalry," and thirdly, his "driving away or victory over the Gaudas" The first of these is evidently mentioned in the Jaunpur stone inscription, which has been attributed to Īśvaravarman, and which mentions the Āndhras in the latter portion,[5] but which is incomplete[6]

Śūlika appears to be a new name, and I am not aware of any other epigraphic reference to it Possibly it is identical with the Śaulika of the *Brihatsamhitā*[7] and the *Mārkandēyapurāna*[8] and is to be located in the south-east along with Kalinga, Vidarbha, Chēdi, etc Unfortunately none of the hostile kings is named in this record, otherwise it would have been very valuable for chronological purposes[9]

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[1] *Corp Ins Ind*, Vol III, p 14

[2] The Scholiasts give only three illustrations, *Paunikyā*, *Bhaunikyā* and *Maukharyā*, under the aphorism (Pāṇ IV I 79) which explains the formation of the words in the *shyan* suffix.

[3] *Loc cit*, p 122

[4] The names of the queens are given in the Aśirgarh copper seal inscription, but omitted in this epigraph

[5] See Fleet, *Corp Ins Ind*, No 51, p 229

[6] On this account it will be perhaps more appropriate to ascribe that inscription of Jaunpur to Īśanavarman and not to Īśvaravarman, as has been done by Dr Fleet

[7] XIV, 8 [8] LV

[9] Dr Fleet's remarks on the Jaunpur inscription, *loc cit*, No 51, p. 229

By far the most noteworthy point in this inscription is the date I believe this is the only dated record of the Maukhari kings that has yet come to light The year is thus given in words in v 21 · During the year of six hundred autumns increased by eleven,[1] when Īśānavarman, who vanquished his foes, was the lord of the earth The era to which this year belongs has not been specified, but the use of the term *śaradām* will indicate that it is identical with the Mālava, or Vikrama, era which as the late Professor Kielhorn elucidated long ago, began in autumn (*śarad*).[2] Different questions connected with the origin, name and use of his reckoning have been fully dealt with by other scholars, and it will be superfluous to discuss them here The corresponding date of the Christian era is 554

Īśānavarman, as has just been said, was ruling in the year 611 As he was a contemporary of Kumāragupta of Magadha, with whom, according to the Aphsad inscription,[3] he was at war, and, as according to the Asīrgarh copper seal inscription he was the father of Śarvavarman, this record will go to fix the time of these rulers as well with great certainty But this date of Īśānavarman calls for some remark No dated record of his rule being available, scholars had to make conjectures regarding his date Cunningham, for instance, gave *circa* A D 560 and Dr Hoernle A D 564 Mr V Smith[4] wanted to move it back and bring it to A D 502 But now the new epigraph has removed all doubts and established the date, and we can re-examine the dates on his coins as well as those on the coins of his son and successor, namely, Śarvavarman, that have been brought to light The Hon'ble Mr Burn has summarized their dates as follows [5]—

(1) Īśānavarman 54 (Cunningham, *Coins of Med India*, ii, 12, and V A Smith in *Jour Beng As Soc*, 1894, p 193), 55 (Cunn. *Arch Surv Rep*, IX, p 27, where the name is read as Śāntivarma)

(2) Śarvavarman 58 (V A Smith, l c), 234 and 23-

(3) Avantivarman 57, 71, and 250

Assuming that a new Maukhari era commenced about 500 A D, he converted these dates into the following years of the Christian era —

Īśānavarman 553

Śarvavarman 553, 54 or 55, 557

Avantivarman 556, 569, 570

He further observed that the dates of Śarvavarman and Avantivarman overlapped and that it was possible to read 67 instead of 57 on the latter's coins

In this connection I think the following observations will not be out of place Avantivarman is known to us from the *Harshacharita* as the father of Grahavarman, the brother-in-law of Harsha and the husband of Rājyaśrī, who met his death at the hands of a king of Mālwa about 605 A D From the Dēō-Baranārk inscription of Jivitagupta II it would appear that he was the son and successor of Śarvavarman Maukhari [6] This synchronism will bring Śarvavarman and Avantivarman to about 560 and 580, respectively, giving an average of some 20 years to each of them, and make 67 as the more probable reading of the date of Avantivarman But

[1] The dictionary gives 'redundant' as one of the meanings of *atirikta* This would suggest that 11 is to be deducted from 600 But no instance is known to me where the word is used in this way

[2] *Ind Ant*, Vol XX, pp 407 ff

[3] *Corp Inscr Ind*, Vol III, No 42

[4] History and coinage of the Gupta period, *Jour Beng As Soc*, 1894, p 195

[5] *J R A S*, 1906, p 817

[6] The genealogy given in the footnote No 3, page xi, of the translation of the *Harshacharita* by Cowell and Thomas cannot hold good as regards Susthitavarman, the contemporary of Ādityasēna, who flourished about A D 647 (V A Smith, *Early History of India*, 3rd edition, p 313)

how to explain the dates on the coins of Śarvavarman and Īśānavarman? According to our epigraph the latter was ruling during the rainy season of the (Vikrama) year 611, i.e., the years 235 and 554 of the Gupta and Christian eras, respectively. That the dates on the coins which are expressed in hundreds and odd numbers belong to the Gupta era is also undoubted. How could then Śarvavarman issue coins in his own name when his father was alive and ruling the country? Obviously, therefore, there is some error in the reading of the dates on the coins, and the year of Śarvavarman is to be moved on. Cunningham noticed[1] one coin of Isanavarman which is dated in the year 257. If he read the date correctly, Śarvavarman will have to be placed about the last quarter of that century, i.e., the 6th century of the Christian era.

Besides these dates in the Gupta era a few other dates, read on the coins of these Maukhari kings and on those of Tōramāna, have formed the subject of considerable discussion. But, as the date of Īśānavarman has now been indisputably settled, we cannot help accepting one of the two alternatives pointed out by Mr. Burn[2], otherwise the dating of the coins of the Hūna rulers in the years of one and the same reckoning cannot be explained.—"Either the date on Tōramāna's coins is in a different era from that of the Maukharis or else this Tōramāna is not the father of Mihirakula." Besides there is another point. The Aphsad inscription alluded to above says that the Maukharis threw aloft in battle the troops of the Hūnas, in order to trample them to death. This being the case, it looks very unlikely that the Maukharis would use an era of their enemy.

The dates on the coins of these kings appear to be doubtful, and until some better specimens are available for comparison, I do not like to hazard a conjecture. But it is not unreasonable to assume that, as Mr. Burn has already said, the Maukharis used a new era on some of their coins. The time of its commencement and the name of its originator are not known. But, if any of the Maukharis was the founder, I think it was Īśānavarman who had the highest claims to that honour; for, as we learn from the Aśirgarh seal inscription, of all the rulers of this line known to history he is the first to be styled *Mahārājādhirāja*. But in that case the probability will be that he took a date before his reign began, as a reign of 54 years, though not impossible, is not probable.

Our inscription sheds much light on another important question.—Where was the Vikrama era used in earlier times? Kielhorn said that the earliest known dates from V. 428 to 898 were all from eastern Rājputānā, chiefly from that part of eastern Rājputānā which borders on, or is included in, Mālava. He further said that, if we were to judge by the dates collected, the era spread first towards the north-east, to Kanauj and to Gwālior and Bundēlkhand, and afterwards towards the south-east and south to Mālava proper and Aṇhilvād (including Kathiavād), and in the tracts situated to the north of the Jumnā and the Ganges very late dates of the era were seen. These statements are therefore to be modified, as the locality where the inscription was found lies in the Bārā Bankī district, which is beyond the limits of eastern Rājputānā, that is, in a tract lying outside Mālava. I cannot say for certain that it was found *in situ*, but from the very nature of it one can safely surmise that it was. Although it is a solitary instance, yet, assuming that this record belonged to the spot where it was first discovered, one can reasonably say that the Mālava or Vikrama era was used as early as the middle of the 6th century A.D. in the very heart of Oudh towards the north-east across the Ganges and the Gōmatī (Gumti), far away from the place of its origin.

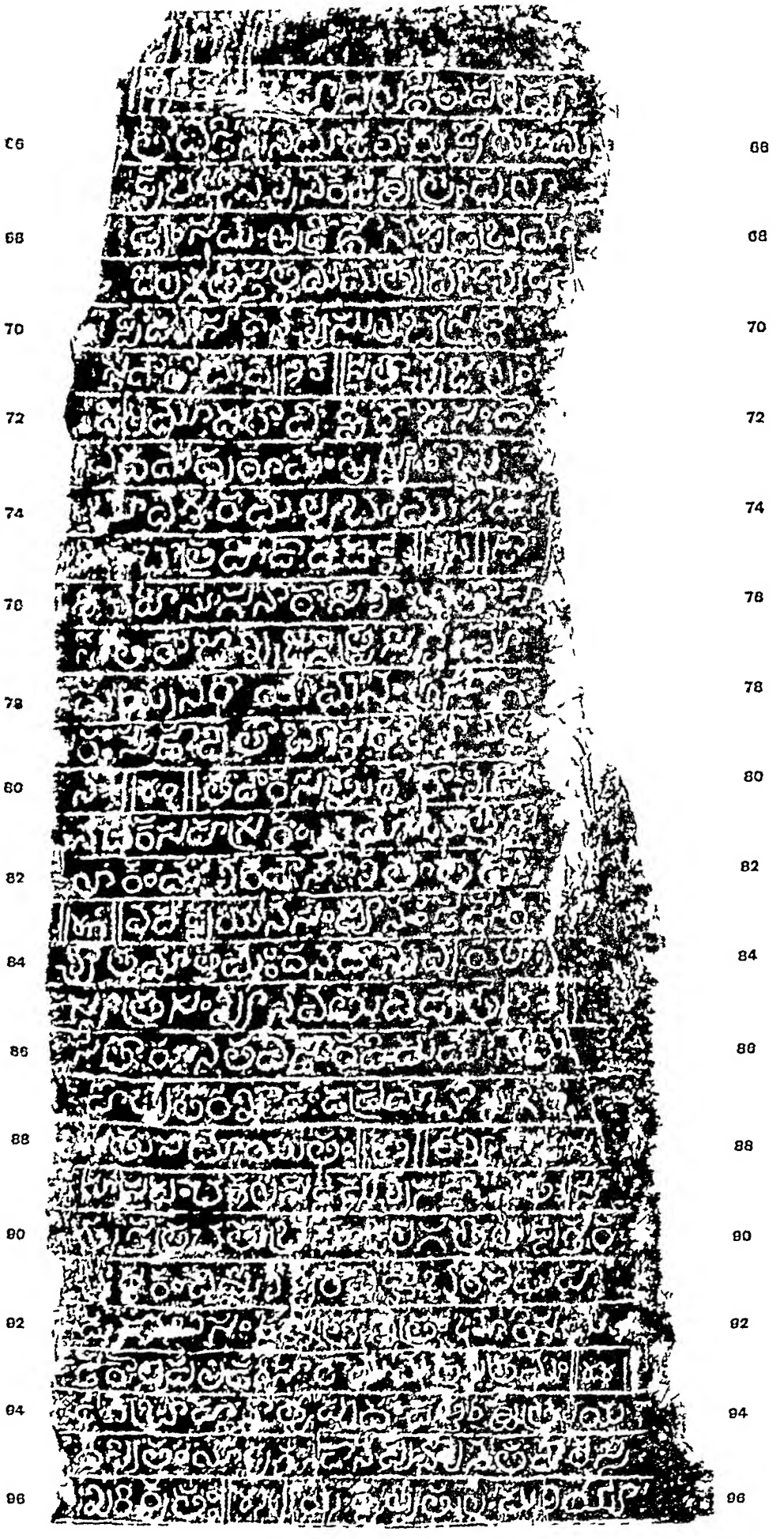
The *prasasti* (v. 23) was composed by one Raviśānti, the son of Kumāraśānti, who was a resident of a place called Garggarākata, and was engraved by one Mihiravarman. The

[1] *Arch. Surv. Rep.*, Vol. XIII, p. 81. He does not say if it is the same coin which he published in his '*Coins of Med. India*, II, 12, or *Arch. Surv. Rep.*, Vol. IX, p. 27.

[2] *J. R. A. S.*, 1906, p. 848.

Porumamilla Tank Inscription of Bhaskara Bhavadura. Saka 1291

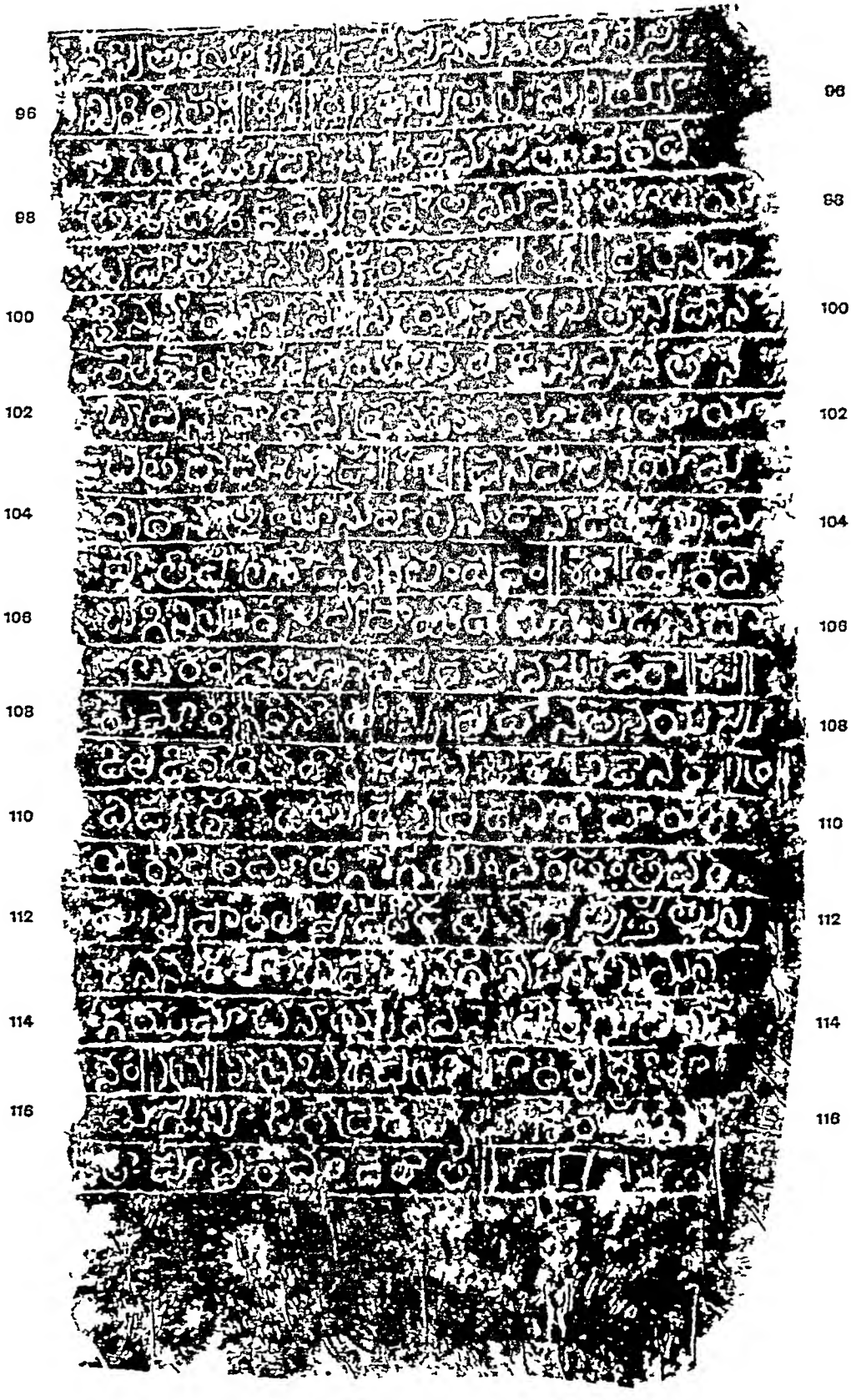
Second Stone



F W THOMAS

SCALE ONE-FIFTH

W GRIGGS & SONS LTD, PHOTO LITH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identity of none of these persons is known, and we are unable to identify the locality of Garggarākata[1] It is not impossible that the reading intended was Garggarākōta, a name with which we may compare the Gōmatikottaka of the Dēō-Baranārk inscription of Jīvitagupta II[2] In the term Garggarā one will at once recognize the name Ghāgrā, so called because of its rattling noise Possibly it was a fort somewhere on the bank of the Ghāgrā, one of the chief tributaries of the Ganges

TEXT[3]

[Metres · vv 1, 2, 4, 8, 10, 11, 12, 13, 14, 16, 17, 18, and 19, *Śārdūlavikrīḍitam*, v 3, *Gāthā*, v 5, *Upajāti*, v 6, *Indravajrā*, v 7, *Mālinī*, vv 9 and 12, *Sragdharā*, v 15, *Drutavilambitam*, vv 21 and 23, *Anushṭubh* (*Ślōka*)]

1 लोकाविष्कृतिसंचयस्थितिकृतां यः कारणं वेधसाम्
ध्वस्तध्वान्तचयाः परास्तरजसो ध्यायन्ति य योगिनः ।
यस्यार्द्धस्थितयोषितोपि हृदये नास्थायि चतोभुवा
भूतात्मा त्रिपुरान्तकः स

2 जयति श्रेयःप्रसूतिर्भवः॥[१*]
आशीर्णां फणिनः फणोपलरुचा सैंहीं[4] वसानं त्वच
शुभ्रा लोचनजन्मना कपिशयद्भासा कपालावलीम् [।*]
तन्वीं ध्वान्तनुदं मृगाङ्कतिभृतो विभ्रत्कलां मौलिना
दिश्यादन्ध-

3 कविद्विषः स्फुरदहि स्थेयः पदं वो वपुः ॥[२*]
सुतशतं लेभे नृपोश्वपतिर्व्वैवस्वताद्यद्गुणोदितम् ।
तत्प्रसूता दुरितवृत्तिरुधो सुखराः चितीशाः चतारयः ॥[३*]
तेष्वादौ हरिवर्म्मणोवनिभुजो भूतिर्भु-

4 वो भूतये (।)
रुद्राग्नेयदिगन्तरालयशसा रुग्णारिसंपत्त्रिषा ।
सङ्ग्रामे हुतभुक्प्रभाकपिशितं वक्त्रं समीक्ष्यारिभि-
र्यो भीतेः[5] प्रणतस्ततश्च भुवने · ज्वालामुखाख्यां गतः ॥[४*]
लोकस्थितीनां स्थितये स्थि-

5 तस्य मनोरिवाचारविवेकमार्गे ।
जगाहिरे यस्य जगन्ति रम्याः सत्कीर्त्तयः कीर्त्तयितव्यनाम्नः ॥[५*]
तस्मात्पयोधेरिव शीतरश्मिरादित्यवर्म्मा नृपतिर्व्वभूव ।
वर्णाश्रमाचारविधिप्रणीतेर्यः प्राप्य

[1] *Ind Ant.*, Vol XX, p 402.
[2] *Corp Inscr Ind*, Vol. III, No 46
[3] From the stone
[4] Read सैंहीं
[5] Read भीतेः.

6 साफल्यमियाय धाता ॥[६*]
हुतभुजि मखमध्यासङ्गिनि ध्वान्तनीलम्
वियति पवनजन्मभ्रान्तिविक्षेपभूयः ।
मुखरयति समन्तादुत्पतद्धूमजालम्
शिखिकुलमुरुमेघाशङ्कि यस्य

7 प्रसङ्गम् ॥[७*]
तेनापीश्वरवर्म्मणः क्षितिपतेः क्षत्रप्रभावाप्तये (।)
जन्माकारि कृतात्मनः क्रतुगणेष्वाहूतहृत्क्षद्विषः ।
यस्योत्खातकलिस्वभावचरितस्याचारमार्गं नृपा
यत्नेनापि ययाति-

8 तुल्ययशसो नान्येनुगन्तुं क्षमाः ॥[८*]
नीत्या शौर्यं विशालं सुहृदमकुठिनेनोमेच्छाङ्कुलेन[1] (।)
त्यागं पात्रेण वित्तप्रभवमपि हृया[2] यौवनं संयमेन [।*]
वाचं सत्येन चेष्टां श्रुतिपथविधिना प्रश्रये-

9 णोत्तमर्द्धिम्
यो वप्रनैव[3] खेदं व्रजति कलिमयध्वान्तमग्नेपि लोके ॥[९*]
यस्येज्यास्वनिशं यथाविधि हुतज्योतिर्ज्वलज्जन्मना (।)
धूमेनाञ्जनभङ्गमेचकरुचा दिक्चक्रवाले तते ।
आयाता नव-

10 वारिभारविनमन्मेघावली प्रावृडि-
त्युन्मादोद्धतचेतसः शिखिगणा वाचालतामाययुः ॥[१०*]
तस्मात्सूर्य्य इवोदयाद्रिशिरसो धातुर्म्मरुत्वानिव
क्षीरोदादिव तर्जितेन्दुकिरणः कान्तप्रभः कौस्तुभः [।*]

11 भूतानामुदपद्यत स्थितिकरः स्थेष्ठं महिम्नः पदम्
राजन्राजकमण्डलाम्बरशशी श्रीशानवर्म्मा नृपः ॥[११*]
लोकानामुपकारिणारिकुमुदव्यालुप्तकान्तिश्रिया (।)
मित्रास्याम्बुरुहागरद्युतिकृता[4] भूरि-

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[1] Possibly erroneous for °मकुटिलिनीत्तमोर्व्वीङ्कुलेन
[2] Mistake nstead of हृया, which would offend against the metre
[3] Read वप्रनैव.
[4] Read °कृताकार°.

12 प्रतापत्विषा ।
येनाच्छादितसत्पथं कलियुगध्वान्तावमग्नञ्जग-
त्सूर्येणेव समुद्यता कृतमिदं भूयः प्रवृत्तक्रियम् ॥[१२*]
जित्वान्ध्राधिपति सहस्रगणितत्रेधाचरद्वारणम्
व्यावल्गन्नियुताति-

13 सख्यतुरगान्मद्वा रणे शूलिकाम्[1] [।*]
कृत्वा चायतिमौचितस्थलभुवो[2] गौडान्समुद्राश्रया-
नध्यासिष्ट नतक्षितीशचरणः सिंहासनं[3] यो जितौ ॥[१३*]
प्रस्थानेषु बलार्णवाभिगमनक्षोभस्फुटद्भूतल-

14 प्रोद्भूतस्थगितार्कमण्डलरुचा दिग्व्यापिना रेणुना ।
यस्यामूढदिनादिमध्यविरतौ लोकेन्धकारीकृते (।)
व्यक्तिं नाडिकयैव यान्ति जयिनो यामास्त्रियामास्त्रिव ॥[१४*]
प्रविशती कलिमारुतघट्टिता

15 क्षितिरलक्ष्यरसातलवारिधी ।
गुणशतैरवबध्य समन्ततः
स्फुटितनौरिव येन बलाद्धृता[4] ॥[१५*]
ज्याघातव्रणरूढिकर्कशभुजा व्याकृष्टशार्ङ्गच्युता-
न्यस्यावाप्य पतत्रिणो रणमखे प्राणानमुञ्च-

16 न्द्विषः ।
यस्मिन्शासति च क्षितिं क्षितिपतौ जातेग भूयस्त्रयी (।)
तेन ध्वस्तकलिप्रवृत्तितिमिरः श्रीसूर्यवर्म्माजनि ॥ [१६*]
यो बालेन्दुसकान्ति कृत्स्नभुवनप्रेयो दधद्यौवनम्
शान्तः शास्त्रविचारणा-

17 हितमनाः पारङ्गलानाङ्गतः ।
लक्ष्मीकीर्त्तिसरस्वतीप्रभृतयो यं स्पर्धयेवाश्रिता
लोके कामितकामिभावरसिकः कान्ताजनो भूयसा ॥ [१७*]
सद्वृत्तेन बलात्कलेरवनतिताव[illegible]ह्लादमनो[6]
बाणे-

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[1] Read शूलिकान्.
[2] Read °मौचित°.
[3] Read सिंहासन
[4] Read बलाद्धृता,
[6] Read °रवनतिस्ताव°, or °रवनत' वाव°,

18 स्तावदवस्थित स्मृतिभुवः कान्ताशरीरच्छतौ (।)
लक्ष्मग्रा तावदकाण्डभङ्गजभयं त्यक्तम्परापाश्रयम् [।*]
यावन्नाविरकारि यस्य जनताकान्तं वपुर्व्वेधसा ॥ [१८*]
लक्ष्मग्रः शत्रुभुवः कुचग्रहभयावेशभ्रम-

19 लोचना(।)
येनाक्षप्य भुजेन विस्फुरदसिज्योतिःकलासङ्गिना ।
कान्ता सन्मथिनेव कामितविदा गाढ निपीड्योरसा (।)
प्रायेणान्यमनुष्यसश्रयकृतं भावं परित्याजिता ॥ [१९*]
तेनानतोन्नतिकृता

20 मृगयागतेन
दृष्ट्वाद्यसन्धकभिदो भवन विशीर्णम् [।*]
स्वेच्छासमुन्नतमकारि ललाम भूमेः
चेमेश्वरप्रथितनाम शशाङ्कशुभ्रम् । [२०*]
एकादशातिरिक्तेषु षट्कं शातितविद्विषि ।
शतेषु शरदां

21 पत्यौ भुवः श्रीशानवर्म्मणि ॥ [२१*]
यस्मिन्कालेम्बुवाहा नवगवलरुचः प्रान्तलग्नेन्द्रचापा-
स्तन्वन्त्याशावितानं स्फुरदुरुतडितः सान्द्रधीरं क्वणन्तः ।
वाताश्च वान्ति नीप्राम्रवकुसुमचयानम्रमूर्ध्नो

22 भ्रमाना-
स्तस्मिन्मुक्ताम्बुमेघद्युति भवनमदो निर्म्मितं शूलपाणेः ॥ [२२*]
कुमारशान्तेः पुत्रेण गर्गरकटवासिना ।
नृपानुरागात्पूर्व्वे[1]यमकारि रविशान्तिता ॥ [२३*]
उत्कीर्णा मिहिरवर्म्मणा

TRANSLATION.

(V 1) Victorious is Bhava (i e Śiva), the source of bliss, the destroyer of the demon Tripura; the soul of all being, in whose heart the mindborn (Cupid) did not find room, though a woman (i e Pârvatî) forms one half of his body, whom the ascetics, who have suppressed their passions and destroyed the multitude of darkness (of ignorance), contemplate, and who is the cause of the gods that bring about the manifestation, the destruction and the maintenance of the universe

[1] Read मर्म्मे.

(V 2) May the body of the Enemy of Andhaka (i e Śiva) grant you an eternal abode—the body of Siva which has sparkling serpents on it, bears on the forehead the slender streak of the Moon, which dispels darkness, renders the shining row of skulls brown by the lustre proceeding from his eyes, and wears the skin of a lion reddened on account of the brilliance of the jewels on the hood of serpents

(V 3) The Mukhara princes, who have vanquished their foes and checked the course of evil, are the descendants of the hundred sons whom king Aśvapati got from Vaivasvata (Manu) and who were conspicuous on account of their excellences

(V 4) Among them king Harivarman was first born for the welfare of the earth, who became known by the name of Jvālāmukha (or, flame faced), as he was honoured by the foes who were struck with terror when they saw his face red on account of the lustre of fire (i e anger) at the time of battle and as his splendour destroyed the wealth of the enemy and his fame pervaded the intervals of all the quarters,

(V 5) Whose name was worthy of fame and whose lovely excellent fame filled the worlds, while he remained, for the perpetuation of the moral laws in the world, on the path of virtue and discrimination like Manu

(V 6) Like the Moon from the ocean king, Ādityavarman was born from him Getting him, the Creator obtained, as it were, the full result of his laying down the regulations of right conduct for the four castes and stages of life

(V. 7) When fire was kindled during his sacrificial performances, the volume of smoke' black like pitch darkness, rising on all sides and increased through the tossing and whirling produced by the wind in the sky, made the crowds of peacocks noisy, as they mistook it for a large cloud.

(V 8) For the obtainment of martial glory he caused the birth of Īśvaravarman, the king whose soul was pure and who invoked Indra in many a sacrifice In the pursuit of virtue other kings in their efforts failed to equal him, whose pious conduct had uprooted the character of the Kali Age and who possessed the glory of Yayāti

(V 9) Qualifying his high bravery with political wisdom, his friendship by honesty, his lofty ambition by his noble descent, his liberality by fit recipients, his might of wealth by modesty, his youth by self-restraint, his speech by truthfulness, his manner of life by the injunctions of the *Śruti*, and his high prosperity by humility, he never felt tired in the world, though it was immersed in the darkness of the Iron Age

(V 10) At whose sacrifices, when the round of the quarters was overlaid with the smoke which arose from the fire kindled constantly in accordance with the canons and which was darkly blue like streaks of collyrium, the multitude of peacocks became noisy, their minds becoming maddened, for they thought that the rainy season, having a line of clouds bending low because of the weight of the fresh water, had set in

(V. 11) As the Sun (rises) from the top of the Udaya mountain, as Indra is born from the Creator, as the beauteous Kaustubha jewel, which excels the moon in splendour, came out of the Milk Ocean, the illustrious king Īśānavarman was born from him, the most firm abode of greatness, maintainer of stability amongst the beings, a resplendent moon in the sky of the circle of princes

(V 12) By whom, as by the rising Sun, the world, which was sunk in the darkness of the Kali Age, where the paths of virtue were consequently obscured, was again set to work, he being a benefactor of the world, eclipsing the lustre of water-lilies in the form of the foes, illuminating the collection of lotus-like faces of his friends, and being possessed of abundant majestic splendour,

(V. 13.) Who, being victorious and having princes bending at his feet, occupied the throne after conquering the lord of the Āndhras, who led thousands of threefold rutting elephants, after vanquishing in battle the Śūlikas, who had an army of coursing gallopping horses, and after causing the Gaudas, living on the seashore, to retreat within their proper realm,

(V. 14.) The victorious one, whose watches can only be determined by means of the water-clock,[1] as if it were at night, the world being encompassed in darkness and [illegible] to the beginning, the middle or the end of the day on account of the dust which rises from the earth rent asunder by the agitation caused by the marches of his army, like arising on their expeditions, screens the lustre of the orbit of the sun, and pervades the quarters,

(V. 15.) By whom the earth was forcibly upheld like a broken boat, after fastening it on all sides by hundredfold virtues (or, strings), when it was sinking below the unfathomable ocean of the nether regions, being shaken by the storms of Kali,

(V. 16.) Whose foes on the sacrifice like battle-field gave up the ghost, when hit by (the having got) his arrows loosed from the bow fully bent by his arms, which were bended equally to the growth of the wounds caused by the blows of the lowering. When the king was ruling the earth, the three Vedas were, so to speak, [illegible]. Of him the illustrious Sūryavarman was born, who dispelled the darkness which emanated in the advent of the Iron Age,

(V. 17.) Who, possessing youth that was dear to the world, like the new moon, being calm and devoted to the study of the *Śāstras*, attained the highest proficiency in the arts, to whom Wealth, Fame, Learning and other [Muses] resorted as if in emulation. Loving women are in the world highly devoted to a beloved lover.

(V. 18.) So long virtuous conduct had to bow down before the full grown Kali, so long the arrows of Cupid were capable of troubling the bodies of the fair sex, and so long did the goddess of wealth give up taking refuge with others, whereby she had to fear sudden break downs, as the Creator did not bring forth his body pleasing to mankind.

(V. 19.) Who dragged forth by means of his arm, which was surrounded by the lustre of his sparkling sword, the Riches of hostile lands, whose eyes trembled for fear of seizure of the breasts, forcibly pressed them to his bosom, as a lover (would press) his sweethearts whose mind he knew, and caused them mostly to give up the thought of going to other men.

(V. 20.) By him, who raised those who were submissive (or low), an old and dilapidated temple of the slayer of Andhaka (Śiva) was seen while hunting, and it was raised at his wish and made an ornament of the earth, resplendent like the moon and known by the name of Kshēmēśvara (the Lord of Bliss),

(V. 21.) When six hundred autumns had become increased by eleven, while the illustrious Īśānavarman, who had crushed his enemies, was the lord of the earth.

(V. 22.) That temple of the Trident-wielder (Śiva), shining like an empty cloud, was (re)constructed at the time when the clouds, having the lustre of the wild buffalo and having rain bows stuck to their borders, stretch a canopy over the quarters, with shining and extensive lightnings, thundering deep, and when the winds blow on all sides, shaking the *Nipa* (*Nauclea Cadamba*) trees with their branches bent low on account of the multitude of new flowers.

(V. 23.) Ravīśānti, the son of Kumāraśānti and resident of Garggarākata, composed the preceding [*prasasti*] out of regard for the king.

It was engraved by Mihiravarman.

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[1] See Dr. Fleet, *J. R. A. S.*, 1915, pp. 213 ff.

No 6—BHANDAK PLATES OF KRISHNARAJA I SAKA 694.

By V S Sukthankar, Ph D , Poona

The copper-plates which bear the subjoined inscription of the Rāshtrakūta king Krishṇa-rāja I were discovered at Bhāndak, *Taḥsil* Warōdā, in the Chāndā District of the Central Provinces They were forwarded for examination by the Commissioner for the Nāgpūr Division, through Dr D B Spooner, to the Assistant Archæological Superintendent for Epigraphy, Southern Circle I am now editing them from the original plates as well as a set of impressions kindly placed at my disposal by the latter

The plates are three in number, each measuring roughly $10\frac{7}{8}$ by $6\frac{3}{4}$ ins , and weigh 340 tolas The margins are folded over and beaten down, so as to serve as rims The grant is engraved on the inner side of the first and the third plates, and on both sides of the second The plates are pierced by a circular hole, $\frac{3}{4}$ in in diameter, in order to receive the ring and seal, which are, however, missing —The engraving is deep, but not neat The letters, which are uncouth in shape, vary in size from $\frac{3}{8}$ to $\frac{1}{4}$ in The letters *cha*, *pa* and *ya* have been most indifferently incised and are consequently difficult to distinguish from each other , so also the letters *va* (*ba*) and *dha* The ligature *nta* is often so carelessly written as to be indistinguishable from *tta* Some letters, again, sporadically show quite strange forms, as, for example, *su* in *rājasu* at the beginning of line 4, *śa* in *śarvarīshu*, l 3, *lē* in *balēna*, l 28, etc —The characters belong to the northern class of alphabets, and, like those of the Multāi plates[1] of the Rāshtrakūta Nanda-rāja Yuddhāsura, represent the last phase of the acute-angled variety[2] The medial *u* is marked by a short stroke slanting upwards, attached to the *mātṛikā* at its right lower end; sporadically by a curve opening to the left, as, for instance, in the *śu* of *śuchi*, l 3 The sign for the medial *ē* is a short vertical stroke appended to the top of the *mātṛikā* on the left, and, only very rarely, by a stroke above the *mātṛikā* The central bar of *ya* slants downwards, but is not vertical, the lowest bar does not form a double curve, but merely slants downwards towards the right and only sporadically ends in a small notch Those corners of the letters *kha*, *ga* and *śa*, which later develop into loops or triangles, are in our inscription marked by small projections or notches[3] The verticals on the right of the letters are short and project but little below the remaining portion of the signs[4] These palæographic characteristics are sufficient to establish the archaic character of the script and to prove that the plates belong actually to the period to which they refer themselves, viz the third quarter of the eighth century of the Christian era[5] Our record contains specimens of initial *ā* in l 2, initial *i* in ll 3, 8, initial *u* in l 37, initial *ē* in l 53, a cursive form of *ku* in ll 5, 12, 23, etc , and the following ligatures, *nta*

[1] Bühler, *Indische Palaeographie*, Tafel IV, Col XX [2] Bühler, *op cit*, p 50

[3] E g *kha* in *mukhō*, l 2, *mukhī*, l. 4, *ga* in *gōttra*, l 8, *vēga*, l 10, *śa* in *praśāsati*, l 11, *śikharāni*, l. 12, etc.

[4] In the *yē* of *yēn=ēyaṁ* (l 31) we have an instance where the vertical stroke is altogether wanting

[5] The Sāmāngad grant of Dantidurga (ed Fleet, *Ind Ant*, Vol XI, pp 110 ff) and the Alās grant of Yuva rāja Gōvinda (II) (ed. D R Bhandarkar, *Ep Ind*, Vol VI, pp 208 ff) are two Rāshtrakūta records which bear the dates Śaka 675 and 692, i e are dated earlier by 19 and 2 years respectively than the grant which is the subject of this article The palæographic differences between these three grants are worthy of consideration. The alphabet of Gōvinda's grant is wholly different from that of our record The script is entirely Dravidian in character, the letters are round in appearance, and are akin to those of the grants of the later Chālukyas of Bādāmi, the immediate predecessors of the Rāshtrakūtas The difference is clearly a local one and is perfectly consistent with the geographical limits over which the southern alphabet was current Such is not, however, the case with the other inscription The alphabet of the Sāmāngad grant belongs to the same category as that of our grant, and represents an archaic variety of the Nāgarī. The difference lies, however, in its showing just those peculiarities which characterise the script of an epoch some decades later than that to which it refers itself. The regular sign for the medial *ē* in this grant is a curved stroke on the top of the letter, while the short vertical stroke on the left appears only occasionally as representing this letter The right-hand portion of *gha*, *pa* and *sa* shows the development of long verticals on the right of these signs The letters *kha*, *ga* and *śa* show distinct

l 9, *nga* l 36, *nghri* l. 17, *ñcha* l 6, *nda* l. 2, *ndya* l. 27, *ksha* and *kshmā* l. 14, *jña* l 8, *lpha* l 16, *shtvā* l 4, and lastly final *t* (?) in l 33 —As regards orthography, the only points worthy of notice are the following (1) the use of *gha* for *ha* in *rājasighaḥ*, l. 4 (cf. also l 23), (2) no distinction is made between *b* and *v*, (3) no rule is followed with regard to the use of *anusvāra* in the middle of a *pāda*, (4) wrong conversion of the *anusvāra* into *n* before a sibilant in °*likhit-ānsa*°, l 14, (5) once the use of *da* for *dha* in *dadatā*, l 5, (6) the use of the vowel *ri* for *ri* in °*tripishtapa*° (for °*trivishtapa*°), l 7 —The grant commences with a symbol representing *ōm* Then follows the stanza *sa vō=vyād=vēdhasā dhāma*, etc, which stands at the beginning of, I think, all the early Rāshtrakūta records The rest of the composition is also in Sanskrit the *praśasti*, the benedictory and imprecatory stanzas being in verse, the grant proper in prose Most of the verses of this record are repeated with slight verbal differences in one or other of the following grants the Sāmāngad grant of Dantidurga,[1] the Alās plates of Gōvinda II[2], the Paithan[3] and the Kāvī[4] grants of Gōvinda III Of these it approaches closest to the first mentioned, viz the Sāmāngad grant The four verses 5, 9, 21 and 22 I have not been able to trace anywhere else In recounting the exploits of Dantidurga all the early Rāshtrakūta grants repeat the two well-known verses, *Kāñchīśa*° and *sabhrūvibhanga*°, etc[5] Our grant has instead only one stanza, made up of the two half-verses belonging to the two stanzas, a deficiency which, I should imagine, is merely due to the negligence of the scribe In other respects the execution is satisfactory And with the help of this text we are placed in a position to correct the extremely corrupt text of the Sāmāngad grant with respect to those verses which it has in common with our grant and which do not occur elsewhere.

The grant, as already remarked, is a record of the Rāshtrakūta king Krishṇa-rāja I and is of particular importance, being the first record of the king to be discovered so far[6] Another grant which refers itself to the reign of Krishna I is the Alās grant of his son Gōvinda II, while yet a *yuvarāja*; it was issued in Śaka 692, that is, two years previous to our record.[7] The genealogy of the Rāshtrakūtas given in the present grant commences with Gōvinda I, as in all other early grants of this dynasty, excepting the unfinished inscription from the Daśāvatāra temple at Ellora[8], and the details regarding his successors Kakka-rāja and Indra-rāja accord well with what we know of them from other records Here again, as in the Sāmāngad grant, the queen of Indra-rāja is described as being a Chālukyan princess, tracing her descent from the Lunar race on her mother's side But from the new record we gather some more information about her, which in the mangled version of the Sāmāngad grant was distorted beyond recognition The defective *anushṭubh* half-verse,

Śrīmad-yuvati-ganānām sādhvīnām=āpa nā(sā) padaṁ |

of the Sāmāngad grant, stands for some original like

Śrīmad-Bhavaganā *nāma sādhvīnām=upamāpadaṁ*

which I translate with 'Śrīmad Bhava-ganā by name, the (*very*) standard of comparison

developments of loops, where our record has only straight projections or notches The middle bar of *ja* approximates more to the vertical, and the lower portion forms a distinct double curve These facts are clear indications of a later palæographic epoch and raise suspicions against the *bona fides* of the grant For this and other reasons I am inclined to entertain the gravest doubts regarding the authenticity of the Sāmāngad grant But, as I intend dealing with the question at length in a separate article devoted to the subject, I do not wish to enter into details here

[1] *JBBRAS*, Vol II, pp 371 ff, ed Fleet, *Ind Ant*, Vol XI, pp 110 ff, and Plates

[2] *Ep Ind*, Vol VI, pp 208 ff, and Plate.

[3] *Ibid*, Vol III, pp 105 ff, and Plate

[4] *Ind Ant*, Vol. V, pp 144 ff

[5] The Kāvī grant, vv 8, 9, the Sāmāngad, vv 18, 17 (in the reverse order!), the Alās, vv 5, 6, the Paithan, ll 11-14

[6] Since writing these lines I have come to know of the recent discovery of another record of Krishṇa-rāja, viz the Telegaon (Poona District) plates dated in the year Śaka 690, vide *Progress Report* of the Archæological Survey of India, Western Circle, 1913, p 54 [The inscription is published in *Ep Ind*, Vol XIII, pp 275-282 — F W T]

[7] Ed D R Bhandarkar, *Ep Ind.*, Vol VI, pp 203 ff

[8] Edited by Bhagvanlal Indraji, No. 10 (p 91) of the separate pamphlets of the *Archl Survey of West India*

among virtuous and chaste women.' The name of the queen was therefore Bhavaganā. Dr Fleet translates the corresponding half-verse of the Sāmāngad grant as follows · 'She attained the position of honourable young women who are faithful wives' On comparing my translation with that of Dr Fleet there will be no doubt as to which reading is to be preferred Coming to Krishna himself, in addition to his *birudas* Śubhatunga and Akālavarsha, which we know from other inscriptions as well, he appears to have also assumed the title Śrī-pralaya-mahā-varāha. Besides these three *birudas* this record contains no further historical information about him, and it would therefore appear that it was issued in the early part of his reign · at any rate, before the event of the construction of the Ellora temple, which event is described with such pomp and ceremony in a later record of this dynasty [1]

With regard to the charge brought against Krishna by Dr Fleet[2] that he 'had uprooted his relative Dantidurga, who had resorted to evil ways and appropriated the kingdom for the benefit of his family,' I hope this record of Krishna-rāja himself will have the last word to say and that too in a decided negative The weak points of Dr. Fleet's theory have already been pointed out with sufficient clearness and force by Mr Devadatta R Bhandarkar recently in his article on the Alās plates of Gōvinda II [3] It is here sufficient to point out that Dantidurga was no licentious weakling, but a very powerful and, probably, also a popular king In fact, he was the first king of his dynasty to assume the title of *Rājādhirāja-Paramēśvara*, or, to quote the words of Dr Fleet himself, 'he was the real founder of the dynasty '[4] In our grant, just as in the Sāmāngad grant, he is called the 'sun to the lotus (*which was*) his family', both these records lay stress on his devotion to his mother in unmistakable terms It is, therefore, preposterous to identify the relative of Kṛishṇa 'who had taken to evil ways' with the founder of the dynasty, Dantidurga, who had merited the epithet *sva-kul-āmbhōja-bhāskara* Besides, were Krishna really guilty of the murder, it is inconceivable that he should have tolerated the eulogy showered upon the murdered uncle in a grant of his own and coolly added that he ascended the throne after the victim of the assassination had gone to heaven!

The formal part of the grant records that the king, being encamped at Nāndī-pura-dvārī, granted on the occasion of a *samkrānti*, at the request of one Madana, the village of Naganapuri to the Bhattāraka of the temple of Āditya in the town of Udumvara-manti The concluding verse gives the name of the writer as Vāmana-[nā]ga.

The grant is dated in the Śaka year 694 expired on the third day of the dark half of Āshādha, which was, as remarked above, a Samkrānti Dewan Bahadur Swamikannu Pillai, who kindly examined for me the details of the date, informs me that the *tithi* mentioned in our record ended on the 23rd June (Tuesday) A D 772, at about one *ghatikā* after sunrise, the day was also the first day of the solar month Karkataka by the Tamil rule. The Karkaṭaka *Saṁkrānti* fell on June 22nd (i e on the previous day) at a little before midnight We are therefore led to assume that in the present case the first day of the civil month was called Samkrānti, though the astronomical *Samkrānti* fell on the previous day, a supposition which is countenanced by the practice actually followed in Southern India in certain well-known instances

TEXT [5]

[Metres -v 1, *Anushtubh* (*Ślōka*), vv 2-7, *Vasantatilakā*, v 8, *Anushtubh* (*Ślōka*), v. 9, *Indravajrā*; vv 10-16, *Anushṭubh* (*Ślōka*); v. 17, *Vasantatilakā*, v 18, *Śārdūlavikrīḍita*; vv. 19-24, *Āryā*, vv. 25-26, *Anushṭubh* (*Ślōka*); v. 27, defective *Āryā*]

1 श्रीः [॥*] स वोव्याद्देवसा धाम यत्राभिकमलं कृतं [।*] हरस्य यस्य कान्तेन्दुकलया

[1] R G Bhandarkar, *Early History of the Dekkan* (Bombay Gazetteer, Vol. I, Part II), p 196
[2] *Kanarese Dynasties*, p 391. [3] *Ep Ind*, Vol. VI, p. 209. [4] *Kanarese Dynasties*, p 389.
[5] From the original plates and a set of impressions [6] Represented by a symbol

2 कमलंकृतं ॥[१॥*] आसी[द्*] द्विपत्तिमिरसुद्यतमण्डलाग्रो ध्वस्तिन्नयन्नभिमुखो
3 रण[श्र]र्व्वरीषु [।*] भूपः शुचिर्व्विधुरिवाप्तदिग[1]न्तकीर्त्तिर्गोविन्दराज इति रा-
4 ज[सु] राजसिंहः[2] ॥[२॥*] दृष्ट्वा च[मू]रभिमुखो[:*] [3]समटाट्ट(ा)हासा [उत्रा]मितं
5 सपदि येन रणेषु नित्यं । द[ष्टा]धुरेण[4] द[द]ता भ्रुकुटि[–*] ललाटे खन्भ[5]
6 कुल च हृदयञ्च निजञ्च गर्व[–*] ॥[३॥*] तस्यात्मजो जगति वि श्रुतदीर्घकी-
7 र्त्तिरार्त्तार्त्तिहारिहारिविक्रमधामधारी[6] । [7]भूपस्तृपिष्टपन्नृपानुकृतिः
8 कृतज्ञ[:*] श्रीकक्कराज इति गोत्रमणिर्व्वभूव[8] ॥[४॥*] नाम्नैव यस्य र-
9 मणाङ्कविवर्त्तिनीना[–*] रोमाञ्चवेपथुभृतामरिसुन्दरीणा[–*] [।*] अ-
10 [9][सु]णि [10]बाहुवलयानि मनांसि सद्यः संत्रा[स]वेगविधुराणि सम[–*] निपे-
11 तुः ।[।५॥*] यस्मि[न्प्र]शासति महीन्द्ररपे द्विजाना[–*] वैतानधूमनिचयैः परिक-
12 [11]र्व्वराणि [।*] स[–*]ध्यासु सौधशिखराणि विलोक्य केका: कुर्वन्ति वेश्मशिखिनो
13 जलदागमोत्का: ॥[६॥*] तस्य प्रभिन्नकरटच्युतदानदन्तिदन्तप्रहाररुचि-
14 रोल्लिखितान्सपीठः[12] । क्ष्मापः क्षितौ क्षपितशत्रुरभू[त्त]नूजः सद्राष्ट्रकूट-

Second Plate, First Side.

15 (ट)कानकाद्रिरिवेन्द्रराजः[13] [॥७॥*] तस्य द्विजजनाश्रान्तशान्तिवाचनवारि-
16 णा [।*] प्रत्यहं [14]दुल्फदघ्नेन जनश्च[र]ति मन्दिरे ।[।८॥*] सेवासमा-
यातबहु-[15]
17 नरेन्द्रवृन्दाभिवन्द्य[ङ्घ्रि]युगस्य[16] यस्य [।*] अम्लानवक्त्रैस्त्रिजगत्प्रवीणै[17] स[–*]
18 [18]गेव्यते श्रीः[:*] [19]स्वजनैरजस्रं ॥[९॥*] पूरिताशा शुचिर्ध्वस्तध्वान्तश्चो-
त्स्नेव भारत[: ।*]
19 राज्ञो सोमान्वया तस्य पितृतश्च चुलुक्यजः[20] [॥१०॥*] श्रीमङ्गवगणा नाम सा-

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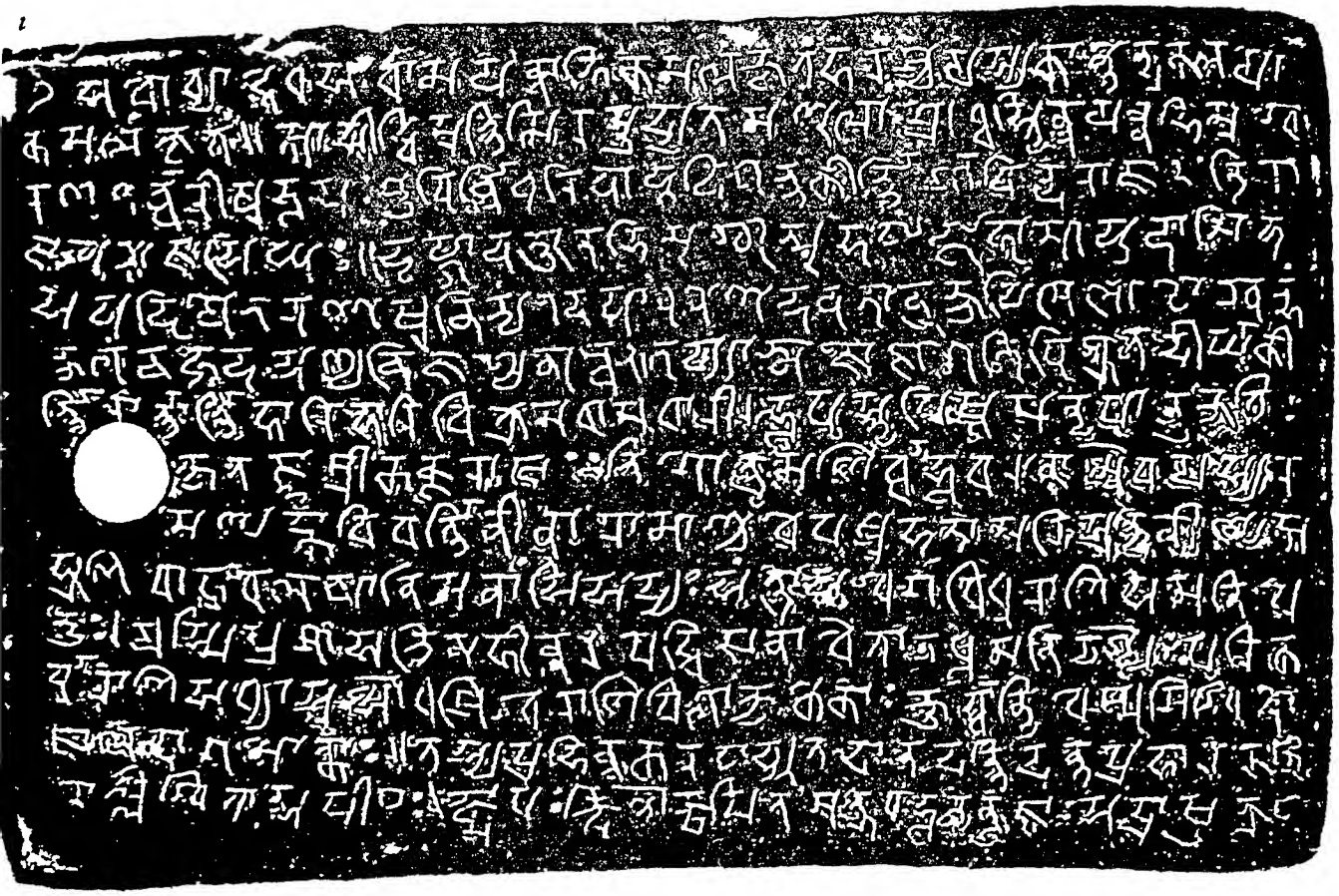
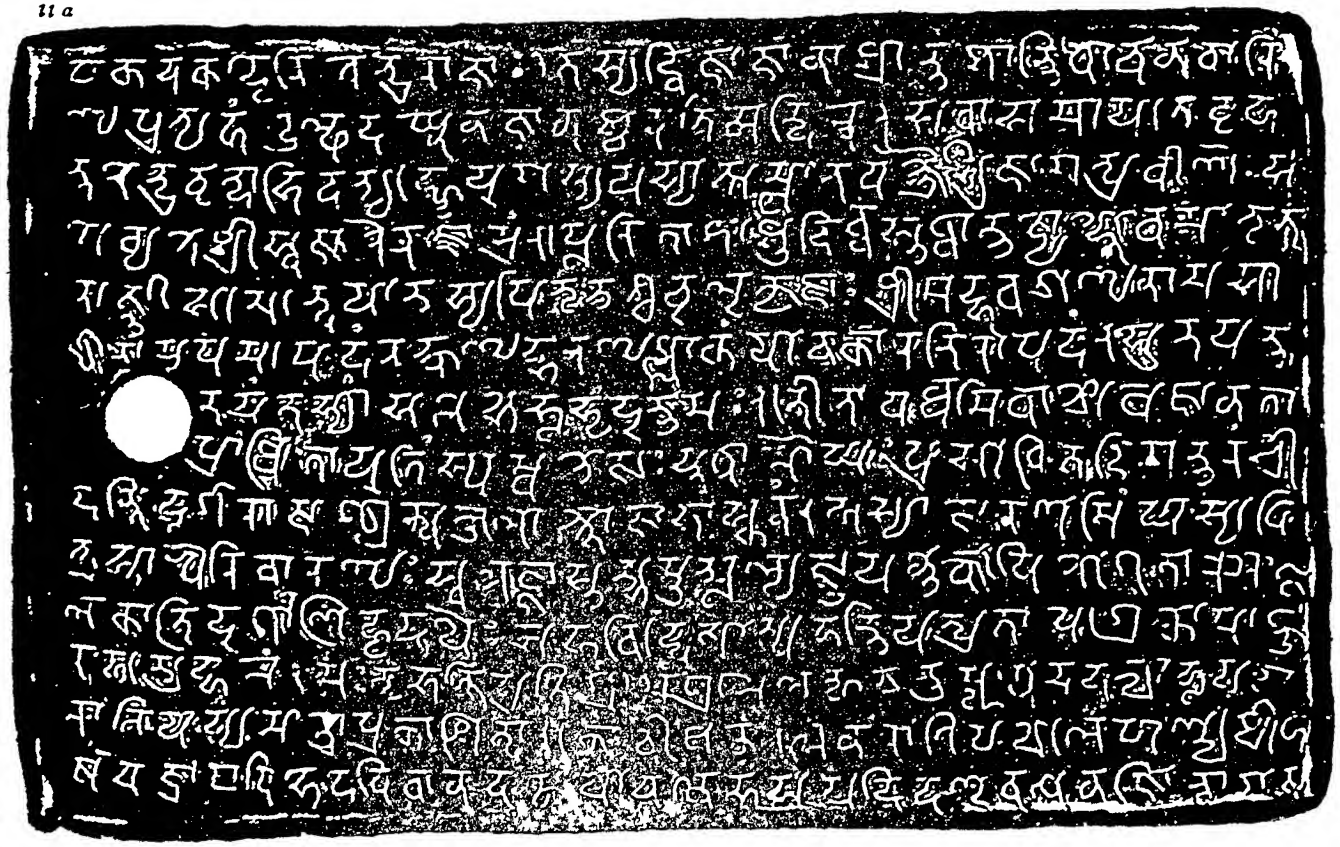
[1] Read °दिगन्त°
[2] Read °सिंहः
[3] Read समटाट्टहासा
[4] Read °धरेण दधता,
[5] Read खड्ग. Note गं'र्व masculine!
[6] Read °हारिहरि°.
[7] Read भूपस्त्रिविष्टप°.
[8] Read °र्व्वभूव.
[9] Read °भ्रूणि
[10] Read बाहु°.
[11] Read °र्व्वराणि.
[12] Read °तांस°.
[13] Read °काद्रिरि°. The ॠ sign of द्रि is appended to the symbol for द
[14] Read गुल्फ°,
[15] Read °बहु
[16] Read °वन्द्या. The ॠ sign in द्रि seems to be appended to the symbol for ङ्घ्रि.
[17] See note 6 on p 127,
[18] Read सेव्य°
[19] Read स्वजने°.
[20] Read °जा

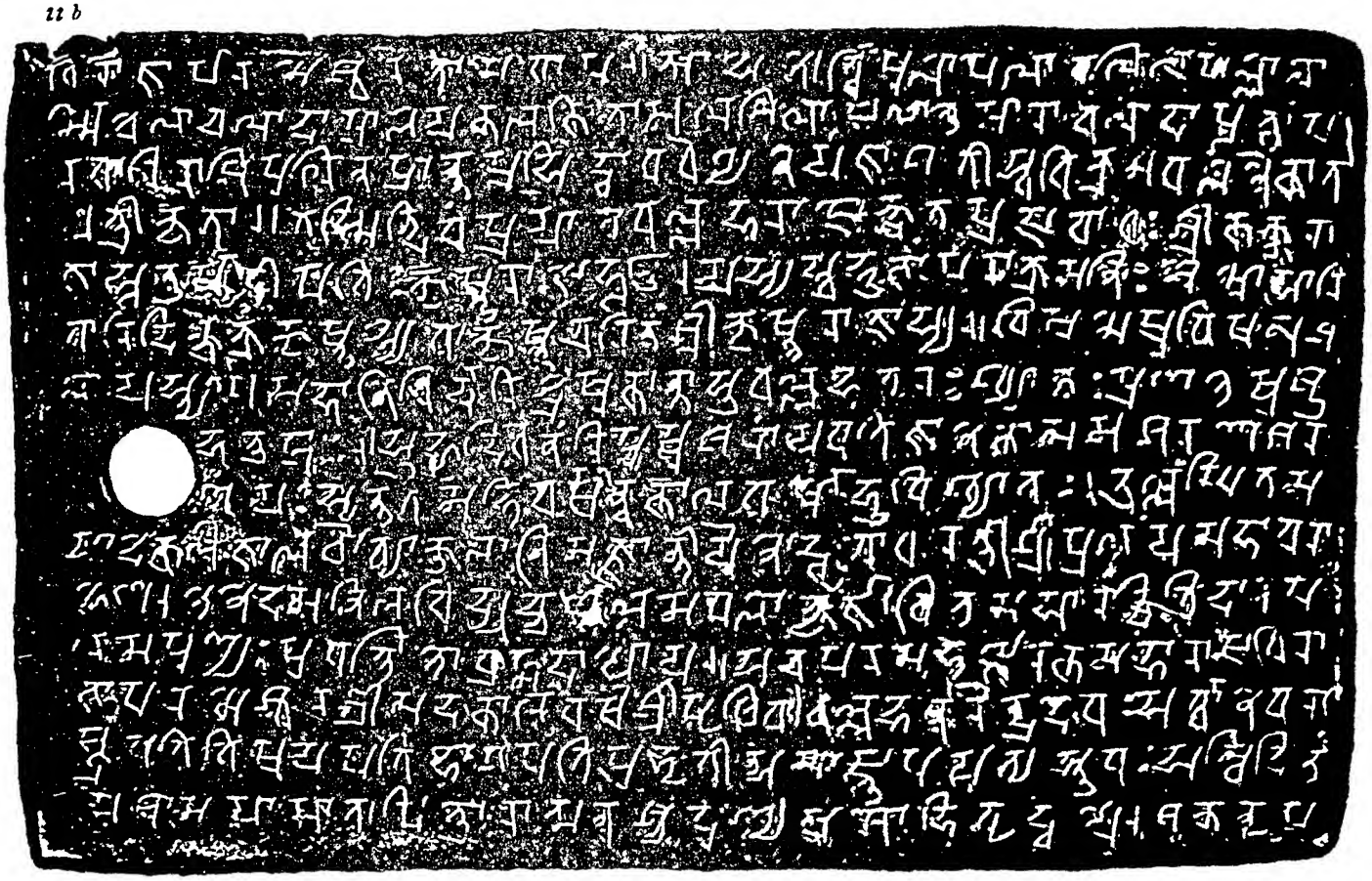
I

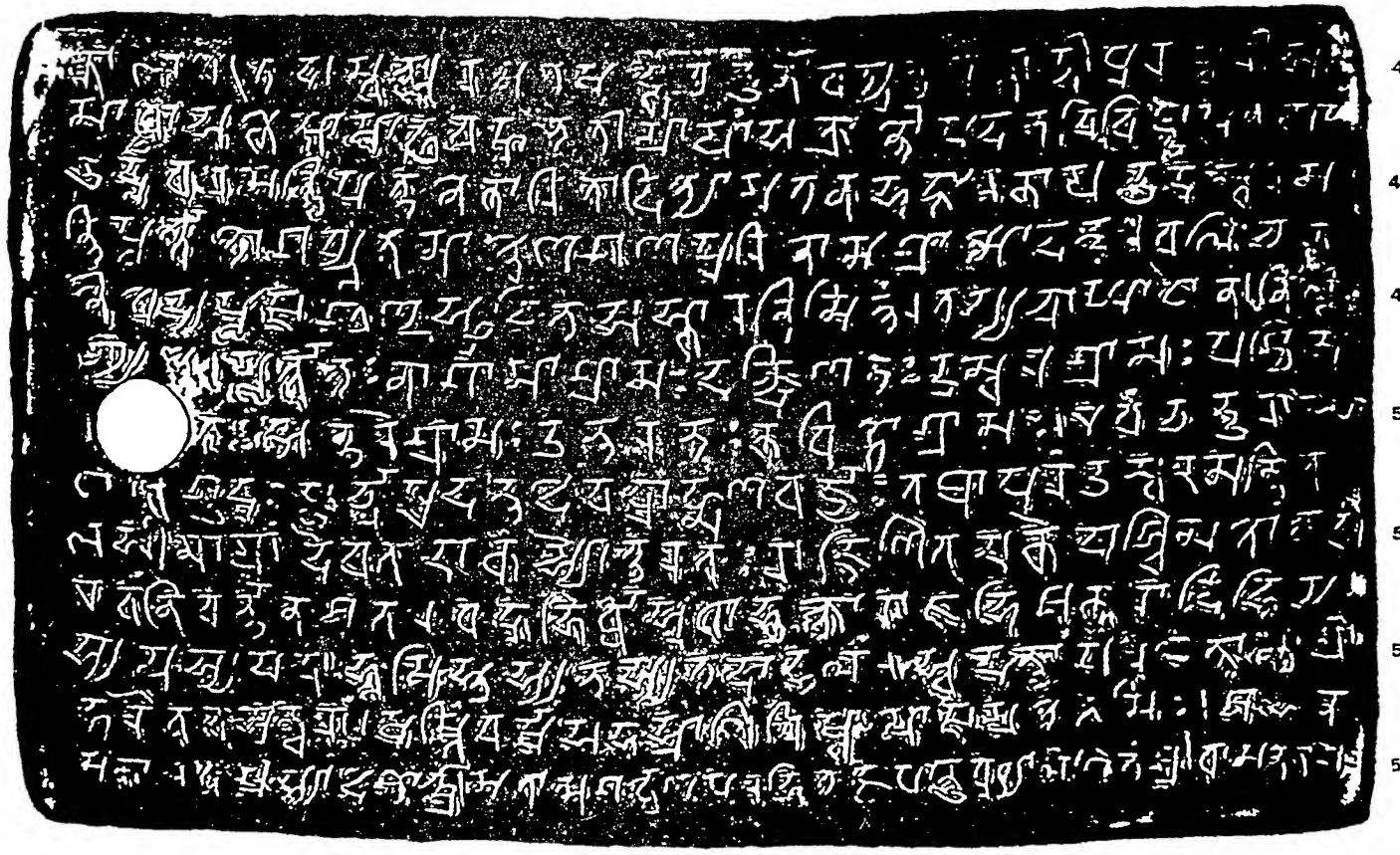


II a



F W THOMAS SCALE 6 W GRIGGS & SONS, LTD PHOTO-LITH





20 [ध्वी]नामुपमापदं [।*] रक्षणाङ्गरणाक्षोकं या चकार निरापदं ।[।११॥*]
सु(स)नयन्त-
21 नयं तस्यां स लेभे भूभृदुत्तमः ।(।) [1]नीतावर्थमिवाशे[ष]जानता-[2]
22 प्रार्थितायतिं [॥१२॥*] स्पष्टतेजाः[3][स्व]धामौघ(:)प्रसाधितदिग[न्त]रं [।*] श्री-
23 दन्तिदुर्गराजाख्य[–] स्वकुला[ब्धो]जभास्कर ।[।१३॥*] अस्याजौ[4] रणसिंघस्य[5]
वि-
24 क्षस्ता वैरिवारणाः स्वलज्जास्तम्भमुन्मूल्य क्षायन्ते क्वापि [नो] गता[*]
।[।१४॥*] [सा]ट्टा-
25 लकानि दुर्गाणि हृदयैः सह विद्विषाम्प[त]न्ति यत्रतापेग्रकोपाङ्गु-[6]
26 रसमुद्गरे ।[१५॥*] [7]मातृभक्ति[:*] प्रतिग्रामं ग्रामलक्षचतुष्टये [।*]
ददत्या भू[प्रदा]-
27 नानि यस्य माता प्रकाशिता ॥[१६॥*] कांचीग्रकेरलनराधिपचोलपाण्ड्य-
श्रीहर्ष-
28 र्षवज्रटविभेदविधानदक्षं [।*] यो वल्लभं सपदि दण्डव[ले]न[8] जित्वा
रा[जा]-

Second Plate, Second Side

29 धिराजपरमेश्वरतामवाप ॥[१७॥*] आसेतोर्व्विपुलोपलावलिलसल्लोलो-
30 र्म्मिवेलाचलादाप्रालेयकल[–*]कितामलशिलाजाला[त्तु]षाराचलादापूर्व्वाप-
31 रवारिराशिपुलिनप्रान्तप्रसिद्धावधे[:*] येनेयं जगती स्वविक्रमबलेनैकात-
32 पत्रीकृता ॥[१८॥*] तस्मिन्दिवं प्रयाते वल्लभराजे क्षतप्रजाबाधः[9] [।*]
श्रीकक्करा-
33 जसूनुर्म्महीपतिः कृष्णराजोभूत् ।[।१९॥*] यस्य स्वभुजपराक्रमनिःशेषोत्सारि-
34 तारिदिङ्क्रं [।*] कृष्णस्येवाकृष्णं चरितं श्रीकृष्णराजस्य ॥[२०॥] विषमेषु
विषमशो-
35 लो यस्त्यागमहानिधिर्दरिद्रेषु [।*] कान्तासु वल्लभतरः ख्यातः प्रणतेषु श्र-
36 भतुल्यः ॥[२१॥*] सुहृदि धनं रिपुषु शरां[10] युवतिजने काममशरणे शर-
37 णं [।*] यः सन्ततमभिवर्षन्नकालवर्षी भुवि ख्यातः ।[।२२॥*] उत्तुं-
घितम-
38 [11]यादे कलिजलधौ व्याकुला निमज्जन्ती [।*] [12]येनोद्धृता धरत्री[13] श्रीलयप्र-
मद्दावरा-

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1 See note 1 on p 128
2 Read °जनता-.
3 Read °तेज°.
4 Read °जौ
5 Read °इस्य
6 Read °तापीय°
7 Read मातृ°.
8 Read °दण्डे°
9 Read °बाध.
10 Read शरान्.
11 Read यादे.
12 Read येनो°.
13 Read °त्रिणी.

39 हेण ।[।२३॥*] तेनेदमनिलविद्युच्चञ्चलमवलोक्य जीवितमसारं [।*] क्षितिदानप-
40 रमपुण्यः प्रवर्त्तितो [1]ब्रह्मदायोय[—*] ॥[२४॥*] स च परमभट्टारक-महाराजाधिरा-
41 जपरमेश्वरश्रीमदकालवर्षश्रीपृथिवीवल्लभनरेन्द्रदेवः सर्व्वानेव रा-
42 ष्ट्रपतिविषयपतिभोगपतिप्रभृतीन्समाज्ञापयत्यस्तु वः [2]सविदितं
43 यथा मया मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये । शकनृप-

Third Plate

44 कालातीतसम्वत्सरशतषट्के[3] चतुर्नवत्युत्तरे [4][न्ना]न्दीपुरद्वारीस-
45 मावासके आषाढबहुतृतीयायां[5] स[—*]क्रान्तौ [म]दन(वि)विज्ञापनया
46 उदुंवरमन्तिपत्तने कारितादित्यायतनभट्टारकाय उदुम्बरम-
47 न्तिपूर्व्वतो गव्यूतमात्रे णगणपुरिनामग्रामो दत्तः बलि(:)च[रु]-
48 नैवेद्यपूजाखण्डस्फुटितस[—*]स्कारनिमित्तं । तस्य चाघाटनानि लि-[6]
49 ख्यन्ते।[।*] पूर्व्वतः [।][7] नागामाग्रामः [॥*] दक्षिणतः[।*] उम्बरग्रामः [॥*] पश्चिम-
50 तः[।*] अन्तरैग्रामः [॥*] उत्तरतः[।*] कपिद्वो ग्रामः।[।*] एवं चतुराघा-
51 टविशुद्धः पूर्व्वप्रदत्तदेवब्राह्मणवर्ज्यः [।*] तथापर उम्बरमन्तित-
52 लसीमायां देवतडाकस्योत्तरतः राजिणितडाके[8] पश्चिमतो नदी [।*]
53 एवं निवर्त्तनशत[—*] ।[।*] [9]बहुभिर्व्वसुधा भुक्ता राजभिः[:*] [10]शकरादिभि
[:। *] य-
54 स्य यस्य यदा भूमिस्तस्य तस्य तदा [11]ह]लं ॥[२५॥*] स्वदत्तां पर[द]-
त्तां वा[12] यो
55 हरेत वसुन्धरां । षष्टिं वर्षसहस्राणि विष्टायां[13] जायते [क्र]मिः ॥[२६॥*]
शासन-
56 मकालवर्षस्यादेशात्श्रीमता[14] लगर्द्धेण(?) [।*] [15]परहितकृपानुबध्या लिखितं
श्रीवामन[ना]गे[न][16] [॥२७॥*]

TRANSLATION.

Om.

(Verse 1.) May he (*scil* Vishṇu), the lotus on whose navel Brahmā has made (*his*) dwelling, protect you; and Hara (*i.e.* Śiva), whose forehead is adorned by the beautiful moon-crescent

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[1] Read ब्रह्म°. [2] Read सवि°. [3] Read °स्वि°.
[4] Read नान्दी° [5] Read °बहु°.
[6] The sign (medial) is appended to the symbol for लि.
[7] Correct, perhaps, to नागामो ग्रा°. [8] Read °कस्य.
[9] Read बहु°. [10] Read सगरा° [11] Read फलं.
[12] Read °सां वा. [13] Read विष्टायां
[14] Read °श्रीमता [15] Read °कृपानुबध्या° [16] The last quarter of this Āryā is defective

(V. 2.) There was a king called Gōvinda-rāja [I.], a royal lion among kings, whose fame reached to the ends of the regions, (*and who*) pure (*of conduct*), lifting (*his*) scimitar (*and*) facing (*them*), destroyed his enemies in battles, just as the lustrous Moon, whose glory (i e *radiance*) penetrates to the ends of the regions raising the tip of (*his*) orb (*above the horizon and sending his rays*) straight forward, dispels at night the darkness

(V 3) Invariably, when he saw on the battlefield the armies (*of the enemies*) confronting him, ringing with the loud laughter of warriors, forthwith he, biting (*his*) lip (*and*) knitting (*his*) brow, elevated (*his*) sword, (*his*) family, (*his*) heart and (*his*) pride[1]

(V 4) His son, the glorious Kakka-rāja [I], was the gem of the (*Rāshtrakūta*) race, a king who was grateful (*for services rendered*), whose extensive glory was famed throughout the world, who stilled the sufferings of the distressed, (*and*) possessed the valour and the majesty of the lion, (*thus*) resembling (*Indra*), the king of heaven[2]

(V 5.) [3]At the mere (*sound of the*) name of him fell straightway from the wives of his enemies, retreating from the laps of (*their*) lovers with (*their*) hair standing on end and trembling, (*the following three things*) tears, armlets and also (*their*) minds, which were deranged by the impetuosity of their fright

(V 6) While this king was governing the earth, the tame peacocks, eager for the advent of clouds, used to break out into cries (*of delight*), when they in the evenings caught sight of the turrets of his palaces, which were completely gray with the mass of smoke from the oblations of the twice-born (i e. *Brāhmanas*)

(V 7.) His son was Indra-rāja, as it were the Mount Mēru of the noble Rāshtrakūtas, a prince whose expansive shoulders were bright though being scratched through the blows from the tusks of elephants from whose split temples trickled down ichor, and who had destroyed (*his*) enemies on earth

(V 8) Every day people walked about in (*his*) palace ankle-deep through the water (*sprinkled during*) unceasing recitals of *śānti*-texts[4] by Brāhmanas.

(V 9) [5]The wealth of him, whose pair of feet were worshipped by a large crowd of princes who came to do homage (*to him*), was perpetually shared by virtuous men[6] . . with unclouded countenances[7]

(Vv 10, 11) His queen, who had fulfilled (*all*) desires (*of others*),—who was pure like the lustrous moonlight (*which*), filling (*all*) regions, destroys darkness,—who was by her mother's side descended from the Moon[8] and on her father's side from the Chulukyas (Chālukyas), called the glorious Bhavaganā[9]—was the standard of comparison among virtuous and chaste women she freed the world from misery by protecting and maintaining (*the needy*)

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[1] Better perhaps to take *garva* in the sense of *gurutā*='dignity', 'importance'

[2] All the attributes apply to Indra as well In his case, however, *hari-vikrama dhāma-dhārī* is to be understood in the sense, 'one who supports the place (*covered by*) the strides of Hari (i e Vishnu)', referring to the form of the latter striding over the heavens in three paces None of the earlier interpretations of this verse take into account this *ślēsha*

[3] This verse is not found in any other Rāshṭrakūta record.

[4] These are recited for the averting of evil and the pacification of various deities

[5] This verse does not occur in any other Rāshtrakūta record

[6] *Tri-jagat-pravīnaiḥ* does not convey any sense to my mind, and appears to be a mistake of the scribe who wrote off *tri-jagat* in place of something less familiar Read perhaps *tri-gana pravīnaiḥ* and translate 'by those versed in the triad of duties (viz *dharma, artha* and *kāma*)'

[7] i.e without being made to feel the subservience [8] The Rāshtrakūtas were themselves also *Sōma-vamśa*

[9] The corresponding verse of the Sāmangad grant contains a *varietas lectionis* in the first half-verse. See above, p 122

(V. 12) He, the best of kings, begat a righteous son from her like unto material well-being (*artha*) from prudence (*nīti*), (*a son who was, as it were*) the future prosperity (*āyati*) prayed for by the whole of mankind,[1]

(V 13) (*him*) who was known as the illustrious king Dantidurga, the sun to the lotus (*that was*) his family, who illuminated the spaces between the regions by the flood of his effulgence, the lustre of which was palpable

(V 14) In the battles with this lion of the martial field the affrighted elephants (*which were his*) enemies, having pulled up by the root the posts (*namely, their*) shame,[2] have absconded, no one knows where

(V 15) Before the bursting forth of the 'sprouts' of his prowess and (*his*) fierce anger the turreted fortresses of (*his*) enemies fall down along with their hearts

(V 16) His devotion to (*his*) mother was demonstrated by (*the fact of his*) mother's making (*charitable*) donations of land in every village in (*his kingdom of*) four hundred thousand villages

(V 17) Having in no time conquered Vallabha,[3] who was (*even*) able to inflict crushing defeats on the lord of Kāñchī, the king of Kērala, the Chōla, the Pāndya Śrī-Harsha and Vajrata by the prowess of his arm (*or arms*), he acquired the state of the 'Supreme King of Kings' and 'Supreme Lord'[4]

(V 18) Through the power of his valour he brought under one (*royal*) umbrella this earth from the Sētu, where the coast-mountain has tossing waves flashing along the line of its large rocks, up to the Snowy Mountain (Himālaya), where the masses of spotless rocks are stained by the snow,[5] as far as the boundary line beautified by stretches of the sandy shores of the eastern and western oceans

(V 19) When that Vallabha-rāja[6] had gone to heaven, Krishna-rāja, the son of the illustrious Kakka-rāja who relieved the sufferings of (*his*) subjects,[7] became king.

(V 20) The career of that glorious Krishna-rāja, during which the circle of his enemies was completely swept away by the prowess of his own arm, was as stainless as that of Krishna (Vāsudēva),—

(V 21) [8]who is famed to be of fierce disposition towards the fierce, a mighty repository of generosity towards the poor, most dear to women, and towards the prostrate Most-Highly-Gracious (Śubha-tunga),—

(V 22) who, constantly showering wealth on friends, arrows on enemies, love on young damsels, protection on the helpless, was famed in the world as the Untimely-Showerer[9] (Akāla-varsha),—

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[1] This half verse occurs also in the Sāmāngad grant In the *editio princeps* appearing in the *JBBRAS* this line was read as *nitāvavēmivāśēsha jagatah pālitāyati[h]*, but the editor of the inscription did not translate the phrase *nitāvavēm=* Dr Fleet in his article on the same grant, some time later (*Ind Ant*, Vol XI, p 112), after examining the plates, corrected the reading to *nitāvadhē*(or *thē*)*m=*, etc, but followed the example of his predecessor in not translating the awkward phrase The correct reading is evidently supplied by our plates For the meaning of *āyati*, cf *Kirātārjunīya* 2, 14 *rahayaty āpad upētam āyatih*

[2] Dr Fleet's correction of *salajjā* of his text to *salajjāh* is obviously wrong, as his translation does not give a good sense

[3] i.e. the Chālukyan king Kīrttivarman II See Fleet's *Kan Dyn*, p 391 [4] See above, p 122

[5] For the idea implied by the word *kalamkita* cf Kālidāsa's *Kumāra sambhava*, Canto 1, v

[6] A *biruda* of the Western Chālukya kings, probably adopted by the Rāshtral ūtas as their successors

[7] Bühler's reading *krita prajōvādha* and translation, 'who did not oppress his subjects' (*Ind Ant*, Vol XII, pp 182, 187), are both unsatisfactory Why should he oppress them? As no impression is appended to his article, it is not possible to decide if the reading is not a misleclion *Kshata prajā bādha* corresponds exactly to the phrase *ārti ārtti hārin* in a previous verse, and does not in the least presuppose that his predecessors had oppressed their subjects [In the Talegaon Plates (*supra*, Vol XIII, p 279) Dr Konow read *krita prajā vādhah*. Perhaps we should here understand °*prajābādha* as °*prajā-ābādha* —F W T]

[8] This and the following two verses do not occur in any other Rāshtrakūta record.

[9] To be understood in the sense "raining in season and out of season"

(V 23) by which glorious Great-Deluge-Boar (Pralaya-mahā-varāha) was rescued the frightened Earth, which was sinking in the Kali ocean, which had overpassed (*its*) boundary

(V 24) He, seeing (*that*) life, which is unsteady like the wind and the lightning, is without substance, established this *brahmadāya*, which is particularly meritorious on account of (*its being*) a gift of land

(L 40) And this *Parama-bhattāraka Mahārāj-ādhirāja Param-ēśvara*, the illustrious *Akāla-varsha*, the Lord of Prosperity and the Earth (*Śrī-prithivī-vallabha*), King of Kings (*Narēndra-dēva*) commands all the governors of kingdoms (*rāshṭra*), governors of districts (*vishaya*), governors of divisions (*bhōga*) and others (as follows)

(L 42) Be it known unto you that,—Six hundred and ninety-four years of the Śaka era having elapsed, on (the occasion of) an eclipse, on the third (day) of the dark half of Āshādha, while encamping[1] at Nāndī-pura-dvārī,—in order to increase the religious merit and the glory of (Our) parents and of Ourself, the village of Nagana-puri, (*situated*) at a distance of a *gavyūti*[2] to the east of Udumvara-manti, has been given by Us at the request of Madana to the Bhattāraka of the temple of Āditya erected in the town of Udumvara-manti for the (*performance of*) *bali, charu, naivēdya*, worship and (*repairs of*) dilapidations

(L 48) Its boundaries are noted (as under)

to the east the village Nāgāma ;
to the south the village Umvara ;
to the west the village Antarai,
to the north the village Kapiddha,—

thus determined by (*its*) four boundaries, excepting former gifts to gods and Brāhmanas, and also the river along the boundary of Umvara-manti to the north of the Dēva-tadāka (and) to the west of the Rājini-tadāka Thus altogether one hundred *nivarttanas*

(Vv 25, 26) [Two of the customary verses]

(V 27.) (*This*) edict was written at the order of Akāla-varsha by the illustrious Vāmana-[nā]ga of benevolent and compassionate nature . .

Note by Rai Bahadur Hiralal, Extra Assistant Commissioner, Jubbulpore, C P

First of all I take Udumvaramatti to be identical with Umravati Umravati means the town of Umar (*Ficus Glomerata*), the same as the Udumvara of the Sanskrit That the pronunciation and spelling continue to be Umaravati in the vernacular will be seen from a cutting of a Marathi-English paper herewith enclosed Exactly to the east of Amraoti at a distance of about 60 miles there is a village named Antaragaon in the Wardha Tahsil of the Wardha District, to the west of which and contiguous to it is another village Umaragaon I take these to be identical with Antaraigrāma and Umvaragrāma of the inscription Naganapuri, the subject of the grant, is not traceable nor Nāgāma and Kapiddhagrāma, which bounded it on its east and north The Umvaragrāma was to the south of Naganapuri and Antaraigrāma to its west. If there is no mistake in interpreting the record, I should suppose that the villages have, for some reason or other, changed their sites, causing a confusion in the directions of their original positions

The donor's camp was at Nandipuradvārī and I take this to be Nandora, 9 miles south of Antaragaon.

The villages in the vicinity of Antaragaon and Umaragaon are Jhersi, Borkhedi, Chargaon, Pipalasenda, Wargaon, Echora, Kamthi, Hirora and Giroli, most of them named after trees, as Kapiddhagrāma and Nāgāmagrama appear to be, and apparently the last two have disappeared, giving place to names derived from trees which later on abounded in the place where Kapiddha and Nāgāma were situated

[1] *Samāvāsakē* can only refer to a dwelling place, and the preceding word ending in *pura* evidently supports the idea of encampment. Nevertheless, the position of this word expressing locality right in the middle of others expressing time, is a little curious [2] A *gavyūti* is equal to 4,000 *dandas* or two *krōśas* (Monier Williams)

parivarena, etena and *Budhilena* Against the rule is *rana*, where however the reading as well as the interpretation are extremely doubtful, and further *apanage, taena, kuśalamulena* and *sachha*[?] *sana* I do not think that these few exceptions in any way invalidate the rule, at least if we bear in mind what has been said about the way in which old inscriptions were engraved The two short Kharōshthī records from Mānikiāla published by Mr Pargiter[1] have no instance of the dental *n*, and the cerebral *n* only occurs, in accordance with the general rule, between vowels

The Shakardarra inscription of Sam 40 has *n* in *nikame* and always *n* between vowels

In the Āra inscription *n* only occurs between vowels and is always cerebral with the exception of the dental *n* in *Kanishkasa*

The Wardak vase inscription of Sam 51 is of the same kind as the Taxila inscription of Sam 136, *n* being used throughout, even when it is initial

The Ohind inscription of Sam. 61, on the other hand, uses only *n*

N is always cerebral and occurs only between vowels in the Lahore Museum inscription of Sam 68, the Jhaoli copper plate inscription, and some minor records such as the inscriptions on the Lahore image No 206, the Chārsada pedestal, the Swāt Buddha statuette of Buddhamitra and Buddharachhita, and the Swāt bas-relief of Simhamitra In the Pālātu Dhērī pedestal inscription, on the other hand, we find *n* alone used, and, so far as I can judge, that is also the case in the inscriptions in the Kanishka stūpa, though I am not certain about the word which Dr Spooner reads as *navakarmi*

It will be seen that the most serious exception to the rule is the inscription on the Mathurā capital, and I think that even this exception can be satisfactorily explained I hope to have shown[2] that the old language of the Śakas and the Kushanas was of the same kind as the old Iranian tongue spoken in ancient Khotan, and here the cerebral *n* occurs only as a secondary development of an old dental *n* combined with some other consonant It is therefore quite natural that the Śakas who engraved the Mathurā inscription were influenced by the phonetic features of their own language The form *Kanishka* in the Āra inscription must be explained in the same way This name is certainly not Indian, but was coined in accordance with the rules of the old language of the Kushanas Its *n* must therefore originally have been dental, and, if it is often written as a cerebral in Indian records, that is due to the influence of the Indian dialect adopted by the Kushanas

I think we have to infer from a consideration of the entire material at our disposal that the old Aryan language which is used in the Kharōshthī inscriptions did in fact distinguish the dental and the cerebral *n* in the same way as the Kharōshthī manuscript of the *Dhammapada*. Though we have no certain instances of a doubled *n* between vowels, we can safely assume that every initial *n* and every compound *n* between vowels was dental, while every single *n* between vowels became cerebralized The few exceptions can be explained through the phonetical tendencies of the Indo-Scythians themselves, through the influence of Sanskrit, and through the ignorance of the masons and sometimes also of the scribes At all events, I think I am justified in transliterating the two letters in accordance with Professor Bühler's table and the state of things in the *Dhammapada* manuscript

The reading and interpretation of the inscription still present many difficulties, and it will be necessary to make some additional remarks

In l 1 the only crux is the last word, which Mr Banerji reads *pathadarasa*, Professor Lüders *kaisarasa*, while Dr Fleet remarks that the only certain *akshara* of the whole word is the last one Mr Gupte states that the reading *kaisarasa* seems to be the right one The first

[1] *Ep Ind*, Vol XII, pp 299 f.

[2] *Sitzungsberichte*, 1916, pp. 787 ff

akshara is not, he says, on a line with the others and is small Its upper part is a little damaged The letters *sa* and *ra* can be read on the stone, but have not come out in the impressions I may add that some photographs which I owe to the kindness of Mr Hargreaves corroborate Mr Gupte's statement

Dr Fleet has drawn attention to the fact that after *kaisarasa* there is space for two more syllables He says, " Lines 2 to 5 all end exactly one below the other[1] We have no reason for thinking that the writer of the record would not run out line 1 to just the same measure We can also see distinct indications that the writer did, in fact, put in two more syllables here, and so did make all the lines of equal length " I have asked Mr Hargreaves to pay especial attention to this point, and he declares positively that, after a careful examination of the stone, he can find no traces of any letter after the *sa* Mr Gupte is of the same opinion and adds " The estampages lead us astray owing to the roughness of the stone Something looks like *ma*, and then comes a line which at first sight may be mistaken for a damaged *ta* or *ra* Certainly there is sufficient room for two letters But they were not cut, perhaps owing to the roughness of the material After careful inspection the delusion about the letters vanishes The supposed *ma* of the estampages looks too small and is much above the ordinary level of the line, and, if we examine the stone itself, we feel sure that it cannot be a letter The ruggedness of the stone itself is responsible for the deception " It seems to me that we must accept this definite statement, and we have to admit that the title *Kaisara* was indeed used by Kanishka II Nor can there be any doubt that we have here the imperial title of the Roman emperors

In l 2 the reading *sambatśarae* is certain As pointed out by Professor Lüders, we similarly find *saṁvatsaraye* in the Patika inscription and *samvatsaraye* in the Mahaban inscription Dr Thomas has[2] further found *sambatśarae* in the Takht-i-Bāhī inscription, and also in the Paja record[3] we must read *samvatsare*, and the Sue Vihar inscription evidently has *savatśare* We find the same *tś* in this word in the Kharōshthī records No XV 155 (*samvatsare 20 1 mahanuara maharaya Jitroga(?) Mayiri devaputrasa mase 2 divase 10 4 1 śa chhunammi*), XV 166 (*samvatśare 10 1 mahanuara maharaya Jitrogha[?] Mairi devaputrasa mase 2 divase 4 4 isa chhunammi*) and XV 2 (*samvatsar[e*] 10 mahanuhara maharaya Jitrogha(?) Vashmana devaputrasa mase 4 1 1 divase 10 isa chh[u]nammi*) from Niya[4] I think the combination *ts* represents an unsuccessful attempt at writing the word correctly. The pronunciation was no doubt *chh* The *b* in the Takht-i-Bāhī and Āra inscriptions agrees with the phonetic treatment of such compounds in the Kharōshthī manuscript of the *Dhammapada*[5]

The reading of the date *ekachaparśae sam 20 20 1 Jethasa masasa di 20 40 1 śe divasachhunami* is according to Mr Gupte almost certain Only he thinks that the final vowel of *ekachaparśae* is *i* and not *e*, and I follow him in reading so

I have already remarked that I read the last word of l 3 *khade* and not *khane* Compare *kuvo khadao* in the Shahardarra and *kue karite* in the Paja inscription In the Zeda inscription I would likewise read *khade kue muradasa marjhakasa Kanishkasa rajami* The forms with *e* I think are nominatives[6]

The second word of l 4 was read *Dashaverana* by Professor Luders Mr Gupte says the reading is very uncertain, especially the first letter. It seems to me, however, that the *da* is almost certain The second *akshara* is probably *sha*, but might also be *na* The third cannot, I think, be *ve* I think I can distinctly read *fa*, and in one of the photographs there is a clear *o*-mātrā at the bottom, as will be seen from the reproduction of the *akshara* on the margin The fourth *akshara* may be *te* or *re*, and I think *te* is more likely than *re*, because the lower perpendicular is slightly curved, compare the

[1] He seems to have overlooked the damaged final *akshara* of l 3 and perhaps an *akshara* at the end of l 4
[2] *JRAS*, 1913, p 636
[3] *Ind Ant*, 1908, p 65
[4] Cf Stein, *Ancient Khotan*, Vol II, Pl XCIV, XCV, CIV
[5] Cf *Festschrift Windisch*, p 91,
[6] Cf *Sitzungsberichte*, 1916, p. 806,

ta in *matara* in the same line. I therefore read *Dashafotena*.[1] So far as I can see, an instrumental is exactly what we would expect in this place.

The following word or words are certainly, as Professor Luders thinks, *Poshapuria putrana*. It follows however from the reading *Dashafotena* that this can only be a mistake for *Poshapuria putrena*. Professor Luders thinks that *putra* here means "member of," "belonging to." The frequent mention of the father's name in similar records, however, in my opinion makes it more likely that *Poshapuria* is the genitive of the name of Dashafota's father. Now we know[2] that several Śaka names ended in *i*, the regular termination of the nominative singular in the old Iranian language of Khotan, and these names in Kharōshṭhī inscriptions commonly form their genitive in *ia* or *ya*, compare *Ayasia* on the Mathurā lion capital; *Imdafria* in the Taxila inscription of Sam. 136, *Datia* in the Kaldarra inscription of Sam. 113, *Kavisia* on the Mānikiāla bronze casket and *Kawagulya* in the Wardak vase inscription. I therefore read *Poshapuriaputr*[*e**]*na*, "by the son of Poshapuri."

The last word of l. 4 was read *puya* by Professor Luders, and Mr. Gupte thinks he can see *pupha* or *pula*. The last *akshara* does not look like a *ya*, because the left leg has been prolonged upwards. Still I think we must read *puya*, because this word is necessary in the context. I think I can see traces of a letter after *ya*, which would then come exactly underneath the *de* of *khade*, and I read *puyae*.

The first word of l. 5 is according to Mr. Gupte certainly *atmanasa*; the stroke on the right hand side of the first *akshara* visible in the plate is due to the roughness of the stone.

The fifth line is quite uncertain. The first word is perhaps *jatishu*, though none of the *aksharas* is certain. The next I read with Luders *hitae* though the first *akshara* does not look like *hi*, but might be *i*. Perhaps *sthitae* is intended. The third word has been read *ima* by Professor Luders and *hima* by Mr. Banerji. The first *akshara* consists of two curves facing the left and separated by a horizontal stroke. Underneath there is moreover an incomplete circle, which might represent an anusvāra; compare (*ma*)*ham*(*tasa*) in the Patika inscription. The following *akshara* is certainly *mo*. In my Indo-Scythian contributions I proposed to read *dhammochala*, which might mean "religious expenditure." The horizontal cross-bar is however so pronounced that I think we must read *imo*. *Imo* is used as the accusative sing. of *ayam* in the Mathurā Lion Capital, and in the Prakrits the base *ima* is also used in the neuter. The next two *aksharas* are *chala*. I am inclined to separate *cha*, "and," and *la*, which I take to be an abbreviation of *lakha*, a lakh. The following sign is the numeral 1, and thereafter I would read *khipam*[*i*] *dhamada*[*na**]. The sign which I now agree with Messrs. Banerji and Lüders in reading *khi* I formerly thought to be the numeral 100, which had a similar form in a hand-copy of the Taxila record of Sam. 136 which I owe to the kindness of Sir John Marshall. After having seen the published facsimile plates of that record, however, I do not think this explanation possible. The *pa* of *khipami* can also be read *ya*, compare *puya*[*e*], l. 4, and it was read so by Professor Lüders. It is however almost identical with the *pa* in *saputrasa*, l. 5. The *i* of *mi* is very indistinct, though, I think that I can see it.

If this reading is correct, it will be necessary to translate *khipami* "I throw in," "I expend", compare the meaning of *kship* in *nikshēpa*. I would accordingly translate "and I expend this (or, here) one lakh as a religious gift". We may compare the Panjtār record, where I would propose to read *Sam 1 100 20 1 1 Śravanasa masasa di pradhame* (or, *prathame*) *1 maharayasa Gushanasa rajami Kasuasa pracha*[*deso*] *Moike Urumuja-putre karavde sivathale tatra cha* (?) *me dana mita* (or perhaps *khita*) *tamka 1 1*, "in the year 122, on the first day of the month Śrāvana, during the reign of the Mahārāja, the Gushana,

[1] In my paper in the *Sitzungsberichte*, I have compared the Scythian name *Spargapotos*, Thomas, *JRAS*, 1906, pp. 206 and 209.

[2] Cf. Lüders, *Sitzungsberichte*, 1913, pp. 419 ff.; Konow, *ibidem*, 1916, p. 798.

a Śiva temple (?) was caused to be constructed in the eastern quarter of Kasua by Moika, the son of Urumuja And there two tamkas were measured (or, expended) by me as a gift." Here we have a similar addition about a money gift and the same change of the person of the subject

I give this explanation with great diffidence, but I cannot suggest a better one

The inscription is dated on the 25th day of the month Jetha (Jyēshtha) in the year 41, during the reign of the *mahārāja*, the *rājātirāja*, the *devaputra*, the *kaisara* Kanishka, the son of Vajheshka Mr Banerji was of opinion that the Kanishka of the Āra inscription is the famous Kushana, of whom we already possess a number of inscriptions I agree with Professor Lüders and Dr Fleet that that cannot be the case Professor Luders thinks that Vajheshka, the father of this second Kanishka, is the same Kushana king who is elsewhere called Vāsishka, and that the year 41 must be one of the Kanishka era After Vāsishka's death he accordingly assumes that the kingdom was divided, Kanishka II ruling in the north, while Huvishka held sway in India proper Later on, however, Huvishka also became master in the north Dr Fleet, on the other hand, thinks that Vāsishka and Vajheshka, or, as he prefers to read, Vajheshpa, were two different persons, and that Kanishka II should be placed after Huvishka and Vāsudēva He thinks that there was a revival of the line of Kanishka I some time after Vāsudēva, and that the Mānikiāla and the Āra records bear testimony to this revival If I understand him right, these inscriptions would consequently be dated in another era and not in the one instituted by Kanishka The chief difficulty, from Dr Fleet's point of view, seems to rest with the fact that it is hardly conceivable how the title *kaisara* could have been adopted in India in the year 41 of the Kanishka era, supposing, as Dr Fleet does, that this era is identical with the Vikrama era I cannot see, however, how it is possible to maintain this latter view any longer after the results of Sir John Marshall's excavations at Taxila It supposes that the Kanishka group preceded the Kadphises kings, and in that case it would be impossible to understand the fact that the strata of the Kadphises kings always lie at a deeper level than those of Kanishka and his successors

If we admit that the Kanishka era is different from the Vikrama one, we have to choose between two possibilities Either Kanishka established the Śaka era, as Professor Oldenberg and others maintain,[1] or his era starts from a point which has still to be settled For the elucidation of this question it may prove of interest to examine how the oldest Kharōshthī and Brāhmī inscriptions are dated

I first turn to the Kharōshthī records, and primarily to those which I would think are dated in the same era as the Taxila plate of Patika I agree with Dr Thomas[2] in thinking that this era must have been of Śaka institution

1 Taxila inscription of Patika. *Samvatśaraye athasatatimae 20 20 20 10 4 4 Maharayasa mahamtasa Mogasa Pa[nemasa] masasa divase pamchame 41*, "in the seventy-eighth year, 78, (during the reign) of the Mahārāja the great Moga, on the fifth, 5, day of the month Panema"

2 Muchai inscription: *vashe ekaśitimae 20 20 20 20 1*, "in the eighty-first year, 81."

3. Mahaban inscription: *sa[m]vatśaraye 1 100 2*, "in the year 102"

4 Takht-i-Bāhī inscription *maharajasa Gudufarasa vasha 20 4 1 1 saṁbatśarae tiśatimae 1 100 1 1 1 Veśakhasa masasa divase prathame di 1*, "in the 26th year of Mahārāja Gudufara, in the hundred and third year, 103, on the first day, d 1, of the month Vaiśākha"[3]

[1] Cf Thomas, *JRAS*, 1914, p 990

[2] *JRAS*, 1913, p 637

[3] The usual reading is *divase paṁchame 5*, where the figure 5 is the numeral symbol of the Brāhmī

5 Paja inscription . *samvatśare ekadaśa[śa*]timae 1 100 10 1 Śravanasa masasa di[va]se pamchadaśe 10 4 1,* " in the one-hundred-and-eleventh year, 111, on the fifteenth, 15, day of the month Śrāvana "

6 Kaldarra inscription · *vasha 1 100 10 1 1 1 Śravanasa 20,* " year 113, the 20 of *Śrāvana* "

7 Panjtār inscription *Sam 1 100 20 1 1 Śravanasa masasa di pradhame* (or, perhaps, *prathame*) *1 maharayasa Gushanasa rajami,* " anno 122, on the first, 1., day of the month Śrāvana, during the reign of the Mahārāja the Gushaṇa "

8 Taxila inscription of the Khushana king: *Saṁ 1 100 20 10 4 1 1 ayasa Ashaḍasa divase 10 4 1,* "anno 136, on the 15 day of the first month Āshāḍha "

9 Dewal inscription · *Sam 2 100 Veśakhasa masasa divase athame 4 4,* " anno 200, on the eight, 8, day of the month Vaiśākha "

10 Loriyān Tangai image inscription *Sa 3 100 10 4 4 Proṭhavadasa di 20 4 3,* "anno 318, on the 27 day of Prōshṭhapada "

11 Hashtnagar image inscription *Saṁ 3 100 20 20 20 20 4 Prothavadasa masasa divasammi pamchami 4 1,* " anno 384, on the fifth, 5, day of Prōshṭhapada "

12 Skārah Dhēri image inscription *vasha ekunachadusatimae Ashadasa masasa di 10,* " in the three-hundred-and-ninety-ninth year, on the 10. day of the month Āshāḍha "

Then follow the records of the Kanishka group:

13 Sue Vihar inscription: *Maharajasya rajatirajasya devaputrasya Kanishkasya savatśare ekadaśe 10 1 Daisikasya masasya divase athaviśe di 20 4 4,* "in the eleventh, 11, year of the *Mahārāja*, the *Rājātirāja*, the *Dēvaputra* Kanishka, on the twenty-eighth day, d. 28., of the month Daisika "

14 Zeda inscription *Sam 10 1 Ashadasa masasa di 20 Utaraphaguna* (?), "anno 11, on the 20 day of the month Āshādha, in Uttaraphālgunī "

15 Brass box lid inscription: (JRAS, XX, Pl 1-3) · *Sam 10 4 4 . . . . . sastehi 10,* "anno 18, after 10 days . . " The remainder of this inscription has not been made out The last word before the date is perhaps *Kanishka.*

16 Mānikiāla inscription . *Sam 10 4 4 etra purvae maharajasa Kaṇeshkasa Kartiyasa masa divase 20,* " anno 18, on the 20 day of the month Kārttika, at the said date, (during the reign) of the Mahārāja Kanishka " I think this is the correct translation, though I admit that the order of words is irregular That is however also the case in the Zeda inscription, where we find *muraḍasa marjhakasa Kanishkasa* not only after *śe chhunami,* but even after the words *khade kue* Besides I do not think that the construction of *Kaneshkasa* with *Gushanavaśasamvardhaka* is free from objection In Sanskrit it would hardly be possible to form such a compound *sāpēkshatvē,* because it is not at all *gamaka*

17 Hidda inscription[1]: *Sambatśarae athaviśatihi(ti) 20 4 4 mase Apelae sasthehi daśahi 10,* "in the twenty-eighth, 28, year, in the month Apelaios, when ten, 10, (days) had passed "

18. Shakardarra inscription · *Sam 20 20 Proṭhavadasa masasa divase viśami di 20,* "anno 40, on the twentieth day, d 20, of the month Prōshṭhapada "

19. Ara inscription: *maharajasa rajatirajasa devaputrasa kaisarasa Vajheshkaputrasa Kanishkasa saṁbatśarae ekachaparśai sam 20 20 1 Jeṭhasa masasa di 20 4 1,* "in the forty-first year, anno 41, (during the reign) of the *Mahārāja Rājātirāja Dēvaputra*, the Kaisar, the son of Vajheshka, Kanishka, on the 25 day of the month Jyaishṭha "

[1] See Thomas, *Jo R. Asiat. Soc*, 1915, pp 91 ff

20 Wardak vase inscription: *Saṁ 20 20 10 1 masya Arthamesiya sasthehi 10 4 1*, anno 51, after 15 (days) of the month Arthamesi had passed."[1]

21. Ohind inscription: *Sam 20 20 20 1 Chetrasa mahasa divasa athami*, "anno 61, on the eighth day of the month Chaitra"

22 Lahore Museum inscription of Sam 68: *Saṁ 20 20 20 4 4 Prothavatasa masasa divase shoḍaśe 10 4 1 1*, "anno 68, on the sixteenth, 16, day of the month Prōshthapada"

23. Jhaoli copper plate: *savatśa . . . . me di 10*, "in the . . th year, on the 10 day"

It will be seen that a common way of dating runs through all these inscriptions. First the year is given and afterwards usually the name and the day of the month In four cases, Nos 1, 13, 17 and 20, the month is not an Indian, but a Macedonian one In the oldest dated inscription from India proper, the Besnagar epigraph, the month is not mentioned We read only (Lüders, *List*, No. 669) *rañō Kāśīputasa Bhāgabhadrasa trātārasa vasēna chatudasēna rājēna vadhamānasa*, "of the king Kāśīputra Bhāgabhadra, the Saviour, increasing with the fourteenth year in his reign," i e only the regnal year of the king is mentioned. Similarly in the Pabhōsā inscription of Udāka (Lüders, No 904) we read [*Udākasa*] *dasamē savacharē*, "in the tenth year of Udāka" We shall have to reckon with the possibility that the use of eras and the mention of the name of the month was not an old Indian institution, but brought into the country by the Indo-Scythian invaders.

Let us now turn to such Kushana inscriptions as were intended not for the frontier districts, but for India proper. The materials are now conveniently put together in Professor Lüders' List. I disregard inscriptions where the name of the king is not mentioned, or where the date is too damaged to yield any certain result

No. 925: *Mahārajasya Kānishkasya sam 3 hē 3 di 20 2*, "(during the reign) of the *Mahārāja* Kānishka, anno 3, the 3 (month of) winter, the 22. day"

No 18: *Dēvaputrasya Ka[ni]shkasya sa[m] 5 hē 1 di 1*, "(during the reign) of the *Dēvaputra* Kanishka, anno 5, the 1. (month of) winter, the 1 day."

No. 21: *Mahārājasya rājātirā[ja*]sya dēvaputrasya Shāhi Kanishkasya saṁ 7 hē 1 di 10 5*, "(during the reign) of the *Mahārāja Rājātirāja Dēvaputra Shāhi* Kaṇishka, anno 7, the 1. (month of) winter, the 15 day"

No. 22: *Mahārājasya Kanishkasya rājyasaṁvatsarē navamē [9 vāsa] māsē pratha 1 divasē 5*, "in the ninth, 9., year of the reign of the *Mahārāja* Kanishka, in the first, 1., month of the Rains, on the 5. day."

No. 23: *Maharājasya dēva[putrasya] Kānishkasya savatsarē [10] gri 2 di 9*, "(during the reign) of the *Mahārāja Dēvaputra* Kāṇishka, in the 10 year, in the 2 (month of) summer, on the 9. day"

No. 149a: *Mahārājasya r[ā]jāt[i]irājāsya dēva[pu]trasya Shāhēr-Vvāsishkasya rājyasaṁvatsarē [cha]turviṁśē 20 4 gr[i]shmāmāsē chaturtthē 4 divasē triṁśē 30*, "in the twenty-fourth, 24, year of the reign of the *Mahārāja Rājātirāja Dēvaputra Shāhi* Vāsishka, in the fourth, 4, month of summer, on the thirtieth, 30., day."

No 161: . . . *sya rājātirājasya [dēva]putrasya Shāhi Vāsashkasya saṁ 20 8 hē 1 di 5*, "in the 28 year (during the reign) of the [*Mahārā*]*ja Rājātirāja Dēvaputra Shāhi* Vāsashka, in the 1. (month of) winter, on the 5. day."

No. 33: . . . [*Vā*]*s*[*i*]*shkasya rājyasaṁvatsarē 20 8 hēmanta 3 di* . . ., "in the 28. year of the reign of . . . Vāsishka, in the 3. (month of) winter, on the . . . day."

[1] Cf. my edition of this record *Sitzungsberichte*, 1916, pp. 807 ff

No 35: *Ma . . ra . . sya dēva[pu]trasya [Hu]kshasya . . . . ēkunatī[śa] . . .*, "in the twenty-ninth [year] . . . of the *Ma[hā]ra[ja] Dēvaputra* Huksha."

No 13a: . . . *Huvishkasya sam 30 1 . . . di 20*, "in the 31. year (during the reign) of Huvishka . on the 20. day."

No. 38: *Mahārajasya dēvaputrasya Huv[i]shkasya sam 30 3 gri 1 di 8*, "in the 33. year (during the reign) of the *Mahārāja Dēvaputra* Huvishka, in the 1 (month of) summer, on the 8 day"

No 151a. *Maharajasya dēvaputrasya Huveshkasya sam 30 5 hēmata . . .*, "in the 35. year (during the reign) of the *Mahārāja Dēvaputra* Huvishka, (in the . . . month of) winter . . ."

No 41 *[Ma]h[ā]r[ā]jasya dēvaputrasya Huvishkasya sam 30 8 hē 3 di 10 1*, "in the 38. year (during the reign) of the *Mahārāja Dēvaputra* Huvishka, in the 3 (month of) winter, on the 11. day"

No. 149b *Maharajasya rajāttirajasya Huvishkasya savatsara chatariśa 40 hēmattamasē 2 divasē 20 3*, "in the fortieth, 40, year (during the reign) of the *Mahārāja Rājātirāja* Huvishka, in the 2 month of winter, on the 23 day."

No. 43 *[Mahārājasya] Hūvishkasya dēvaputrasya sa 40 5 va 3 di 10 5*, "in the 45. year (during the reign) of the *Mahārāja Dēvaputra* Hūvishka, in the 3 (month of) the Rains, on the 15 day."

No 45a: *Mahārājasya Huvekshasya savacharā 40 8 va 2 di 10 7*, "in the 48 year (during the reign) of the *Mahārāja* Huveksha, in the 2 (month of) the Rains, on the 17. day"

No 46: *Mahārājasya Huvishkasya sa 40 8 hē 4 di 5*, "in the 48. year (during the reign) of the *Mahārāja* Huvishka, in the 4 (month of) winter, on the 5 day."

No 51. *Mahārājasya dēvaputrasya Huvishkasya rajyasam 50 hē 3 di [2]*, "in the 50. year of the reign of the *Mahārāja Dēvaputra* Huvishka, in the 3. (month of) winter on the 2. day."

No 42: *Śarasatama[?]-maharajasya Huvikshasya savas[i]rē ashṭapana gri[s]yamasa 3 divisa 2*, "in the fifty-eighth year (during the reign) of the *Śarasatama* (?) Mahārāja Huviksha, in the 3 month of summer, on the 2 day."

No. 56: *Ma[hā]rā[ja]sya r[ājā]tirājasya dēvaputrasya Huvashkasya sam 60 hēmantamāsē 4 di 10*, "in the 60 year, (during the reign) of the *Mahārāja Rājātirāja Dēvaputra* Huvashka, in the 4 month of winter, on the 10. day"

No. 60: *Mahārājasya r[ā] . sya dēvaputrasya Vāsu . . . savatsarē 70 4 varsham[ā]sē prathamē divasē triśē 30*, "in the 74. year (during the reign) of the *Mahārāja Rā(jātirāja) Dēvaputra* Vāsu(dēva), in the first month of the rains, on the thirtieth, 30., day"

No 66: *Maharajasya Vāsudēvasya sam 80 hana va 1 di 10 2*, "in the 80. year (during the reign) of the Mahārāja Vāsudēva, in the 1. (month of) the Rains, on the 12 day."

No. 68. *Mahārājasya Vāsudēvasya sam 80 3 gri 2 di 10 6*, "in the 83 year (during the reign of) the *Mahārāja* Vāsudēva, in the 2. (month of) summer, on the 16. day."

No 69a: *Mahārājasya rājātirājasya dēvaputrasya Shāhi-Vāsudēvasya rājyasa[m]vatsarē 80 4 grishmamāsē dvi 2 di 5*, "in the 84 year of the reign of the *Mahārāja Rājātirāja Dēvaputra Shāhi* Vāsudēva, in the second, 2., month of summer, on the 5 day."

No. 72: *Mahārājasya rājātirājasya Shāhir-Vāsudēvasya sam 80 7 hē 2 di 30*, "in the 87 year (during the reign) of the *Mahārāja Rājātirāja Shāhi* Vāsudēva, in the 2. (month of) winter, on the 30 day"

No. 76: *Rājña Vāsudēvasya samvatsarē 90 8 varshamāsē 4 divasa 10 1*, "in the 98. year (during the reign) of *Rājan* Vāsudēva, in the 4. month of the Rains, on the 11. day."

It will be seen that we have here to do with a different way of dating The name of the month is not given. Instead the season is mentioned and the number of the month within the season. If we bear in mind that all these inscriptions are written in the Brāhmī alphabet, which we might style the national Indian script, and that they were all issued in India proper, it becomes likely that this change in expressing the dates is due to the influence of national Indian methods

So far as I can see, we possess two other ancient inscriptions which immediately present themselves for comparison, *viz*

No 949 : *Maharajasya Trikamatasya sa 60 4 gri 3 di 5*, "in the 64 year (during the reign) of the *Mahārāja* Trikamata, in the 3 (month of) summer, on the 5 day," and,

No. 59 : *Sv[ā]misa mahakshattrapasa Śōdāsasa savatsarē 70 2 hēmamtamāsē 2 divasē 9*, "in the 72 year (during the reign) of *Svāmin Mahākshatrapa* Śōdāsa, in the 2 month of winter, on the 9. day"

Of these I have not sufficient materials for judging about the Bōdh Gayā record No 949 [1] The Śōdāsa inscription, which hails from Mathurā, like most of the Brāhmī inscriptions of the Kushanas, is, to judge from palæography, certainly older than them

We do not know for certain in which era the Śōdāsa inscription of Sam 72 is dated. I do not think it possible that it can be the same as in the Taxila plate of Sam 78 I think that Patika, who issued that record, is identical with the Mahākshatrapa Padika of the Mathurā lion capital, which mentions Śudasa, i.e Śōdāsa, as Kshatrapa In the Taxila plate Patika is not even Kshatrapa Dr Fleet[2] thinks that we have to do with two different Patikas, but I cannot agree with him, because I do not think it possible that the Taxila plate is as late as the Śōdāsa inscription Palæographically I think we must place it before the Takht-i-Bāhī record, and I should certainly think that it must go back to about the last years before or the very first years after the birth of Christ The Śōdāsa record is found on a sculptured stone-slab, and Sir John Marshall some time ago informed me that he thinks it impossible to relegate the sculpture to an earlier date than the 1st century A D [3] I therefore think it necessary to assume that the Śōdāsa inscription is dated in the Vikrama era Moreover, so far as I can see, we have a distinct indication that the dating according to three seasons, each comprising four months, was later on considered as a characteristic feature of the Vikrama era It is well known that in the oldest inscriptions which give a name to this era it is designated as a Mālava reckoning In two of the most ancient instances of its use, in the Mandasōr inscription of the time of Naravarman and in the Mandasōr inscription of the time of Kumāragupta I, the season is expressly mentioned Moreover, we have three inscriptions where the era is designated as *krita* In the Bijayagadh inscription of Vishnuvardhana[4] we read : *kritēshu chaturshu varshaśatēshv=ashtāvinśēshu 400 20 8 Phālgunabahulasya pañchadaśśyām*, "after four hundred and twenty-eight, 428, *krita*-years, on the fifteenth of the dark fortnight of Phālguna", the Mandasōr inscription of the time of Naravarman[5] has *śrīr=Mālavaganāmnātē prasastē kritasamjñitē ēkashashtyadhikē prāptē samāśatachatushṭayē prāvrik(t)-kālē śubhē prāpte . . . m[ē*]ghē pranrittē dinē Aśvōjaśuklasya pamchamyām*, "when the auspicious year four hundred increased by sixty-one, used in the illustrious Mālava gana and named *krita*, had arrived, when the glorious rainy season had arrived, while the clouds were dancing, on the fifteenth day of the bright fortnight of Aśvōja", and finally, the Gangdhār inscription of the

[1] To judge from the remarks by Dr. Bloch, *Jo Beng. As Soc*, Vol. LXVII, P I, p. 282, it is perhaps dated in the Kanishka era.

[2] *JRAS*, 1913, p 1001.

[3] Cf *JRAS*, 1914, p 985

[4] *Gupta Inscr*, p. 253.

[5] *Ep. Ind.*, Vol. XII, p 320.

time of Viśvavarman[1] has: *yātēshu chatu[r]shu kritēshu śatēshu saumyaitkvāśītaśītarapadēshv*[2]*=iha vatsarēshu śuklē trayōdaśadinē . . . Kārttikasya māsasya*, "when four hundred and eighty (?) *krita* years had elapsed, on the bright thirteenth day of the month Kārttika."

It is quite plain from these instances that the years of the Vikrama-Mālava era were at an early date characterised as *krita*. Sir R. Bhandarkar[3] is inclined to explain this designation in such a way that the era "was invented by the people or astronomers for the purpose of reckoning years and was consequently originally known as *krita*, which means 'made.'" Dr. Fleet[4] reminds us of the fact that the Vikrama era was never an astronomical era and suggests that there may be some connection between the designation *krita* and *Ki-li-to*, the name of a race which according to Hüan tsang seized the sovereignty in Kashmir after the death of Kanishka, and Mahāmahōpādhyāya Pandit Haraprasād Śāstrī[5] says that *krita* was the name of the first year of a cycle of years which was used in Vedic periods, though he admits that only in two of the three cases it is possible to divide the number of years, after the subtraction of one, by four. So far as I can see there is a much simpler explanation of the designation *krita*. It should be remembered that the years, and not the era, are so called. Now *krita* is the best throw in the play of dice, when the number of points is divisible by four.[6] At the ritual play on the occasion of the Agnyādhēya, the father and the son who take twelve *akshas* each win. I think this explains the designation of the old Vikrama-Mālava year as *krita*. It was divided into three seasons, each comprising four months.

It is evident that this arrangement of the year is no new invention of the establishers of the Vikrama era. It is simply an adaptation of the old Śāvana year with the three *chāturmāsyas*, and we are quite justified in assuming that this was the old national Indian arrangement.

A slightly different subdivision of the year is found in a number of ancient Brāhmī inscriptions, most of which hail from the Dekhan and Southern India. In the first place we have the inscriptions of the Āndhras (Lüders, Nos. 987, 1001, 1021 (?), 1024, 1100, 1105, 1106, 1107, 1120, 1122, 1123, 1124, 1125, 1126, 1146, 1147, 1186, 1195). It will be sufficient here to take one example, all the inscriptions being dated according to the same principle. The Kārlē inscription of the 7th year of Pulumāvi has: *rañō Vāsiṭhiputasa sāmi-Siri-P[ulumāvisa] savachharē satamē 7 [g]imhapakhē pachamē 5 divasē pathamē 1*, "(during the reign) of the *Rājan*, the son of Vāsishṭhī, *Svāmin śrī*-Pulumāvi, in the seventh, 7., year, in the fifth, 5., fortnight of summer, on the first, 1, day." It will be seen that we have here a slightly different method, the *pakshas*, fortnights, of the season and not the months being given. This same method is used by the Abhīra Īśvarasēna (Lüders, No. 1137); by the Svāmin Vīrasēna (Lüders, No. 684a), by the Mahārāja Bhīmasēna (Lüders, No. 906), by the Rājan Aśvaghōsha (Lüders, No. 922); by the Mahārāja Jayavarman (Lüders, No. 1328), by the Ikshvākus (Lüders, Nos. 1202, 1203 and 1204); and by the Pallavas (Lüders, Nos. 1196, 1200, 1205). It was evidently the prevailing one in the south.

The dating in the ancient inscriptions of the Western Kshatrapas, who certainly used the Śaka era, presents quite a different picture. To take an example, the Junāgaḍh rock inscription of Rudradāman (Lüders, No. 965) is dated *rājñō mahākshatrapasya gurubhir=abhyastanāmno Rudradāmnō varshē dvisaptitamē 70 2 Mārggaśīrsha-bahula-prat[ipadi]*, "(during the reign) of the *Rājan Mahākshatrapa* Rudradāman, whose name was repeated by the venerable, in the seventy-second, 72, year, on the first day of the dark half of Mārgaśīrsha." In this way all the

[1] *Gupta Inscr.*, p. 75.
[2] Dr. Fleet suggested *saumyēshv=aśīta-*.
[3] *Ind. Ant.*, 1913, p. 163.
[4] *JRAS.*, 1913, pp. 996 and 998.
[5] *Ep. Ind.*, Vol. XII, p. 319.
[6] Cf. Lüders, *Das Würfelspiel*, Berlin, 1907, especially pp. 51 ff.

Kshatrapa inscriptions (Lüders, Nos 962, 963, 964a, 965, 966, 967, 1133, 1135), and also the record of the Sālaṅkāyana Vijayadēvavarman (Lüders, No 1194) are dated The Nahapāna record, No. 1174, gives an incomplete date (*vasē 40 6*)

It will be seen that we have here again the name of the month, as in the Kharōshthī records, with the addition of the *paksha* If we bear in mind that the Western Kshatrapas were certainly Śakas or Yüe-chi, it becomes likely that the Śaka era which they used in their inscriptions was a direct imitation of the reckoning used by their cousins in the North-West, the additional mentioning of the *paksha* being perhaps a concession to the custom in the part of the country where they ruled

From the whole state of things I think we must draw certain conclusions

The oldest Kharōshthī inscriptions were dated in an era, of unknown origin, which was most probably based on foreign models. Kanishka and his successors used a different era, but, in their Kharōshthī inscriptions, recorded the dates in the same way as their predecessors, giving the name of the month and the day within the month

A new era, known as the Śaka era, which was based on the same principles, but added the *paksha*, was later on established in Kathiawar and Central India

The northern Kshatrapa Śōdāsa used a different method, which apparently represents the ancient Indian way of dating, with mention of the season, the number of the month within the season, and the day of the month The same way of dating seems to have been considered as characteristic of the old Vikrama-Mālava era, and Kanishka and his successors adopted it in their Brāhmī records

Now palæographical and iconographical considerations point to a date in the first century A.D for Śōdāsa and also place him earlier than Kanishka and the Western Kshatrapas

I think we are forced to the conclusion that Śōdāsa dated his inscription in the Vikrama era, and that the method of dating used in that reckoning was adopted by Kanishka and his successors in such records as were destined for India proper, because it was the national north-Indian way of dating Finally, it becomes impossible to maintain that Kanishka was the founder of the Śaka era and used it in his inscriptions, because then it becomes unintelligible why he should have changed the way of expressing the dates I am still of opinion that the Śaka era was established by Vima-Kadphises I have given my reasons in my Indo-Scythian contributions in the publications of the Berlin Academy for 1916 and I shall resume them below in my edition of Taxila inscription of Sam 136,

We must therefore look to other indications in order to fix the starting point of the Kanishka era Professor Lüders has drawn attention to M Chavannes' statement[1] that the name Po-t'iao of the Ta Yüe-chi king who sent an embassy to China in A D 229 may be a rendering of the name Vāsudēva If this should prove to be the case, the initial point of the Kanishka era cannot be earlier than A D 130 or later than A D 168 The Āra inscription would accordingly fall between A D. 171 and 209, provided that it is dated in the Kanishka era, and I think we have no reason for doubting that, if we admit that Kanishka cannot be the founder of the Vikrama era

Now Dr Fleet[2] maintains that the use of the Roman imperial title "Kaisar" would not be possible at such a late date He says "The name Cæsar, as an appellation of the head of the Roman state, started with Julius Cæsar, to whom it belonged by birth It was assumed, on adoption, by his grand-nephew and successor Octavianus, better known as Augustus from the title which was given to him by the Roman senate and people in B C 27 It was

[1] T'oung Pao, II, v, p. 489,

[2] *JRAS.*, 1913, pp. 104 f.

transmitted by Augustus, together with his own title, to his successors. And undoubtedly it was a very leading designation, along with Augustus and Imperator, of all the Roman emperors down to a certain time, and was probably the particular appellation by which they were most generally known and spoken of in popular usage in the western parts of the empire, though we may doubt whether the same was the case in the eastern parts But there was an important change in the time of Hadrian (A D. 117-38). He dropped the name Cæsar as a title of the emperor, and gave to it the application which it continued to bear after his time: namely, he transferred it to the second person in the state, the intended successor to the throne And, though he did not make a Cæsar till A D. 136, when he adopted and appointed L Aelius Verus, his coins show that he abandoned the use of the title by himself in A D. 125. Thus, from A D. 125 the name Cæsar was no longer a title of the emperors, but had only a subordinate value . . We are thus confronted by the position that the name Cæsar was taken up by a Kushan king as an imperial title in imitation of the Roman emperors when it had ceased to be a title of those emperors themselves And this is sufficient in itself, I think, to upset Professor Lüders' application of the Kushan record "

I have consulted an eminent classical epigraphist, Professor E. Ziebarth, about this question He informs me that all Roman emperors, with the exception of Vitellius (15-69 A D.), used the title Cæsar. After Hadrian the use of the title was no more allowed to every prince but only to the emperor himself and his successor and co regent The title is used in inscriptions, in Europe and in Asia, at all times, and it is impossible to draw any chronological conclusions

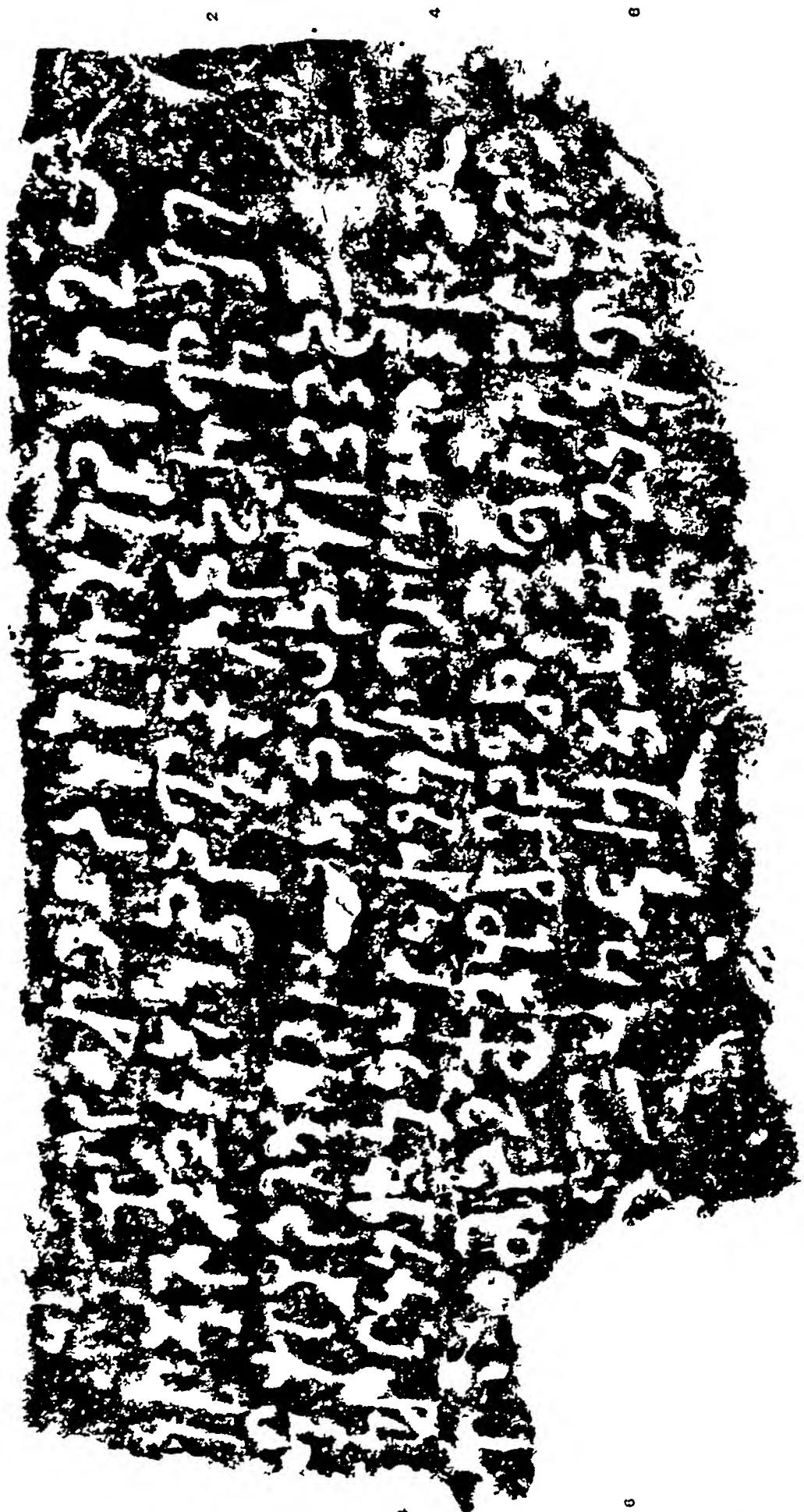
It is therefore quite allowable to assume that the Roman title could be adopted by an Indian ruler as late as A D 170 The Romans were repeatedly victorious in their wars in Mesopotamia and against the Parthians during the latter half of the second century; and there is nothing unlikely in the supposition that an Indian ruler in the North-Western Frontier districts should have adopted the Roman imperial title at that time But soon the Roman power began to melt away in Asia, and there is nothing extraordinary in the fact that the title was not used in India any more

In support of Professor Lüders' dating I have[1] drawn attention to the traditional tales about Khotan handed down by the Tibetans We learn from them that "the king Kanika and the king of Guzan and king Vijayakirti, lord of Li (Khotan) and others, having led an army into India and overthrown the city of Soked (Sākēta), king Vijayakirti, obtaining many śarīras, then bestowed them in that stūpa of Phru-ñe" This can only mean that the Khotan king Vijayakirti joined the Kushana king Kanishka in an expedition against Sākēta I have compared this traditional account with the statement made by Tāranātha and in the Chinese biography of Aśvaghōsha, according to which the Yüe-chi king attacked Magadha in order to get hold of Aśvaghōsha, Sākēta being one of the towns which tradition mentions as the home of that saint Vijayakirti would accordingly be a contemporary of Kanishka Now Vijayakirti was the successor of Vijayasimha, whose queen helped to propagate Buddhism in Kashgar Professor Franke has shown[2] that the introduction of Buddhism in Kashgar apparently took place about A D 120 Vijayakirti must accordingly have ascended the throne after that date, and he may roughly be assigned to the middle of the second century A D I have proved[3] that the Tibetan traditional tales about Khotan are at least in part based on fact and that they should not be disregarded as fictitious

It is in my opinion a remarkable fact that both the Chinese remark about Po-t'iao and Tibetan tradition lead to the same conclusion, that Kanishka I belongs to the middle of the second century A D More definite information may reasonably be expected from excavations

[1] *Sitzungsberichte*, 1916, p 820 [2] *Sitzungsberichte*, 1903, p 740 [3] *JRAS*, 1914, pp 339 ff.

Ara inscription of Kanishka Sam 41.



STEN KONOW

SCALE 5

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FROM ESTAMPAGES SUPPLIED BY MR H HARGREAVES

The Āra inscription would accordingly belong to the last quarter of the second century A.D , and with regard to the king Kanishka mentioned in it I do not think we can get beyond the suggestions made by Professor Lüders that he was a son of Vāsishka and probably a grandson of Kanishka I

Dr. Fleet has objected that, even if we read *Vajheshka* and not *Vajheshpa* in the Āra inscription, the names *Vajheshka* and *Vāsishka* cannot easily be identified, nothing justifying us in assuming that *jh* and *s* are two different renderings of one and the same sound He admits that *jh* can represent the voiced *s*-sound which is usually in phonetical works designated by *z*, but he does not seem to know any analogy to the rendering of such a *z* through *s* I think however that we have a good analogy in another word which is used in Śaka and Kushaṇa records, *viz.* in the title *kusulaa* in the Mathurā lion capital, *kusuluka* in the Patika plate, which is undoubtedly the same as the title *kujula*, κοζουλο used by Kadphises I I agree with Professor Hultzsch[1] that this is a Turkish word, though I do not identify it with *gujlu*, "strong," but with *quzel*, "beautiful."[2] At all events the different writing, with *s* and *j*, forms an almost exact parallel to the writings *s* and *jh* in the name of the successor of Kanishka I

Kanishka II can only have held sway over a part of the Kushana empire and only during a short period. If we admit that the Mānikiāla inscription belongs to the reign of Kanishka I, we have dates for him between Sam 3 and 18, for Vāsishka between Sam 24-28, for Huvishka between Sam 29-60, and for Vāsudēva between Sam 74-98 Kanishka II may, as supposed by Professor Luders, have assumed sovereignty after Vāsishka's demise in the North-West. Later on however Huvishka seems to have conquered the North-West as well.

TEXT

1 Maharajasa rajatirajasa devaputrasa [ka]i[sa]rasa

2 Vajheshka-putrasa Kanishkasa sambatsarae ekachapar[i]-

3 [śai] sam 20 20 1 Jethasa masasa di [20 4 1] i[śe] divasa-chhunami kha[d]e

4 [kupe] Dashafotena Poshapuria putr[e*]na matarapitaraṇa puya[e]

5 atmaṇasa sabharya[sa sa]putrasa aṇugraharthae sarva[sapa]ṇa

6 jatish[u] [hi]tae imo cha la 1 khipami [dhamada][ṇa*]

TRANSLATION

(During the reign) of the *Mahārāja, Rājātirāja, Dēvaputra, Kaisara* Kanishka, the son of Vajheshka, in the forty-first year, anno 41, on the 25th day of the month Jyaishṭha, at this day-date a well was dug by Dashafota, the son of Poshapuri, in honour of his mother and father, in order to confer benefit on himself together with his wife and his son, for the welfare of all beings in the (various) births And here I throw in one Lakh as a religious gift.

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[1] *ZDMG.*, Vol. 69, p. 176.

[2] Cf. the Indian *śrī*.

No 8.—SANJAN PLATES OF BUDDHAVARASA.

BY STEN KONOW

These plates have already been published by Mr A M T Jackson,[1] who remarks that they were found "by Hasanji Kolia, a cultivator of Sanjān in the Umbargaon pēṭha of the Dāhānu Tālukā of the Thānā district" I now edit the grant from impressions kindly prepared by Mr H Cousens

There are altogether two plates, measuring $9\frac{7}{8}'' \times 8\frac{1}{4}''$. According to Mr Jackson, "they have raised rims, and are pierced with two holes for the connecting rings, of which the left-hand one, bearing a heavy copper seal with the figure of a lion walking to the left, still remains intact" The beginning and the lower corners of the first and the lower left-hand corner of the second plate have been damaged. In other respects the plates are in a fair state of preservation. The first plate contains twenty and the second nineteen lines, and the letters can mostly be read with certainty. The first line is much effaced and cannot be made out with certainty.

The characters belong to the southern class and might well belong to the latter half of the seventh century Sometimes, however, quite peculiar forms occur. Compare *rū* in *-rūpam*, l 2, *śa* in *śrīmatām*, l 2, *-śira-*, l 7, *-Daśaratha-*, l 7, *-niśēsha-*, l. 12; *va* in *varō*, l. 5, *vya* in *-Mānavya-*, l 2, etc *Da* has a loop at the bottom, compare *-paunḍarīka-*, l 6, *bāhudamḍa*, l 10, *Sēdiva-*, ll 22, 27, 34, *Lavanivaunḍēna*, l 22, *Kañchaḍi-*, l. 24; *Viyadi-*, l 24 The cerebral *na* usually takes the form illustrated in Bühler's Table VII, column 21, numbers I-III The form given as number IV, however, occurs twice in *-kalyānaparaṁparānām*, l. 4 The dental *na* has a loop Both the *ā* and the *ai* mātrās are attached to the right-hand bar of *pa* in *-pautra-*, l 29, *Pausha-*, l 33, while the *ai* strokes are attached to the left-hand bar in *-paundarīka-*, l 6, *-prapautr-*, l 29 A peculiar interest attaches to the sign for *la* There are, as a matter of fact, two different forms of this sign, compare *sakala-*, l. 2, and *varāha-lamchhanaṁ*, l. 5 On comparing the signs, it will be seen that the former corresponds to the *la* given under Nos. VI-IX in column 34 of Bühler's Table VII, while the latter corresponds to the first numbers of the same column, and still more closely to the most common *la* in Gupta inscriptions These two different forms of *la* are used side by side in several inscriptions from the time of the Guptas onwards, and usually there does not seem to be any difference made between them In the Sanjān plates, however, they seem to be differentiated according to a distinct principle The former occurs in *sakala-*, l 2, *Chalukyānām*, l 5, *-tula-*, l 6, *-pālana-*, l. 10; *-sajalajaladharapatalavyōmatala-*, ll 10 f, *-dhavala-vimala-*, l 11, *Chalukyakula-*, l 15, *-pālana-*, l 16, *-vipula-*, l 16, *kuśalī*, l 17, *-kula-*, ll 18, 23, *-Uddhavāli-*, l 24, *talavriksham*, l 25, *-kālina*, l 29, *-Vilachchhēa*, l. 31, *bali-* l. 31; *phalam*, l 35, *-nupālanam*, l. 39, and further in *-Kōkkulli-* (?), l 13, and *-Kalvīvana-*, l 29 The latter occurs in *lōcha-*, l 1, *-kalyāna-*, l 4; *varāha-lamchhanam*, l 5; *-labdha-*, ll. 8, 15; *-vallabha-*, ll 9, 13, *Malla-*, l 22, *Lavanivaundēna*, l 22, and further in *-Pūlakēśi-*, l 9, *Sagula-*, ll 21, 31, 34, *Varasigilēna*, l. 23 If we compare all these instances, it will be seen that one form of *l* is regularly used for a single uncompounded *l* between vowels, while the other form occurs when *l* is initial or combined with another consonant There are, as will be seen, some exceptions to this rule The intervocalic form is also used in *-Kōkkulli-*, l 13, and *-Kalvīvana-*, l 29, and the initial form in *Pūlakēśi-*, l. 9, *Sagula-*, ll 21, 31, 34, *Varasigilēna*, l. 23. It will be seen that all the exceptions occur in names, which cannot, of course, be viewed in the same way as ordinary words The reading *-Kōkkulli-*, l 13, is moreover quite uncertain It can also be read *Kōkkulri* or perhaps even *Kōkkuli* It is impossible to decide whether the *ō* is long

[1] *Journal Bomb As Soc*, Vol. XX, pp. 40 and ff.

or short At all events the name must be compared with the Eastern Chālukya *Kokkili*,[1] the Telugu-Chōda *Kōkili*,[2] the Chōla *Kōkkilli*,[3] etc. The correct form seems to be a cerebral *l*, single or doubled The name is certainly Dravidian The same is probably the case with *-Kalivana-*, l 29 *Pūlakēśi* is likewise in its first part a Dravidian name, compare Kanarese *puli*, tiger, where it is of interest that the *l* of this word is dental and not cerebral Also the remaining names are most likely of a similar kind At all events, it seems quite certain that in ordinary words the two forms of *la* are correctly distinguished as mentioned above.

Now it is a curious fact that we find exactly the same state of affairs in some other inscriptions, viz the spurious plates of Dharasēna II of Valabhī, dated Śaka 400, and the spurious Gurjara grants of Śaka 400, 415, and 417[4] Here also there are some few exceptions In the Bombay Museum Plates of Dharasēna II[5] we find the sign which usually denotes an initial or a doubled *l* written in the name *Girilligrāmah*, l 20, while the intervocalic form is used in *lagna* in *trināgralagna-*, l. 27 In the Umētā grant of Dadda[6] we find *jīvalōkah*, l 12, and *trināgralagna-*, Pl. II, l 9, with the intervocalic, and the name *Gilaka-*, Pl II, l 15, with the initial *l* In the Bagumrā grant[7] we find the same words *jīvalōkah*, l 11, *trināgralagna-*, l 25, with the intervocalic, and the name *Ushilathana*, l 18, with the initial form. The Ilāō plates[8] likewise have *jīvalōkah*, l 10, and *trināgralagna-*, l 21, with the intervocalic, and the name *Ahulēśvara-*, l. 14, with the initial form of *la*

It will be seen that the exceptions are everywhere of the same kind In the first place, we find some standing terms in which the *l* has been treated as intervocalic, though it is the initial of the second part of a compound word There is nothing extraordinary in this We know from the history of the Prakrits in India that compound words were often treated as one word and suffered such phonetic changes as resulted from the word-Sandhi It is also of interest to note that the exceptional use of intervocalic *l* in these inscriptions always recurs in the same words, an additional proof that all these forged records proceeded from the same source The remaining exceptions to the rule, where the initial form is used when a single *l* occurs between vowels, are all found in proper names, just as was the case in the Sanjān plates.

The necessary inference from this state of things is that at the time when these plates were engraved the sound of *l* differed according to its use When it was initial or formed a compound consonant, it had a sound other than when it was used as a single consonant between vowels

Now it is a well-known fact that a corresponding state of affairs is found in a number of Indo-Aryan vernaculars of the present day, such as Marāthī, Rājasthānī and Gujarātī As I have shown elsewhere,[9] every old initial *l* and such *l*'s as are derived from old compound consonants in Marāthī, and, I may add, in other languages of the same kind, remain dental, while on the other hand every old single uncompound *l* between vowels becomes cerebralised. I have also drawn attention to the fact that this is an ancient feature of certain Indo-Aryan vernaculars In the so-called Paiśāchī dialects, which belong to the oldest Prakrits, it was already fully developed[10] According to the oldest Indian tradition the old Paiśāchī was spoken somewhere in the neighbourhood of the Vindhyas,[11] and we have no information that the same

[1] *Ep Ind*, Vol V, p 128, Vol IX, pp 51, 133
[2] *Ep Ind*, Vol V, p 123 n.
[3] *Ep Ind*, Vol IX, p 89 n 1, and so forth
[4] Kielhorn, *Inscriptions of Northern India*, Nos 346 349
[5] *Ind Ant*, Vol X, pp 277 ff
[6] *Ind Ant*, Vol VII, pp. 61 ff
[7] *Ind Ant*, Vol XVII, pp 199 f
[8] *Ind Ant*, Vol XIII, pp 115 ff
[9] *JRAS*, 1902, pp 417 ff
[10] Cf Pischel, *Grammatik der Prakritsprachen*, para 260
[11] Cf Konow, *ZDMG*, Vol LXIV, pp 95 ff I cannot find that my arguments have been weakened by Grierson, ibidem, Vol. LXVI, pp 49 ff

state of things prevailed in other old vernaculars The use of two different *l* sounds in a series of modern Indo-Aryan tongues, however, shows that it must at some period have spread over a wider area, and it would be of interest if we could find out when this new state of things had become established in the different places It is not, however, possible to arrive at certain results

There cannot, so far as I see, be any doubt that the use of two different signs for *l* in some Indian inscriptions, of which the one represents an old initial or doubled *l*, the other an old single *l* between vowels, can only be explained in the light of the modern vernaculars just referred to, the more so because these inscriptions hail from territories in which at the present day Marāthī and Gujarātī are spoken But the difficulty is to decide when these grants were engraved

With regard to the spurious Valabhī and Gurjara grants it is as yet impossible to arrive at certainty We may state with confidence that they are later than the Kaira plates of Dadda II Praśāntarāga (A D 628 and 633), from which the writer's name Rēva or Rēvāditya has probably been taken The Sanjān plates, on the other hand, purport to have been issued during the reign of the Western Chalukya Vikramāditya I, on the occasion of an eclipse of the sun on the new moon day of Pausha Now we know[1] "that Vikramāditya I commenced to reign between some time in September A D 654 and July A D 655," and his son Vinayāditya must have ascended the throne about A D 680 I have consulted Professor Jacobi about the eclipses of the sun which were visible in Western India during this period, and he has kindly informed me that the only one that suits the case is the one that occurred on the 7th December A D 671. Of the other eclipses which, according to the Pūrnimānta system, might come into consideration, viz those of the 18th December A.D 670, the 25th November A D 672 and the 27th November A D 680, the first and the last were not visible in India, and the eclipse of A D 672 was too unimportant Professor Kielhorn has shown[2] that in early times the Pūrnimānta system was in use in Southern India The intended date would accordingly be the 7th December A D 671 And it would be possible to date the spurious Gurjara grants about the same time It is in this connection of interest that the name of the writer of the Sanjān grant is Rēvagana, compare Rēva, Rēvāditya of the Gurjara grants As we shall see, however, there are so many indications showing that the Sanjān plates are not genuine, that their date cannot be relied on On the other hand I see no reason for assigning them to a much later date, and we may provisionally state that the cerebralisation of an uncompound intervocalic *l* in the Western Marāthā country can be dated back to about A D 700

The orthography of the Sanjān grant is rather careless Thus we find *aṁ* for *ā* in *-bhayamnēka-*, l 15 *i* for *a* in *-āmiyaḥ-*, l 29 · *i* for *ī* in *mahipati-*, l 11, *mahipālana-*, l 16; *-samakālinah*, l 29 *ū* for *u* in *-Pūlakēśi-*, l 9 : *ri* for *ri* in *kriy-*, l 32 *ē* for *a* in *-bhayaṁnēka-*, l. 15 : *tt* for *tt* in *dakta-*, ll 5, 21, 27, 36, 38, *-kiñchittula-*, l 6 . *ga* for *sa* in *-garīra*, l 7 *na* for *na* in *-Harinā*, l 4; *Ambārāmēna*, l 21, *-pratihārēna*, l 24 *n* for *nn* in *Mātridina-*, l 23 · *pu* for *hu* in *-Napusha-*, l 7 . *bhi* for *dhi* in *rājābhirāja-*, l 13 · *ya* for *vya* in *pitriyō*, l 14 · *sa* for *sha* in *-ābhisiktānā*, l 3 A consonant after an *r* is doubled in *kārttikēya-*, l 4; *-Arjjuna-*, l 12, *-karlkas-*, l 12, *sarvv-*, ll 18, 19, *nivartta-*, l 20, *pūrnēna*, l 25, *-maryyādā*, l 26, *sarvvādānam*, l 27, *-ārkka-*, l 28, *-chaturnēdasya*, l 31; *-kriyōtsarppanārttham*, l 32; *udakātisarggēna*, l 34, *bahubhihr-vvasudhā*, l 34; *bhūmiharttā*, l 38, *pūrvva-*, l 38, but not in *-Arjuna-*, l 12, *-chāturdanta* l 15, and, of course, not in *-Harsha-*, l 8 Letters and syllables have not rarely been omitted Compare *yāva* for *yāvat*, l 25, *yatnā* for *yatnād*, l 38, *-rśēsha-* for *-niḥśēsha*, l 12, *Dvāśagrāmyā* for *Dvādaśagrāmyā*, l 19, *-ādhikāri* for *-ādhikārinah*, l 18, and perhaps *Madanamgāśrayaḥ* for *śrīmad-Anaṁgāśrayaḥ*, l 17. A superfluous

[1] *Ep Ind*, Vol IX, p 102.

[2] *Ep Ind*, Vol IX, p 102.

anusvāra occurs in *-vāṁshtra-*, l 18, *-saṁndhiḥ*, ll 25, 26, *-anēkaṁ-*, l 30, and a superfluous visarga in *-ādhipatiḥ-*, l 8; *-ōgrah-*, l 8, *sutahs=*, l 9, *-ānviyaḥ-*, l 29, *-Hiranyakēśiḥ-*, l 30, *bahubhihr=*, l. 34, *bhūmiḥs=*, l 35, while the visarga has been wrongly omitted in *samāsādita*, l 5, *-pratāpa*, l 8, *bāhudamda*, l 10, *-rāja*, l 17

The rules of Saṁdhi are constantly violated Thus we find visarga instead of *ś* in *-parikarah*, l. 27, visarga instead of *s* in *mahārājaḥ*, ll. 9, 14, and visarga before sonants in *-yāgāḥ yat=*, l 6, *-bhōgikaiḥ nēkakulapradhānaiḥ Mātri-*, l 23, *nadhāyirah Rēva-*, l 31 On the other hand, we find *ō* before surds in *-vijayō*, l 15, *Mahindārāmō*, l 21, *parivāhō*, l 26, *-vāpakō*, l 27 When two vowels follow each other, they are sometimes wrongly combined, thus, *-bhīsharātur-* instead of *bhīshana ātur-*, l 12 In other cases an *m* is inserted as a kind of Saṁdhi-consonant.[1] Compare *dakshina=m=iva bāhudamda*, l 10, *-ōshadhī=m=iva tushtikarō=m=Arjuna=m=iv=*, l 12; *=chandramā=m=iva*, l 16; *-Hiranyakēśi(ḥ)=m=anēka-*, l 30, *sahasrēna=m=aśva-*, l 37. Other instances of wrong Saṁdhi are *=vinashtaṁ ava-*, l 6, *-nyāyēna achātabhatapraiēsyah ā-*, l 28

The language is Sanskrit There are however several mistakes The nominatives in *ō* of *a*-bases where no sonant follows, forms such as *sīmasy=āpi*, l 23, perhaps *-chaturvēdasya*, l. 31, and the use of the genitive instead of the dative in l 31, and so forth, make it probable that the person who drafted the plates was more familiar with Prakrit than with Sanskrit A form such as *Mahindārāmō*, l 21, is pure Prakrit, and the form *mātarā* instead of *mātri* in *saptamātarābhisiktānā*, l 3, is in accordance with the rule in Hēmachandra's Prakrit grammar III, 46, that the Sanskrit word *mātṛi* becomes *māarā* if it denotes a deity, *mātarā* being a Sanskritised form of this *māarā* Also the use of two different *l's* points in the same direction. That the grant was drafted by a person who was not very well versed in Sanskrit is also shown by the use of parenthetic sentences in l 4 (*bhagavā-pratyaksha-Harinā tushtēna varō daktaḥ samāsādita[h*] pratyayō varāhalamchhanam cha*), l 3 (*kritachātvamēdha-rājasūya-paundarīkayāgāh yat=kiñchiktu(t=ku)laduritam tad=vinashtam . . dhanushmatā*) and so forth Note also *-Rāmadēva-tat-pratimānam=iva*, l. 7, *-ānudhyātā*, ll 10, 17; *-yaśō*, ll 11, 16, and so on

Such occurrences cannot fail to throw some doubt on the genuineness of the plates And other considerations lead to the same result

I have already mentioned that the seal shows the figure of a lion. Now the Western Chalukyas used the boar crest,[2] and this is in accordance with l 5 of the Sanjān grant The invocation of the Varāha-incarnation of Vishṇu at the head of many Chalukya grants should, no doubt, be seen in connection with the use of this crest It speaks strongly against the genuineness of the present grant that this stanza has been so much changed

On the other hand, it cannot be urged against the genuineness of the plates that the grantor Buddhavarasa is not known from other sources, for a Mahāsāmanta Buddhavarasa of the Śalukika family is known from the Tōrkhēdē grant of Śaka 735[3] This Buddhavarasa was in possession of an estate known as the Siharakhi Twelve, which Dr Fleet has identified with the present Serkhi, near Baroda, at 73° 8′ E and 22° 21′ N This place is not too far removed from Sanjān to make it unlikely that he was a descendant of the Buddhavarasa of the Sanjān plates, and the name of his family *Śalukika* can hardly be anything else than Chalukya The later Buddhavarasa was a feudatory of the Rāshtrakūta king Gōvinda III, and nothing prevents us from supposing that members of the old imperial Chalukya family, after its overthrow by the Rāshtrakūta's, served under the new rulers I am thus inclined to think that the older

[1] Cf Kielhorn, *Ep Ind*, Vol IX, p 268 and n 3.

[2] Cf Fleet, *Gazetteer of the Bombay Presidency*, Vol. I, Part ii, p. 299 n. 4

Ep. Ind, Vol. III, pp 53 ff

Buddhavarasa is no fiction This however does not affect the argument regarding the genuineness of the Sanjān plates If we suppose, as I think we must, that they were drawn up at all events not long after the date they mention, it would be natural for the forger to insert real names and not fictitious ones

Buddhavarasa states that he was the younger brother of Pulakēśin II, and styles himself *rājan* Now we know that there was about the same time another Chalukya who held sway in the same part of the country, viz the Gujarāt Chalukya Śryāśraya Śīlāditya, of whom we possess two grants, dated in A D 669 and 691 respectively The former has been edited by Professor Hultzsch[1] and contains the information that the grantor, the *yuvarāja* Śryāśraya Śīlāditya, was the son of Dharāśraya Jayasimhavarman, the younger brother of Vikramāditya I About Dharāśraya we only learn that his "power had been increased by his elder brother" Śryāśraya was residing at Navasārikā, the present Nausārī, where the plates were found. The latter grant, which comes from Surat, was published by Bhagvānlāl Indrājī[2] Professor Hultzsch has shown that Śryāśraya Sīlāditya must have held sway over a province that included Navasārikā The villages granted by him were Āsattigrāma, Kārmanēya, Ōsumbhalā and Allūraka Of these Āsattigrāma is the present Astgām, seven miles east-south-east-½-south from Nausārī, Kārmanēya is the present Kamrēj, 72° 2′ E and 21° 18′ N , Ōsumbhalā is the present Umbhel, 73° 1′ E and 21° 11′ N, and Allūraka the present Alurā, 73° 5′ E and 21° 12′ N There is accordingly no objection to assuming that another Chalukya prince at the same time ruled over a province in the present Thānā District

In such circumstances I think we are justified in making use of the historical information contained in the Sanjān grant, and even the attribution of the name *Kōkkuli* to Vikramāditya I may very well be justified, if we remember that the name Kokkili recurs in the genealogy of the Eastern Chālukyas

The genealogy of the Western Chalukyas, as given in the grant, carries us back to the *Paramēsvara* Satyāśraya Pulakēśin [II] Prithivīvallabha, who had conquered Harsha-Dēva, the king of Northern India (Uttarāpatha). His son was Prithivīvallabha, the *Rājādhirāja Paramēsvara Jayasrī* Kōkkuli Vikramāditya, the *Mahārāja* , and the younger brother of his father was the *Rājan*, the *Paramamāhēsvara* Madanamgāśraya (or, *srīmad*-Anangāśraya), the glorious Buddhavarasa, by whom the present grant purports to have been issued. He claims to have conquered the terrible four-tusked elephants of the lord of the *gana* of the Achhatyana or Natyana I do not know what to make out of this name

We further learn that Buddhavarasa, being in good health, while residing in Pinuka, on the occasion of an eclipse of the sun on the new moon day of Pausha, during the reign of Vikramāditya I, grants to Sagulasvāmin Dīkshita, the son of the Chaturvēdin Rēva, a resident of Kalvīvana, of the Hāriti *gōtra*, the Taittirīya *śākhā*, proficient in the various *śāstras* of the Hiranyakēśins, Mahindārāma and Ambārāma in the twelve-village-district (Dvādaśagrāmī) in Avaranta (Aparānta), at the sea-shore, and further the plots of Sēdiva and Malla, the Lavanivaunda and Varasigila The name of the village to which these plots belonged has been lost We may however perhaps supply the name Mātridinnagrāma from l 23. To the north and west it was bounded by the sea To the east some localities are mentioned, which I cannot identify, viz Viyadi, Uddhavāli (or Uddhavālikā), Kanakōcharā (or Nakōcharā), Tatāyikā, and the eastern boundary, the Vyāghratatāka

Mr Jackson has identified Pinuka with the present Pen, the chief town of the *Tāluka* of the same name in the Kolaba District, situated at 18° 44′ N and 73° 6′ E, and Kalvīvana with

[1] *Ep Ind*, Vol VIII, pp 229 ff

[2] *Verhandlungen des VII Internationalen Orientalisten Congresses*, Wien, 1888, Arische Section, pp. 211 ff.

the present Kelve, at 19° 36′ N and 72° 44′ E, close to Mahīm Avaranta is evidently the same as Aparānta, the Northern Konkan The Twelve-village District and Mātridinna-grāma would, if we consider that the northern and western limits are the sea-shore, have to be looked for in the country to the west of the river Amba, and it is possible that Mātridinna is a semi-Sanskrit form of the village name which is now Māndva

I am not able to interpret the whole grant to my own satisfaction The accompanying plate has been prepared from impressions which I owe to the kindness of Mr Cousens.

TEXT [1]

First Plate

1 Ōm[2] [3]Bhramara-sa[m]kāśa-kāya[m] bh[i]shana-raktā[m]ta-lōcha da . śikhand[?]āvatam[?]

2 jayatu sadā vārāha-rūpam || śrīmatām sakala-bhu[vana]-samstū[ya]māna-Mā[navya]-sagō-

3 trānām Hāritiputrānām saptamātar-ābhisi(shi)ktānā[m*] śrī-Mahāsēnasya pād-ānudhyātā-

4 nā[m] Kārttikēya-samrakshana-prāpta-kalyāna-paramparānām bhagava[4] pratyaksha-Harinā[5] tu[shtē]-

5 na varō daktah[6] samāsādita[h*] pratyayō varāha-la(lā)mchhanam cha Chalukyānām krita ch=ātvamēdha-rā-

6 jasūya-paundarīka-[yā]gāh[7] yat=kiñchik=tula[8]-duritam tad=vinashtam avabhri-tha-snānaih śuchi-pa-

7 vitrīkrita[m*] śira-garīra[9] Nriga Napusha[10]-Dhumdhumāra-Da[śa]ratha-Rāmadēva-tat-pratimānam=iva dhanu-

8 shmatā[11] Uttarāpath-ādhipati(h)-śrī-Harshadēva-parājay-ōpalabdh ōgra(h)-pra[tā]pa[h*] paramē[śva]rah

9 paramā[12] Satyāśrayah śrī-Pūlakēśi[13]-Prithivīvallabha-mahārājah tasya suta(h)s=tat-pād-ā-

10 nudhyātā dakshina=m=iva bāhudamda[h*] prithivī-pālana-kshamō vyapaga[ta]-sa-jala-jaladhara-pa-

11 tala-[vyō]ma-tala-gata-śarad-indu-kirana-dhavala-vimala-yaśō[14] mahipati-samaravārana-vā-

12 rana ni[h*]śēsha-kirkkaś-ābhōga-bhīshanātur[15]-ōpanī[t-osha]dhī=m=iva tushtikarō=m=Arjjuna=m=[i]v=ā-

13 [śēsha]-sa[m]grāma-vijayō[16] Prithivīvallabhah rājābhirāja[17]-paramē[śva]ra-jayaśrī-Kōkkulli [18]-Vikra-

14 [mā]ditya-mahārāja[h] tasya pitriyō[19] Satyāsrayasy=ānujō dēva-dvija-śuśrūsh-ābhiratō

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[1] From impressions
[2] Expressed by a symbol
[3] Metre not to be made out.
[4] Read perhaps *bhagavatā*
[5] Read *nā*
[6] Read *dattah*
[7] Read *kritāś ch=āśvamēdha* , or, *kritāśvamēdha yāgō*
[8] Read *yat=kiñchit=kula* ,
[9] Read *-śarīram*
[10] Read *-Nahusha* .
[11] Read *dhanushmat=Ōtta-*.
[12] Read *paramamāhēśvarah*
[13] Read *-Pula-*
[14] Read *yaśā mahī*
[15] Read *bhīshana ātur-*
[16] Read *-vijayī*
[17] Read *-vallabhō rājādhirāja-*.
[18] Perhaps *-Kokkulli*, or *-lri-*, or *-li-*.
[19] Read *pitrivyah*

15 chhatyana[1]-gana-yati-bhayamnēka-chā[t]urdanta-gaja-ghat-ātōpa-labdha-vijayō[2] Cha-
lukya-kula-

16 [na]rapa[tī]nā[m gagana]-chandramā=m=iva mahi-pālana[3]-sita-vipula-prakhyāta-
yaśō[4] mātā-pitri-

17 pād-ānudhyā[tā] parama-māhēśvarō Madanamgāśrayah[5] śrī-Buddhavarasa-rāja[h*]
kuśalī

18 [sarvvān=eva vishayapa]ti-rā(m)shtra-grāmakūta-kula-maha[t*]tar-ādhikāri[ṇah*]
samanubōdhaya-

19 [ty=astu sarvva]-vi[ditam yathā] mayā sāgara-taṭē Dvā[da*]śa-grāmyā
Avaranta-visha[y-ā-]

20 . . . . . mē[6] uttara-diśā daśa niva[rtta]nā[ni][7]

Second Plate

21 [pramānēna] Mahindārāmō sthāvaram Ambārāmēna[8] vibhūshita[m] daktam[9]
[Sagula-dīkshita]-

22 sy=ārāmasya dakshina-diśā Sēdiva-kshē[tram] Malla-kshē[tram] cha saha
Lavani[vau]ndēna Varasigi-

23 lēna sahitam sīmasy=āpi krama-pramānam dvādaśa-bhōgikaih[10] nēka-kula-pra-
dhānaih Mātridina-grāma-

24 kūtēna cha Kañchadi-pratihārēna[11] sahitam amku 30 Viyadi-Uddhavāli-Kanakō-
charā-Tatāyikā-pū-

25 rvvēna ban-āmtarēna gatā yāva[t*] tala-vriksham 5 shā[12] pūrvvēna sa(m)n-
dhih[13] Vyāghra-tatākam tasya cha pari-

26 vāhō 30 shā dakshina-diśā sīma-sa(m)ndhih paśchima-diśā uttara-diśā cha
mahōdadhi-maryyādā 30

27 shah sa sīma-parikarah chatur-ādghātana-viśuddhah[14] Sēdiva-vāpakō[15] sarvv-
ādānam daktam[16] viśishtē-[prā]-

28 tibh[ē]dikā-parihīnō=bhyamtarasiddhih[17] bhūmichchhidra-nyāyēna a-[chā]ta-bhaṭa-
pravēśya(h) ā-chandr-ārkka-

29 samakālina[h][18] putra-pautra-prapautr-ānviya(h)-kram-ōpabhōgyah śrī-Kalvīvana-
vāstavya-Hāriti-

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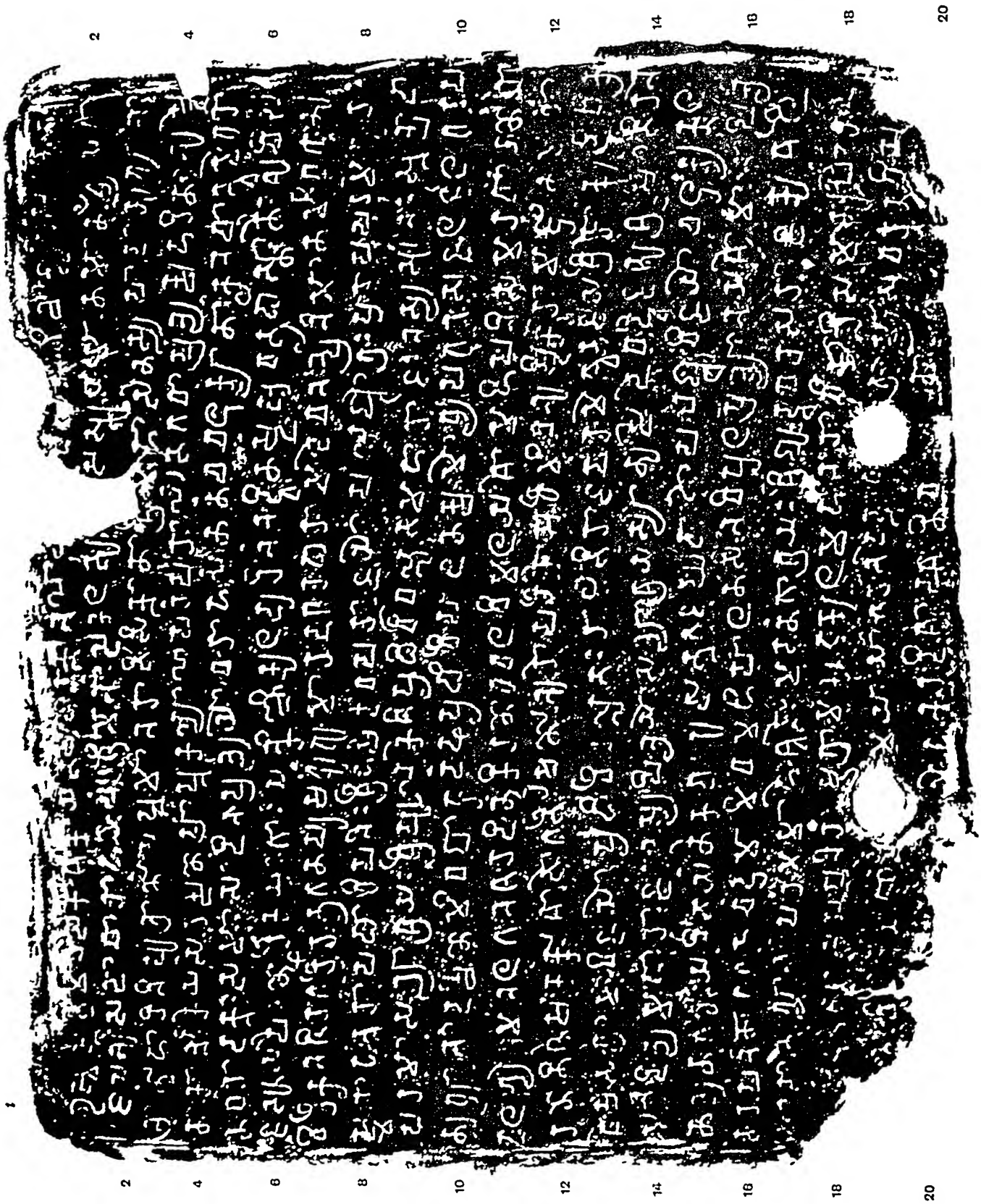
[1] Perhaps *Natyana-* and read *-ganapati-bhayānaka.*
[2] Read *-vijayaḥ=*
[3] Read *mahī-*
[4] Read *-yaśā*
[5] Read perhaps *-paramamāhēśvarah śrīmad-Anamgāśrayah*
[6] There would be just room for sufficient syllables to read *-ntahpāti-Mātridinnagrāmē*
[7] There does not seem to have been any writing in the remaining part of l. 20
[8] Read *na*
[9] Read *dattam*
[10] Read *-kair=nēka kulapradhānair=Mātridinna-*
[11] Read *ṇa*
[12] I am not quite certain about the reading 5 and I do not know what to make out of *shā*
[13] Read *samdhir=*
[14] Read *-karaḥ=chatur-āghāṭa viśuddhah*
[15] Read *-vāpakah*
[16] Read *dattō vishṭi-prā-*
[17] Read *parihīno= and -siddhyā.*
[18] Read *-kālīnah putra-pautra prapautr ānvaya .*

Sanjan plates of Buddhavarasa

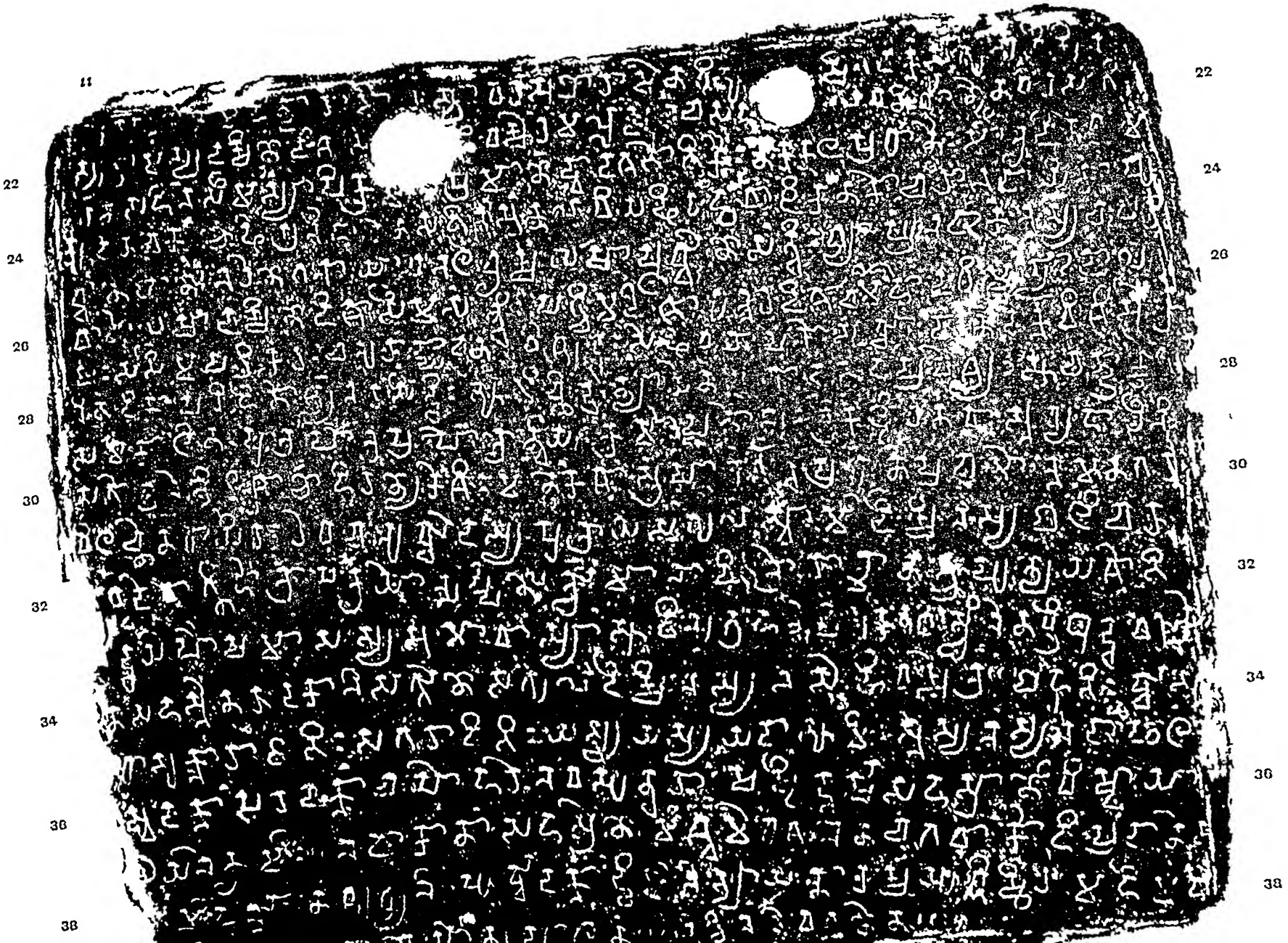


STEN KONOW

SCALE ⅔

W GRIGGS & SONS LTD, PHOTO-LITH

FROM IMPRESSIONS SUPPLIED BY MR H COUSENS.



30 sagōtra-Tēttirī-śākhā-Hiranyakēśih-m-anēkam[1] - śāstra - pāramgata - pradhāna - pratham-ōttama-nagara-

31 Vilachchhē nadhāyirah[2] Rēva-chaturvvēdasya putrāya Sagulasvāmi-dīkshitasya bali-charu-

32 [vai]śvadēv-āgnihōtrāya[3]-kriy-ōtsarppan-ārttham mātāpitrōr=ātmanaś=cha punya-yaśō-bhi-

33 [v]riddhayē Pausha-māsasya amāvāsyām āditya-graha[nē][4] Pinuka-nagara-sthitēna śrī-Buddhavarasē-

34 na s[v*]a-hastēna[5] udak-ātisarggēna Sagula-dīkshitasya ta[t*] Sēdiva-kshētram || [6]Bahubhi(h)r=vvasu-

35 dhā bhuktā rājabhih Sagar-ādibhih [|*] yasya yasya yadā bhūmi(h)s=tasya tasya tadā phalam [||*]

36 Sva-daktām[6] para-daktām cha yō harēta vasundharā[m |*] shashtīd-varsha-sahasrāni[7] vishṭāyā[m]

37 [jā]yatē krimih || Tatākānām sahasrēna=m=aśvamēdha-śatēna cha [|*] gavām kōti-pradānēna

38 [bh]ūmi-harttā na śudhyati [||] Pūrvva-daktā[8] dvijātibhyō yatnā[d*] raksha Yudhishthira [|*] mahī[m*] mah[ī]-

39 ma[tām śrē]shtha dānāch=chhrēyō=nupālanam || Likhitam Rēvaganēna ||

TRANSLATION

(Line 1) Hail, Prosperity. Ever victorious is the boar shape (of Vishnu), which has a body of the colour of bees, which has terrible eyes, red at the corners . . . which is bent . .

(Ll 2-9) [In the lineage] of the glorious Chalukyas, who belong to the Mānavya *gōtra*, which is praised by the whole world, the Hārīti-people, who have been anointed by the seven (divine) mothers; who meditate on the feet of the illustrious Mahāsēna (Kārttikēya), who through the protection of Kārttikēya have obtained continuous prosperity—by the divine Hari, who, being pleased, showed himself before their eyes, a boon was granted and fame and the boar crest were obtained—, (there was) the supreme lord, the devout worshipper of Mahēśvara (?), Satyāśraya, the illustrious Pulakēśin [II] Prithivīvallabha, the Mahārāja,—the Aśvamēdha, Rājasūya and Paundarīka sacrifices were performed, whatever evil there was in the family, was annihilated, head and body were cleansed and purified through Avabhritha baths by him who was an archer comparable as it were to the following, viz Nriga, Nahusha, Dhundhumāra, Daśaratha and Rāmadēva—, who had acquired vigorous power through his victory over the lord of Uttarāpatha, the illustrious Harshadēva,—

(Ll 9-14) His son was Prithivīvallabha, the sovereign king, the supreme lord, the victorious and glorious Kokkulli Vikramāditya [I], the great king, who meditated on his

[1] Read *-Taittirīya-śākhā Hiranyakēśy anēka-*
[2] Read *nivāsinō* ? I take *Vilachcha* to be the name of a town.
[3] Read *āgnihōtr ādi kriy*
[4] Read *-māsasy=āmāvāsyām=āditya*
[5] Read *-hastēn=ōdak-*
[6] Read *sva dat'ā - para-dattām.* There is a superfluous hook at the right-hand side of *pa.*
[7] Read *shashṭim varsha*
[8] Read *-dattām*

[father's] feet, who, like his right arm-staff, was capable of protecting the earth, whose fame was spotless and white, like the rays of the autumnal moon risen in the skies from which the mass of water-filled clouds has disappeared, who was terrible in his utterly violent effort of warding off the war elephants of (hostile) kings, who was causing satisfaction like a medicinal herb given to a sick person, who was victorious in every battle like Arjuna,—

(Ll 14-19) His father's brother, the younger brother of Satyāśraya, who rejoiced in showing reverence to gods and Brāhmanas, who has obtained victory over the multitude of four-tusked elephants of the lord of the Achhatyana (?) *gana*, who, like a moon in the sky of the lords of the Chalukya family, has acquired white, wide-spread, and well-known fame through protecting the earth, who meditates on the feet of his mother and father, the devout worshipper of Mahēśvara, Madanangāśraya (or, the illustrious Anangāśraya), the illustrious Buddhavarasa, the *rājan*, being in good health, instructs all the heads of districts, the heads of provinces and villages, the tribal chiefs and officials :

(Ll 19-23) Be it known to everybody, that the estate Mahindārāma, adorned with the Ambārāma (or, a mango grove), on the sea shore of the Dvādaśa-grāmī (Twelve-village district), in the village . . within the Avaranta-*vishaya*, on the northern side, ten *nivartanas* in extent, has been given by me, and further, on the southern side of Sagula Dīkshita's grove, the Sēdiva-field and the Malla-field, together with Lavanivaunda and combined with Varasigila

(Ll 23-26) And the measure of steps of the border line (made) by the *bhōgikas*[1] of the Twelve(-district), the heads of several families, and the headman of Mātridinna village together with the door-keeper Kañchadi is in figures 30 They went to the east of Viyadi, Uddhavāli, Kanakōcharā and Tatāyikā, in the distance of an arrow shot, up to the palmyra tree, five (?) *sha*[2] To the east the limit is the Tiger-tank (*Vyāghra-tatāka*), and its waterline measures 30 *sha* To the south the limit is the boundary (of the village) To the west and to the north the sea-shore, 30 *sha*

(Ll 27-34) This is the surrounding limit, and, defined as to its four abutments, the Sēdiva field has been given, with all taxes, free from *vishti-prātibhēdikā*, with all the spaces within, according to the maxim of *bhūmichchhidra*, not to be entered by petty officials[3] and soldiers, for as long a time as moon and sun (endure), to be enjoyed in succession by sons, grandsons, and great-grandsons, to the inhabitant of the illustrious Kalvīvana, of the Hārīti *gōtra*, the Taittirīya *śākhā*, the foremost of those who are proficient in the various *sāstras* of the Hiranyakēśins, the son of the *chaturvēdin* Rēva, who lives in the foremost excellent town Vilachchha,[4] to Sagula-Svāmin Dīkshita, for the performance of *bali*, *charu*, *vaiśvadēva* and other rites, for the increase of the merit and fame of his mother and father and of himself, on the new-moon day of Pausha, on the occasion of an eclipse of the sun, by the illustrious Buddhavarasa, staying in the town of Pinuka, with his own hand, with libations of water, to Sagula Dīkshita this Sēdiva-field (has been given).

(Ll 34-39) Four of the customary verses

(L 31) Written by Rēvagana

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[1] See *Ep Ind*, Vol IX, p 273 and n 6

[2] I do not know what is meant with *sha*, perhaps *shāṭkāmsa*, cf Kautilīya, p 107

[3] Ch *Ep Ind*, Vol IX, p 284 n 10, and p 296, Vol XI, p 176, and Lalla Dīkshita's Commentary on the *Mṛichchhakaṭikā* (ed Godabole, Bombay, 1896), p 223. *chāṭah kshudra-vishaya bhōktā*

[4] I am extremely doubtful about the interpretation of this part of the grant, and a name such as *Vilachchha* does not seem to be likely

No 9—A NEW ANDHRA INSCRIPTION OF SIRI-PULUMAVI

By V S Sukthankar, Ph D , Poona

The subjoined Prakrit record incised in the reign of the Āndhra king Siri-Pulumāvi, 'King of the Sātavahana (*family*),' was discovered by Mr T Rajarao, Kanarese Assistant in the Office of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, during his tour of inspection in the Ādōni *Tāluk* of the Bellary District, Madras Presidency The estampages were prepared under the direct supervision of Rao Sahib H Krishna Sastri and kindly placed at my disposal by him for publication I am indebted to him also for many valuable suggestions in the matter both of decipherment and of interpretation of the record

The inscription is engraved on the eastern face of a large natural boulder of reddish granite, known to the villagers as Jangli Gundu (Jungle Stone) The inscribed rock, which is firmly buried in the soil, lies midway between the villages Myākadoni and Chinnakadabūru at a distance of about eight miles due N from the *Tāluk* Head-quarters The surface of the boulder has peeled off at various places, sometimes right up to the depth to which the letters were incised The written surface, consisting of four lines of the inscription, covers an area of 8′ by 3′, and the height of the average letter is $2\frac{3}{4}$″ The engraving, though bold and neatly executed, is not very deep, indeed the "ducts" of the letters are so shallow that a superficial examination of the rock discloses hardly any traces of the record. It is worth noting that the words are separated from each other by small gaps, a circumstance which greatly facilitates the deciphering of the record The fourth and last line of the inscription is considerably shorter than the rest, and commences much farther to the right than these The closest inspection of the rock did not disclose any distinct trace of letters in the gap at the beginning, caused by the shortness of this line

The alphabet resembles that of the Jaggayyapeta inscription of Purisadatta[1] Characteristic are the hooks with which the elongated verticals of the letters *ka*, *ña* and *ra* terminate, as well as the pedantic semi-circular are used as the sign for the medial *i* The signs for medial *ā* and *ē* show a tendency to droop downwards at their free ends In spite of this similarity with the characters of the Jaggayyapeta record, there could be, as far as I can see, no objection on palæographic grounds to their being assigned to an epoch earlier than the third century, to which the Jaggayyapeta inscription is hesitatingly ascribed by Bühler *Indische Palæographie*, p 44[2]

The number of epigraphic records belonging to the Sātavahana Dynasty, which had succeeded in holding sway over a large part of southern India for an unusually prolonged period, is remarkably small In the Madras Presidency, besides the one I am now editing, there are only two inscriptions which refer themselves directly to the reign of a Sātavahana king,[3] and these are both records from the Krishnā district, one of them being certainly a private record So is the inscription under consideration a private record it registers the construction

[1] Bühler, *Indische Palæographie*, p 44, and Tafel III, Col XVII, XVIII

[2] See also his remarks in the *Archl Surv of Southern India*, Vol I, p 111 Excepting the tendency of horizontal lines which are unconnected at one end to curve downwards, there is no difference between the alphabet of our record and those which are figured in Table III, Col X-XIII of Bühler's *Tafeln*, which would justify its being assigned to a later palæographic epoch The curving downwards of horizontal lines is, in my opinion, as much an ornamental variation as the hooks at the ends of elongated verticals, which are to be observed as early as in an inscription of Sātakani I (Col X), which Bühler himself assigns to 1 2 century A D With the semi-circular are representing medial *i* cf *gi* and *vi* in an inscription of Pulumāvi (Col XI), *di*, *ni* and *hi* in an inscription of Sātakani I (Col X), *ti* (twice) and *dhi* in those of Ushavadāta (Col VII, VIII) and others much earlier

[3] See Lüders, *List of Brāhmī Inscriptions*, Nos 1248, 1340

of a tank by a certain householder (*gahapatika*) The only other designation besides Pulumāvi which the king receives here is Raño Sātavahanānam, 'of the King of the Sātavahanas' One notices here the absence of the metronymic with which the names of the Sātavahana kings are as a rule accompanied, such as Gotamīputa and others [1] Worthy of note also is the use of the family name Sātavahana, a term of comparatively rare occurrence in inscriptions [2]

With the scanty information we have in our record about this Pulumāvi an identification is precarious There are in fact at least four kings with the name Pulumāvi (or its variants) known to history, and the chronology of this dynasty is far from being satisfactorily settled Mr Vincent A Smith,[3] working upon the Puranic material supplied by Pargiter, gives us tentatively the following dates for the various Pulumāvis —

1 Pulumāvi (I), the fifteenth king of the dynasty, ruled some time before A D 59

2 Pulumāvi (II), Vāsiṭhīputa, came to the throne about A D 135, and ruled for something like 28 years

3 Pulumāvi (III), came to the throne about A D 163, and ruled for something like 7 years

4 Pulumāvi (IV), came to the throne about A D 218, and ruled for something like 7 years

For purposes of identification the Puranic king Pulumāvi (I), of whom we know next to nothing, may be rejected on palæographic grounds Further, if the lengths of reigns allotted to these kings in the list supplied by Mr Vincent A Smith happen to be correct, then the last two Pulumāvis will also have to be rejected, as they are stated to have ruled only seven years each, while our inscription is dated in the eighth regnal year of the king From this point of view the Pulumāvi of our inscription will have to be identified with Vāsiṭhīputa sāmi-Siri-Pulumāvi (II), the [Σιρο]πτολεμαιος of Ptolemy [4] A large number of records dated in the reign of this king have in recent years come to light The year of his accession to the throne is, as remarked above, put down roughly at A D 135 Assuming a plurality of kings with the name Pulumāvi, there is no other criterion in the inscription for identifying him further

It was mentioned above that the object of the inscription was to record the sinking of a reservoir (*talāka*) There is, however, no reservoir or tank to be seen in the neighbourhood, to which the record may apply But it may be remarked that the soil in the vicinity of the inscribed rock is alluvial, consisting of sand and finely powdered dust, so that the adjoining land might well at one time have formed the bed of a tank

Among the localities mentioned in this record Sātavahani-hāra is particularly interesting, as it occurs once again in the Hira-Hadagalli copper-plate inscription[5] of the Pallava king Śivaskandavarman in the slightly altered form of Sātāhani-rattha I am not aware that the names of places mentioned in this grant of the Pallava king have been satisfactorily identified, so that the situation of Sātāhani-rattha has been, as far as I know, a matter of conjecture The inscribed boulder bearing the present record is, however, a sure landmark, as far as the situation of the locality is concerned If, now, the find-place of the grant, Hira-Hadagalli, which is also situated in the Bellary District, be supposed to be not far removed from the subject of that grant, which is described as being located in the Sātāhani-rattha, then the territorial

[1] See Rapson, *Catalogue of the coins of the Andhra Dynasty*, etc (London, 1908), p clxxxix
[2] See Rapson, *op loc cit*, Index V, *s v* Sātavāhana
[3] *Early History of India*, 3rd Edition (1914), pp 216 ff
[4] Rapson, *op cit*, p xxxix
[5] *Ep Ind*, Vol. I, pp. 2 ff

division Sātavahani-Sātāhani must have comprised a good portion of the modern Bellary District The relation in which the *mahāsēnāpati* and the *gumila* stand to the *janapada* and the *gāma* which appear along with their names, is not explicitly mentioned But, considering the position of these persons, one might hazard the guess that these military officers were feudal lords of the lands, holding them in the form of *jāgīrs*

In conclusion, it may be remarked that the site of the inscribed rock is an important landmark, fixing definitely a point south of the Krishnā to which the sway of the Sātavahanas extended

TEXT.[1]

1 [2][Si]dha[m] [||*] Raño Sātavahanānam S[i]ri-Pulum[ā]visa sava 8 hēma 2 diva 1

2 [masa][3] mahāsēnāpat[i]sa Khamda[nā]kasa janapādē[4] S[ā]tavahani-hārē

3 . m'kara[5] Kumāradatasa gāmō Vēpurakē vathavēna gahapatikēna [Koma]tānam[6] [Sanab']na

talālam khānitam [||*]

TRANSLATION.

Success! On the first day of the first (*fortnight of*) the second month of Winter[7] in the eighth year (*of the reign*) of Siri-Pulumāvi, King of the Sātavahana (*family*), the reservoir was sunk by the householder (*gahapatika*) resident in the village (*of*) Vēpuraka, belonging to the Captain (*gumika*) Kumāradata (Kumāradatta), in the country (*janapada*) of Sātavahani-hāra,[8] belonging to the Great General (*mahāsēnāpati*) Khamdanāka[9] (Skandanāga).

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[1] From the stone and a set of impressions

[2] Traces of the bracketed syllable are visible on the stone

[3] The consonant signs are almost certain, the vowel signs are all but obliterated, as at this point the rock has peeled off almost to the depth to which the letters were incised Perhaps, we have to read *masi*, making with the foregoing numerical symbol 1 the word *padhamasi*.

[4] Read *janapadē*

[5] We have probably to restore *gumikasa* (from Skt *gaulmika*, 'captain'), which would accord well with the *mahāsēnāpatisa* of the preceding line

[6] This and the following word must, in my opinion, contain the specification of the *gahapatika*, the first (*gen plu*) is most probably a tribal name, and the second (*inst sing*) is the personal name The reading of the first *aksharas* of the names must however be looked upon as problematic

[7] This is the season commencing with the dark fortnight of the month of Kārttika

[8] This is a clear case of the use of the word *hāra* in the sense of 'kingdom or district' See Lüders, *List of Brāhmī Inscriptions*, Appendix, Index of miscellaneous terms s v *āhāra* —In the Hira-Hadagalli copper plates (Lüders' List, No 1200) this territorial division receives the designation *raṭṭha* (*rāshtra*) Thus *hāra* must correspond to *raṭṭha*

[9] Cf the personal name Khamdanāga sātaka occurring in a Buddhist inscription at Kanhēri (Lüders' List, No 1021)

No 10.—THE NAIHATI GRANT OF VALLALA-SENA, THE 11TH YEAR

BY R D BANERJI, M A., INDIAN MUSEUM, CALCUTTA

The plate on which this grant is incised was discovered by some coolies, while digging some waste land, between the villages of Naihati and Sitahati in the Katwa subdivision of the Burdwan district of Bengal, belonging to Babu Baidyanath Chatterji, Zamindar of Sitahati, in January 1911 The piece of waste land on which the grant was discovered is called by the local people *Nai rājār bhitā*, "The ruins of Nai Raja's place" A copper cup, "*tāmra-kunda*," a vessel still in common use for divine worship in Bengal, was discovered at the same time Subsequent excavations at the same place yielded some more utensils of worship —

(1) A copper censer on two legs, one of which is peculiarly curved. Such censers are very often represented on the pedestals of images of the Pāla period (800-1200 A.D) [1] This form is no longer used in Bengal Dr J Ph Vogel, when Officiating Director-General of Archæology, found similar utensils for *pūjā*, made of brass, in the Tirumalavadi Temple of Vaidyanātha, Trichinopoly district, Madras The censer had a movable cover, which has now disappeared and of which the hinge only remains It measures 7″ in length and $4\frac{3}{4}$″ in height

(2-5) Four small stands or cups, most probably intended to hold *pāni-śankhas*, or conch-shells No 2 measures $2\frac{1}{4}$″ in height, and the diameter of the top is $1\frac{1}{2}$″ No. 3 measures $2\frac{1}{16}$″ in height, and the diameter of the top is $1\frac{1}{8}$″ No 4 measures 2″ in height, and the diameter of the top is $\frac{1}{16}$″ No 5 measures $1\frac{1}{2}$″ in height, and the diameter of the top is $1\frac{1}{4}$″.

(6-8) One elaborately carved and two plainly carved small conch-shells, used during *pūjā* They are called *pāni-śankhas* and are not used for blowing They are filled with water, and waved before the deity at the time of Ārātrika

(9-12) Four irregular pieces of oxidized zinc

The nature of the finds indicates that the piece of waste land where the grant and the other objects were discovered is the site of an ancient temple Local people say that some images made of gold, or covered with gold leaf, were found at the same place Mr Tārak Chandra Roy, M A, when Subdivisional Officer of Katwa, interrogated the agent of the Zamindār of Sitahati, who denied all knowledge of them. Subsequent inquiries did not lead to the discovery of any such images, and Mr Roy is inclined to regard the rumours as baseless

Immediately after the discovery a reading of the record with excellent photographs was published by Mr Roy in the Journal of the Bangiya Sāhitya Parishad [2] A revised reading of the text was then published by Mr Akshaya Kumāra Maitreya, B L, of Rājshāhi, in the Bengali monthly journal "*Sāhitya*" [3] Prof Rādhāgovinda Basāk, of the Rājshāhi College, published a Bengali translation of this record in the same journal [4] Subsequently Dr D B Spooner, B A, Ph D, F A S B, Superintendent, Archæological Survey, Eastern Circle, undertook to edit this grant for the *Epigraphia Indica*, and prepared a version of the text and a translation But he was unable to finish this task on account of pressure of work, and his discovery of the Maurya ruins of Pātaliputra diverted his attention, and in 1915 he permitted me to take up the work Dr Spooner's version of the text and his translation of it have been largely used in this article

[1] Cunningham's *Mahābōdhi*, pl xxviii
[2] *Bangiya-Sāhitya-Parishat-Patrikā*, Vol XVII, pp 231-45.
[3] *Sāhitya*, Vol. XXII (B S 1318), pp 5-19-27.
[4] *Ibid*, pp. 575-85

The record is incised on a single plate of copper, measuring 13⅝" by 15" A seal is attached to the top: like the seals of the other grants of the Sēna kings, it does not contain the name of the sovereign. It consists of a seated image of the ten-armed Śiva, known as Sadā-śiva In the Edilpur grant of Kēśava-sēna the seal is expressly called *Sadāśiva-mudrā*[1] The record bears sixty-four lines of writing, thirty-two on the first side and thirty-two on the second The average length of the letters is $\frac{5}{16}$" The engraving has been neatly and carefully done, and on the whole the record is free from mistakes The characters of the grant show the well-developed Bengali alphabet of the 12th century A D, the beginning of which is to be seen in the Deopara inscription of Vijaya-sēna, the father of Vallāla-sēna Among vowels the initial forms of *ī*, *ri*, *li*, *ai* and *au* do not occur Only *i* retains its old form and does not even approach the Bengali form *a*, *ē* and *ō* show complete forms *u* and *ā* have intermediate forms, and in these two cases the modern curved top strokes only are wanting Among consonants *ka*, *na*, *chha*, *ta*, *da*, *pa*, *pha*, *bha*, *va*, *sa* and *ha* retain intermediate or transitional forms The other letters of the alphabet show complete Bengali forms The *anusvāra* still retains its old form, and the *anunāsika* is used in two or three instances, *e g anyāmś=cha* (l 35), *kshētra-karāms=cha* (l 36) Final forms of *ta*, *na* and *ma* are used in many cases, and the doubling of consonants with a subscript or superscript *r* is optional The language of the record is Sanskrit With the exception of *oṁ om namaḥ Śivāya* at the beginning of the first line, the first twenty-eight lines contain in verse the genealogy of the Sēna kings from the moon to Vallāla-sēna

The first verse contains an invocation to Siva in the form *Ardhanārīśvara* The second is devoted to the praise of the Moon-God, in whose lineage the Sēnas were born The third verse contains the important statement that the forefathers of Sāmanta-sēna ornamented the Rādhā country, proud of its fame for the maintenance of legal behaviour (*sad=āchāra*), with unheard-of glory Verses 4-13 contain the usual genealogy of the Sēna kings Fresh information is available in verse 7, where it is stated that Vijaya sēna defeated a king named Sāhasānka It is difficult to identify this Sāhasānka According to my view of the chronology of the Sēna kings the year 1119-20 A.D, which is the initial year of Lakshmana-sēna's era, must also be the first year of the reign of Lakshmana-sēna therefore, according to this view, the death of Vallāla-sēna occurred in 1118-19 A D Vijaya-sēna, the father of Vallāla-sēna, must therefore be placed in the last decades of the 11th century A D[2] This is the earliest possible date for Vijaya-sēna According to the other view, Vallāla-sēna died in 1168-69 A D,[3] and Vijaya-sēna reigned during the earlier decades of the 12th century A D Even if we accept the earlier date, it does not make it possible to identify this Sāhasānka The only possible prince with whom it is possible to identify him is Sālivāhana, also called *Sāhasānka*, *Nihśaṅka-malla*, *Matamata-simha* and *Kari-varsha*, who is known from the Chamba grant of his son Sōmavarma-dēva (?) and who, according to the late Dr Kielhorn, lived "about the middle of the 11th century A D"[4] In Southern India the only prince who is called Sāhasānka in an Epigraphic record is the Rāshtrakūta Govinda IV,[5] who cannot be taken to be a contemporary of Vijaya-sēna Another Sāhasānka is Sindhu-rāja, the Paramāra chief of Dhārā, the brother of Vākpati-rāja II and father of Bhōja-dēva, according to the *Navasāhasānka-charita* of Padma-gupta. But he also belongs to the last decades of the 10th century or the first two of the 11th It may be said that Sāhasānka is a synonym of Vikramānka or Vikramāditya Even if we accept that, the difficulties of identification do not diminish In North-

[1] *Journal and Proceedings of the Asiatic Society of Bengal* (New Series), Vol X, pp 99 and 104
[2] *Memoirs*, A S B, Vol V, pp 103-07
[3] *Ep Ind*, Vol VIII, Synchronistic table for Northern India, col 7
[4] *Ibid*, Vol. V, App, p 81, note 6 [5] *Ep Ind.*, Vol, VII, p 36

ern India Gāngēya-dēva is perhaps the only prince whose surname was Vikramāditya,[1] but, as he was dead before 1042 A D,[2] he cannot be said to have been the contemporary of Vijaya-sēna The only possible person in Southern India is Vikramāditya VI of Kalyāṇī, the founder of the Chālukya-Vikrama era, who ascended the throne in 1076 A D[3] We have not as yet come across the name Sānasānka as a surname of this Vikramāditya, nor have we heard of his campaigns in Northern India So the only possibility is the Chamba prince In the troubled times when the last remnants of the Gurjara-Pratīhāra empire in Kānyakubja or Pratishthāna were being destroyed and when Chandra-dēva was trying to found the Gāhadavāla kingdom, Vijaya-sēna of Bengal may have come in contact with Sāhvāhana somewhere in Northern India Further information is to be found in verse 10, where it is stated that the principal queen of Vijaya-sēna was Vilāsa-dēvī Vallāla-sēna was the son of Vijaya-sēna by Vilāsa-dēvī Verse 14 states that the land granted as the *dakshinā* of the gift of the golden horse (*hēm ēsva-dāna*) on the occasion of a solar eclipse by the mother of the king was recorded by Vallāla-sēna on a copper-plate and given to the learned Ōvāsu, *i e* Ōvāsudēva-śarman

The inscription records the grant of the village of Vāllahitthā, with habitable (*vāstu*), cultivable (*nāla*) and waste (*khila*) lands, measuring seven *bhū-pātakas*, nine *dronas*, ore *ādhaka*, forty *unmānas* and three *kākas*, measured by the *nala* called *Vrishabha-śarkara*, with an annual income of five hundred *Kaparddaka-purānas*, in Svalpa-dakshina-vithī, of the Northern Rādhā *mandala*, of the Varddhamāna *bhukti* This is the first mention in an ancient inscription of a *mandala* named Northern Rādhā and of a *bhukti* named Varddhamāna The Varddhamāna *bhukti* is mentioned in a new grant of Lakshmana sēna, discovered by Bābū Amūlya Charana Ghōsha The village of Vāllahitthā was granted by Vallāla-sēna as the *dakshinā* of the golden-horse gift made by Vilāsa-dēvī, the mother of the king, on the banks of the Ganges, on the occasion of a solar eclipse (*Sūryyōparāgē*), to the *āchārya* the illustrious Ōvāsu-dēva-śarman, son of Lakshmīdhara-dēva-śarman, the grandson of Bhadrēśvara-dēva-śarman, and the great-grandson of Varāha-dēva-śarman, of the Bharadvāja *gōtra*, whose *pravaras* were *Bharadvāja*, *Angiras* and *Brihaspati*, and who was a student of the Kauthumī *śākhā* of the *Sāma-vēda* The name of the donee presents some difficulties In verse 14 he is simply referred to as the learned Vāsu (*Vāsu-vidushē*),[4] but in the prose portion, where his lineage is mentioned, his name is written "Āchāriya-Śrī-Ōvāsudēva-śarmmanē," which may also be read as "Śrī 3 Vāsudēva-śarmmanē" meaning the "thrice illustrious Vāsudēva-śarmman" But in l. 63, in the verse which mentions the *dūtaka* of the grant, the name occurs as "Ōvāsu" or "3 Vāsu," where we cannot take the first letter to be a numeral, because, if we do so, we shall be at a loss to explain it, as the syllable *Śrī* is absent before it It is therefore better to take the name as Ōvāsu-dēva-śarmman The *dūtaka* of the grant was the minister of peace and war (*Sāndhivigrahika*) Hari-ghōsha, and it was issued from the victorious camp at Vikrama-pura on the 13th day of Vaiśākha of the 11th year of the king's reign

The boundaries of the village granted are as follows :—

It was situated to the north of the river Singatiā, which lay to the north of the *Śāsana* of Khāndayillā, to the north-west of the river Singatiā, which lay to the north of the *Śāsana* of Nādīchā, to the west of the river Singatiā, which lay to the west of the *Śāsana* of Amvayillā, to the south of the southern boundary-wall (*Sīmāli*) of Kudumvamā, to the south of the boundary-wall on the west of Kudumvamā which runs to the west (*paśchima-gati*), to the west of the southern cattle track (*gōpatha*) on the south of the Āuhāgaddiā, to the south of the boundary-wall which issues from the northern cattle track of Āudāgaddiā, runs to the west and

[1] *Ep Ind*, Vol VIII, App I, p 16
[2] *Ibid*, Vol VIII, App II, p 7
[3] *Ep Ind*, Vol II, pp 299 302
[4] This has to be corrected into *adit=auvāsu*

reaches to the northern boundary-wall of Surakonāgaddiā, to the east of the eastern boundary-wall of Nēddinā, to the east of half of the cattle track to the east of the *Śāsana* of Jalasōthī and to the east of half of the cattle track to the east of the *Śāsana* of Mōlādandī, (which runs) up to the (river of) Singatiā The village granted, Vāllahitthā, still exists in the Murshidabad district of Bengal, where it is now called Vālutiyā. This identification and the identification of some of the boundary villages have been made by Mr. Tārak Chandra Roy, M A., Deputy Collector, when Subdivisional Officer of Katwa Mr Roy succeeded in identifying the following villages mentioned in the grant —

(1) Jalasōthī, a village still existing under the same name in the Murshidabad district of Bengal.

(2) Mōlādandī, a village now called Murundi in the Burdwan district of Bengal

(3) Khāndayillā, a village called Khāruhā at the present time, which is situated in the Burdwan district of Bengal

I edit the grant from the original plate

TEXT.

[Metres vv 1, 2, *Śārdūlavikrīdita*, v 3, *Mandākrāntā*, v 4, *Sragdharā*, v 5, *Āryā*, v 6, *Sragdharā*, v 7, *Vasantatilaka*, v 8, *Śārdūlavikrīdita*, vv 9, 10, 11, 12, *Vasantatilaka*, v 13, *Śārdūlavikrīdita*, v 14, *Śikharinī*]

1 Om[1] om namah Śivāya || Sandhyā-tāndava-samvidhāna-vilasan-nāndī-ninād-ōrmmbhir=nnirmmiryāda-ra-

2 -s-ārnavō diśatu vah śrēyō=rddha-nārīśvarah | yasy=ārddhē lalit-ānga-hāravalanair=arddhō cha bhīm-ō-

3 -dbhatair=nnāty-ārambha-rayair=jjayaty=abhinaya-dvaidh-ānurōdha śramah || (1*) Harsh-ōchchhāla-pariplavō nidhir=apām

4 trailōkya-vīrah smarō nistandrāh kumudākarā mrigadrisō viśrānta-mānādhayah | yasminn=abhyuditē

5 chakōra-nagar-ābhōgē subhiksh-ōtsavah sa Śrīkantha-śirōmanir=vijayatē dēvas=tamī-vallabhah || (2*) Vamśē

6 tasy=ābhyudayini sadāchāra-charyā-nirūdhi-praudhām Rādhām=akalita-charair=bhūshayantō snubhāvair | Śaśva-

7 -d-viśv-ābhaya-vitarana-sthūla-lakshyā-valakshah kīrtty-ullōlair snapita-viyatō jajñirē rājaputrāh || (3*) Teshām=vam-

8 -śē mahaujāh pratibhata-pritan āmbhōdhi-kalpānta-sūrah kīrti-jyōtsn-ōjjvala-śīh priya-kumuda-van-ōllā-

9 -sa-līlā-mrigānkah | āsīd=ājanma-rakta-pranayi-gana-manō-rājya-siddhi-pratishthā-śrī-śailah satyaśīlō ni-

10 rupadhi-karuṇā-dhāma Sāmanta-sēnah || (4*) Tasmād=ajani Vrisha-dhvaja-charan-āmvu(mbu)ja-shtpadō gun-ābharanah |

11 Hēmanta-sēna-dēvō vairi-sarah-pralaya-hēmantah || (5*) Lakshmī-,nēh-ārtta-dugdh-āmvu(mbu)dhi-valana-raya-śraddhayā Mā-

12 -dhavēna pratyāvritta-pravāh-ōchchhalita-suradhuni-śankayā Śankarēna | hamsa-śrēnī-vilās-ōjjvalita-

13 -nija-pad-āhamyunā viśvadhātrā sutrām-ārāma-sīmā-viharana-lalitāh kīrtiyō yasya drishtāh || (6*) Ta-

14 -smād=abhūd=akhila-pā(r)thiva-chakravartti nirvyāja-vikrama-tiraskrita-Sāhasānkah | dik-pāla-chakra-pu-

[1] Expressed by a symbol.

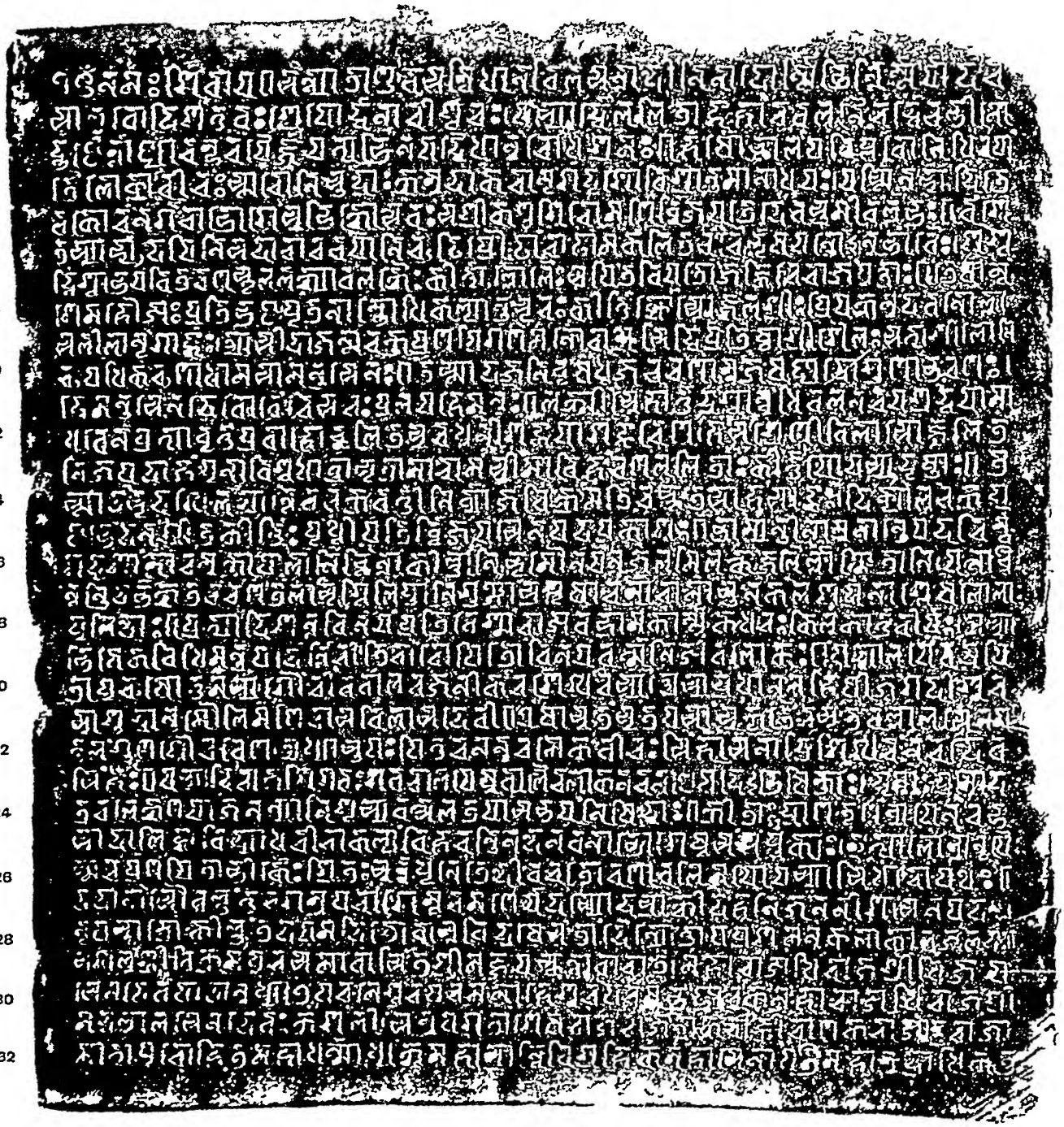
15 -ta-bhēdana-gita-kirtih prithvīpatir=Vvijaya-sēna-pada-prakāśah || (7*) Bhrāmyanti-
nām=vanāntē yad=ari-mri-
16 -ga-drśām hira-muktā-phalāni chchhinn-ākīrnnāni[1] bhūmau nayana-jala milat-
kajjalair=llīñchhitāni | yatnāch=chi-
17 nvarti darbha-kshata-charana-tal-āsrig-viliptāni gunjā-śrag-bhūsnā-ramya-rīmā-stana-
kalasa ghan-īslēsha-lōlāh
18 pulindāh || (8*) Pratyādiśann=avinayam prativēśma rājā vabhrāma kārmmuka-
dharah kila Kārttavīryah | asy=ī-
19 -bhishēka-vidhi-mantra-padair=nnirīr=ārōpitō vinaya-vartmani jīva lōkah || (9*)
Padmālay=ēva dayi-
20 -tā Purushōttamasya Gaur=iva vāra-rajanī-kari-śōkharasya | asya pradhāna-mahishī
jagad-īśvara-
21 sya śuddhānta-mauli-manir=āsa Vilāsa-dēvī || (10*) Ēshā sutam su-tapasām
su-kritam=asūta Vallāla-sēnam=a-
22 -tulam guna-gauravena | adhyāsta yah pitur=anantaram=ēka-vīrah simhāsan-ādri-
śikharam nara-dēva-
23 -simhah || (11*) Yasy=ari-rāja-śiśavah śavar-ālayēshu vālair=alīka-nara nātha-padē
ṣhishiktāh | driptāh pramōda-
24 -taral-ēkshanayā jananyā mūrdhasya vatsalatayā sa-bhayam nirudhdhāh || (12*)
Krītāh prāna-trina-vyayēna rabha-
25 -sād=ālingya vidyādharīr=ākalpam viharanti nandana-van-ābhōgēshu samsaptakāh |
Ity=ālōchya nripah
26 smara-prapayit-ābhīkaih śritah svar-vvadhū-nētr-ēndīvara-tōran-āvali-mayō yasy=
āsi-dhārā-pathah || (13*)
27 Dadānā suvarnnam turagam=uparāgē (ṣ)mva(mba)ra-manēr=yad=asy=ōdasrākshīd=
ahani janani śasana-padam |
28 nripas=tāmr-ōtkīrnnam tad=ayam=uditō[2] Vāsu-vidushē satām dany ōtthāpa-praśamana-
phal-ākālajaladāh || (14*)
29 Sa khalu śrī-Vikramapura-samāvāsita śrīmaj-jayaskandhāvārāt | Mahārājādhirāja-
śrī-Vijaya-
30 -sēna-dēva-pādānudhyāta-paramēśvara-paramamāhēśvara-paramabhattāraka-mahārāj ādhi-
rāja-śrī-
31 -mad-Vallāla sēna-dēvah kuśalī samupagatāśēsha-rāja-rājanyaka-rājñī-rāraka-
rājaputra-rāja-
32 -mātya - purōhita - mahādharmmādhyaksha - mahāsāndhivigrahika - mahāsēnāpati-
mahāmudrādhikrita-

Second Side

33 antaranga vrihaduparika-mahākshapatalika-mahāpratīhāra-mahābhōgika - mahāpī[l]upati-
mahā-
34 -ganastha dausādhika chauroddharanika-nau vala-hasty-aśva-gō-mahish-āj āvik-ādi-vyap-
ritaka gaulmi-
35 -ka-dandapāśika-dandanāyaka-vishayapaty-ādin anyāms=cha sakala-rāja-pād-
ōpajīvinō ṣdhyaksha-pra-
36 -chār ōktān ih-ākīrttitān chatta-bhatta-jātīyān janapadān kshētrakarāms=cha
vrā(brā)hmanān vrā(brā)hma-

[1] Read °kīrnnāni [2] Read °adit=au

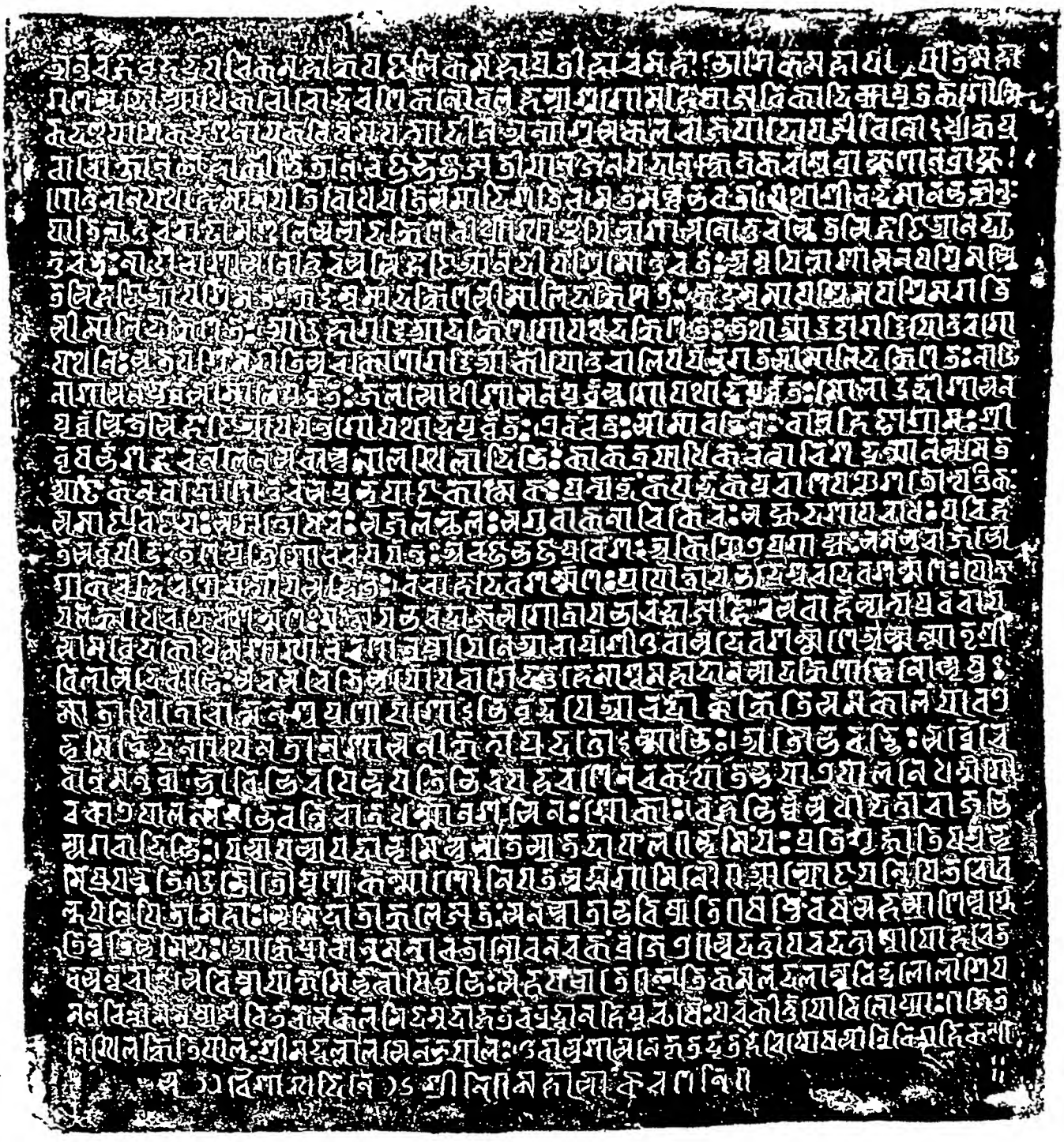
Naihati Grant of Vallalasena the 11th year



F W THOMAS

SCALE 45

W GRIGGS & SONS LTD PHOTO-LITH



37 -nōttarān yathā-ārham mānayati vō(bō)dhayati samadiśati cha | matam=astu bhavatām | yathā śrī-Varddhamāna-bhukty-antah-
38 -pātiny=Uttara-Rādhā-mandalē Svalpa-dakshina-vithyām Khāndayillā-śāsan-ōttara-sthita-Singatiā-nady-n-
39 -ttaratah Nādichā-śāsan-ōttarastha-Singatiā-nadī-paśchim ōttaratah Amvayillā-śāsana-paśchima-sthi-
40 -ta-Singatiā-paśchimatah Kudumvamā-dakshina-simāli-dakshinatah | Kudamvamā-paśchima-paśchima-gati-
41 -simāli-dakshinatah | Āūhāgaddiā-dakshina-gōpatha-dakshinatah tathā Āūdāgaddiy-ōttara-gō-
42 -patha-nihsrita-paśchima-gati-Surakōnāgaddiākiy-ōttar-āli-paryanta-gata-simāli - dakshinatah Naddi-
43 -nā-śāsana-pūrvva-simāli-pūrvvatah Jalasōthī-śāsana-pūrvva-stha-gōpath-ārddha-pūrvvatah Mōlādandī-śāsana-
44 -pūrvva-sthita-Singatiā-paryanta-gōpath-ārddha-pūrvvatah | Ēvam chatuh-sīm-āvachchhinnah Vāllahitthā-grāmah śrī-
45 -Vrishabha śankara-nalēna sa-vāstu-nāla-khilādibhih Lāka tray-ādhika-chatvārimśad-unmāna-samēta-
46 ādhaka-nava-drōṇ-ōttara-sapta-bhū-pāṭak-ātmakah pratyavda(bda)m kaparddaka purāna-pañcha-śat-ōtpattikah
47 sa-sāta[1]-vitapah sa-gartt-ōsharah sa-jala-sthalah sa-guvāka nārikērah sahya daś-āparādhah parihri-
48 -ta-sarvva-pīdah trina pūti[2]-gōchara-paryantah a-chata-bhatta-pravēśah a-kiñchit-pragrāhyah samasta-rāja-bhō-
49 -gya-kara-hiranya-pratyāya-sahitah | Varāhadēva-śarmmanah prapauttrāya Bhadrēśvara-dēva-śarmmanah pauttrā-
50 -ya Lakshmīdhara-dēva-śarmmanah puttrāya Bharadvāja-sagōtrāya Bhāradvāj-āngirasa-vārhaspatya-pravarāya
51 Sāmavēda-Kauthuma-śākhā-charan-ānushthāyinē āchāryya-śrī-Ōvāsudēva-śarmmaṇē asman-mātri-śrī-
52 -Vilāsa-dēvībhih sura-saritō sūry-ōparāgē datta-hēm-āśva-mahādānasya dakshinātvēn=ōtsrishṭah
53 mātā-pittrōr=ātmanaś=cha punya-yaśōbhivriddhayē ā-chandr-ārkkam kshiti-sama-kālam yāvat
54 bhūmi-chchhidra-nyāyēna tāmraśāsanīkritya pradattō smābhih | atō bhavadbhih sarvvair=ē-
55 -v=ānumantavyam | bhāvibhir=api bhū-patibhir=apaharanē naraka-pāta-bhayāt pālanē dharmma-gau-
56 -ravāt pālanīyam | bhavanti ch=ātra dharmm-ānuśamsinah ślōkāh | Vahubhir=vvasudhā dattā rājabhi-
57 -s=sagar-ādibhih | yasya yasya yadā bhūmis=tasya tasya tadā phalam || [15*] Bhūmim yah pratigrihnāti yaś=cha bhū-
58 -mim prayachchhati | ubhau tau punya-karmmāpau niyatam svargga gāminau || [16*] Āsphōtayanti pitarō va-
59 -lgayanti pitāmahāh | bhūmi-dātā kulē jatah sa nas=trātā bhavishyati || [17*] Shashtim varsha-sahasrāni svarggē
60 tishṭhati bhūmi-dah | ākshēptā ch=ānumantā cha tāny=ēva narakam vrajēt || [18*] Sva-dattām para-dattām=vā yō harēta

[1] May also be read *sa jhāṭa*, but *sa sāṭa* is the reading of other Sēna grants [2] May also be *yūti*

61 vasundharām | sa vishthāyām krimir=bhūtvā pitṛibhih saha pachyatē || [19*]
Iti kamala dal-āmvu(mbu)-vindu-lōlām śriya-
62 -m=anuchintya manushya-jīvitam cha | sakalam=idam=udāhṛitam cha vu(bu)-
ddhvā na hi purashaih para-kīrttayō vilōpyāh || [20*] Jita-
63 -nikhila-kshitipālah śrīmad-Vallālasēna-bhūpālah | Ōvāsu-śāsanē=kṛita dūtam
Harighosha-sāndhivigrahikam || [21*]
64 Sam 11 Vaiśākha-dinē 16 Śrī ni || Mahāsām Karaṇa ni ||

TRANSLATION.

Ōm ! Ōm ! adoration to Śiva

V 1. May Arddhanārīśvara (a form of Śiva, half male, half female), in (one) half of whose body, by the trembling caused by the movement of beautiful limbs, and in (the other) half by the force of the beginning of the dance, which was extraordinary as well as terrible, the double labour of acting is successful (or victorious), bestow prosperity on you, making the ocean of delight to overflow by the waves of sound of the Nāndi (a preliminary song of blessing) arising at the beginning of the evening dance of Śiva (*tāndava*)

V 2 He, the crest-jewel of Śiva (*Śrikantha*), the god (who is) the beloved of night (*tamī-vallabha*), is prosperous on whose rise the receptacle of water (ocean) becomes restless on account of increased joy, the god of love (*Smara*) becomes a hero in the three worlds, multitudes of white water-lilies become sleepless, the deer-eyed ones (ladies) forsake sulking, there is a rejoicing on account of plenty throughout the city of *Chakōra* birds

V 3 In his rising family were born princes (*rājaputrāh*), ornamenting the Rādhā country, illustrious on account of excessive practice of good behaviour (*sadāchāra*), with a dignity not felt or seen before, whose principal aim was to grant protection to the universe constantly, who had flooded the sky by the waves of their white fame

V 4 In their family was born the truthful (and) mighty Sāmanta-sēna, who was a guileless receptacle of pity, who was like the illustrious mountain (*Himālaya*)[1] in making his friends, who were devoted to him for ever, realise the objects of their realms of fancy, who was the moon for the festive blossoming of the water-lilies, *i. e.* those dear to him, whose royal dignity was made radiant by his fame, which was like moon-light, (and) who was like the Sun at the end of the *Kalpas* (*i. e.* at the time of the deluge)[2] to the ocean of troops of his enemies

V 5 From him was born Hēmanta-sēna-Dēva who was a bee to the lotus-feet of him with the bull-standard (Śiva, whose *vāhana*, or emblem, was the bull), whose qualities were his ornaments, (and) who was like the destructive winter to his pond-like enemies ·

V 6 The masses of whose beautiful fame, which had travelled up to the confines of Indra's garden, were seen by the creator of the Universe (*Viśva-dhātri*) proudly as the line of geese, which by its movement had made his own realm radiant, by Śankara, with fear, as the returning (and therefore) overflowing stream of the Ganges; (and) by Mādhava, with belief (*i.e* trust or assurance), as the moving ocean of milk attracted by love for (his daughter) Lakshmī

V 7 From him was born the lord of Earth called Vijaya-sēna, who was the overlord of all other kings, who had outshone Sāhasānka (*Vikramāditya*) by his deceitless prowess, whose fame was sung in the cities of the protecting deities of the cardinal points (*Dikpālas*).

V 8 Torn and scattered on the earth from the necklaces belonging to the deer-eyed ones (*i.e.* womenkind) of whose (Vijaya-sēna's) enemies, as they (the women) wandered in the middle of the forest, the Pulindas, longing to embrace closely the breasts of their beautiful women ornamented with garlands of *guñjā* beads, were carefully collecting the pearls (taking the pearls

[1] This mountain is supposed to contain all sorts of precious things upon which people come unexpectedly.
[2] At the time of the deluge twelve suns rise and dry up the mass of water.

to be *gunjā* seeds because they were) partly besmeared with the blood from wounds made in the soles of the feet by *darbha* grass, and partly by the collyrium (of the eyes of the ladies) mixed with tears

V 9 It is said that king Kārtavīryya went into every house, holding (his) bow in hand, checking unrighteousness, but by the mere *mantra* recited at the time of his (Vijaya-sēna's) coronation all living beings, being freed from affliction, were placed in the path of righteousness

V 10 Vilāsa-devī was the principal queen (and) the crest-jewel of the ladies' quarter of this lord of the earth, as Padmālayā (*Lakshmī*) was the wife of Purushōttama (*Vishnu*) and Gaurī was of him whose crest was the young moon (Śiva)

V. 11 She (Vilāsa-dēvī) by the merit acquired by great austerities gave birth to a son (named) Vallāla-sēna, incomparable in virtue and dignity, who, a pre-eminent hero, a lion-like lord of men, ascended the high throne, which was like a mountain peak, after his father

V 12 The children of kings who were his enemies, while living in the houses of Śavaras, being crowned in pretence as kings by children (and) become proud, were seen by their mothers, with eyes atremble through joy and with sighing were forbidden through fear due to affection

V 13 The *Samsaptakas* (the well-known heroes of the Mahābhārata), impetuously embracing heavenly damsels purchased at the cost of their lives, which were (held as cheap as) grass, disport themselves in the *Nandana* forest till the end of the *Kalpas*,—this being considered, the way of his (Vallāla-sēna's) sword, which was like a series of gateways, with blue lotuses consisting of the eyes of heavenly brides, was entered by kings, whose fearlessness was instilled by the god of love (*Smara*)

V 14. The donative grant (*śāsana-pada*) which the mother of this (king) gave (as *dakshinā*) on the occasion of the gift of the golden horse on the day of a solar eclipse this king, who is to the good a cloud out of season for quenching the pains of poverty, gave, engraved on copper, to the learned Ōvāsu

(Here follow the terms of the grant, the particulars concerning the estate granted, the name, genealogy, etc, of the donee, and the usual admonitory verses)

No 11.—SANGOLI PLATES OF HARI-VARMAN THE 8TH YEAR

By K N Dikshit, M A, Poona

These copper-plates, three in number, were first handed over to me, and subsequently presented[1] to the Prince of Wales Museum of Western India, Bombay, by Mallāppa Īśvarāppa Baligār, inhabitant of the village of Sangōli or Sangolli, on the river Malaprabhā, in the Sampgaum *Tāluk* of the Belgaum District,—a place well known in the annals of modern Karnatic history, as the native place of Rāyappa[2] Nāyak, a rebellious retainer of the Desai of Kittūr, who caused a considerable amount of trouble in 1829 A D

The owner is a coppersmith, and that might account for the plates coming into his possession He says, however, that they are his ancestral property, for the last three or four generations, and he hoped to find in them a record of ancient times, conferring on his ancestors the 'Deśgat' of the country around Bāgalkōt in the Bijapur District, from which place he says his grand-father came down and settled at Sangōli The grant may, therefore, have been brought

[1] It was through the good offices of Mr G L Gajendragadkar, B A., Mamlatdar, Sampgaum *Tāluka* that the owner, after much persuasion, consented to present the plates, which he said he was in the habit of worshipping daily.

[2] See the ballad describing the rebellion, published in *Ind Ant*, Vol XIV, pp 293 ff

from that part of the country, but the present *provenance* is quite in keeping with the known extent of the Kadamba dominions, Halsi or Palāsikā, one of the secondary Kadamba capitals being only 24 miles away from Sangōli

The plates are three in number, rectangular with corners slightly rounded off, flat without raised rims, of uniform thickness and equal dimensions, each being $8\frac{1}{4}''$ long × $2\frac{7}{8}'$ broad Through a hole in each plate, $1\frac{1}{2}''$ in diameter, passes a heavy ring, $2\frac{3}{4}''$ in diameter. There is no emblem on the ring Of the first and last plates only one side, of the middle one both sides, are inscribed All the inscribed sides contain five lines each, except the reverse side of the middle plate, which contains six —The letters are engraved with sufficient care, and are deep enough, except in places, where they are completely lost They do not, however, show through the reverse The average length of each letter is $\frac{1}{4}''$ The plates together with the ring weigh about $2\frac{1}{4}$ lbs

The alphabet closely agrees with that of all the other Kadamba grants, and is thus regular for the period and locality to which the grant refers itself. Comparing particularly with the other[1] two grants of Hari-varman, from Halsi, I find that the alphabets are identical in all the three grants, except the letters *ga*, *ta* and *sa*, which show a distinct loop at the bottom in the Halsi grant issued in the fifth year of the reign, which proves that both forms were in vogue at the period Of individual *aksaras* from the present grant the form of *a* in line 1 is noteworthy owing to the loop, also the form of *ka* in l 9, which has instead of a complete vertical line an oblique stroke up to the horizontal line and below it the vertical line as usual from the centre downwards This form of *ka* has its origin in the late Kadamba period, and it continues to early Chalukya times

The language is Sanskrit, the whole grant being in prose, except the first benedictory stanza and the usual verses at the end The attributes employed to describe the Kadamba kings in general and Hari-varman in particular are such as are found in other Kadamba grants, except *Parama-māhēśvara*, which is worthy of note The epithet *Śrī-nitambānām* in l 4 is introduced before *Kadambānām* merely to serve the purpose of alliteration, as other phrases[2] are introduced in so many other Kadamba grants Another attempt at alliteration may be traced in the final obeisance to the three Brahmanical deities, i e, *Namō Hari-Hara-Hiranyagarbhēbhyah* l 21

As regards orthography, we find the doubling of the preceding consonant before *ya*, as in *anuddhyānā°* l 2, *śrāddhyāya* l 3, and before *ra*, as in *sa-gōttre°* l 12, *sa-gōttrāya* ll 14, 15 But on the other hand, we find *sa-gōtrānām* l 3, *sa-gōtrēbhyah* ll 10-13, *sa-gōtrāya* l 15 The consonant following *ra* is often doubled, as in *Śambhur=vvi°* l 1, *charchchā* l 3, *kīrttih* l 6, *Hari-varmmā* l 7, *pravarddha°* l 8, *Atharvva-* l 9, *dharmma-karmma* l 9, *śarmma* ll 10-15, *-pahartiā* l 17, *Bahubhir=vva°* l 18, but not in *Dharma°* l 5, *Garga-* l 12, *śarma* ll 12, 14. The use of the class nasal is preferred to that of an *anusvāra* in the body of a word, while the latter is retained at the end of a word, the only exceptions being *viśvēshāñ=ja°*, *jagatām=pat.h* l 1, *sa-pānīyan=Tē°*, *Tēdāva-grāman=datta-* l 16, and *uktañ=cha* l 18 The final *Visarga* is as often as not changed into the following sibilant, e g *anidhanaś=Śambhu°* l. 1, *dīkshitaś=śruta-* l 6, *Māhēśvaraś-Śrī°* l 7, *Yaśaś-sarmma* l 13, *rājabhis=Saga°* l 18, but *rājaḥ sakala-* l 6, *°bhyah sva-dharmma-* l 9, *°bhyaḥ Śiva-* l 10, *°bhyaḥ Śravishtha-* l 13 The Jihvāmūlīya is not used, the Upadhmānīya is used twice, e g *-kīrttiḥ prajā-* l 6, *-paraḥ parama-* l 7 The Samdhi

[1] *Ind Ant*, Vol VI, pp 29 and 31

[2] Cf the following expressions, occurring in juxta-position with *kadambānām*, viz., *sad dharma-sadambānām*, *Ind Ant*, Vol VI p 26, VII, 35, *āśritāmbānām* [*Epi Carna*, Vol. VIII, p 12], *āśrita-jan-āmbānām* [*Ind Ant*, Vol VII, p 33], *prajā-sādhāran āmbānām* [*Ind Ant.*, Vol VI, p 23], *ādi-kāla-rājarshi bambānām* [*Ind Ant*, Vol. VII, p 33], *vibudha-pratibimbānām* [*Ind Ant.*, Vol VII, p 37].

rules are often violated, e g *-nām anēka* l 4, *-samvatsarē aśva°* l 8, *-vriddhayē Atharvva-* l 9, *-śarmmabhyaḥ Garga-* l. 12, *°gōtrēbhyaḥ Vishnu-* l 12, *°bhyaḥ Yaśaś-* l 13, *°bhyah Chaulya-* l. 14 The wrong class nasal is used in *Vaikuntha-* l 11, which ought to be *Vaikuṇṭha-* The word *Chaūlya*, l 14, perhaps stands for *chaulya*

The plates record a grant by king Hari-varman of the early Kadamba dynasty of Vaijayanti Since the publication of the Halsi[1] and Devagere[2] grants, which were the first to come to light, our knowledge of the dynasty has vastly improved, owing to the publication of seven[3] more copper-plate grants, and two[4] stone inscriptions, all from Mysore territory, so that now we are in possession of a genuine account of the origin, as well as a fairly certain genealogy for the family, thanks to the excellent paper[5] by Dr Kielhorn on the Tālagunda pillar inscription From the earliest known grants Dr Fleet was led to believe that the Kadambas were followers of Jainism,[6] but all the records from Mysore since brought to light show that not only did they worship Brahmanical deities, and highly respect the Brahmans, but they were themselves linear descendants of a Brāhmana The more probable conclusion is that the Kadambas were very tolerant in religion, favouring with donations, now one sect, now another On careful examination of all the published records we find that from Kākutstha-varman down to Hari-varman every king granted donations to Jaina ascetics, as well as to Brāhmaṇas

The grant was issued from Vaijayantī, the modern Banavāsi in the Sirsi *Tāluka* of the North Kanara District The donees were 23 Brāhmanas of 8 different *gōtras*, all well versed in the *Atharva-vēda* Some of the *gōtra* names are very unusual, e g Kaimbala, Kālāśa, Śrāvishtha, Valandata, Chaūlya The fact may also be noted that there are very few Brāhmanas belonging to the *Atharva-vēda* at present in the Deccan, and Bombay Karnatic The village granted was Tēdāva, of which no particulars are given, and which cannot be identified.

The date is given as the New Moon day (*Amāvāsyā*) of the month Āśvina, during the eighth regnal year of Hari-varman This in itself would have given us no more data for fixing the chronology than the other Kadamba inscriptions supply, but the further specification of the date as Vishupē, no doubt, helps to some extent in doing so Let us see how we can make use of this clue

It is admitted on all hands that the Kadamba rule in the Deccan was displaced by the Chalukyan, some time before 570 A D, and that Hari-varman, who must have been one of the last Kadamba princes, if not the very last, cannot be placed earlier than about the end of the first half of the sixth century A D On this hypothesis I began to calculate whether the Amāvāsyā in the month of Āśvina coincided with Vishupa or Tulā-Samkrānti (autumnal equinox) during any year about the same period On consulting Dīwān Bahādur L D Swāmikannu Pillai of Madras, I found that during the whole of the sixth century A D there were only three years in which the above astronomical phenomenon occurred, viz, during A D 507, 526 and 545 The first of these years is out of the question, as being too early for Hari-varman Of the other two I think the year 545 is more probable than the year 526, as in the former case we should not have to leave a large gap unaccounted for, between the periods of Kadamba and Chalukya ascendancy However, it is not unlikely that the year was 526 The date of the present grant must therefore be either Tuesday, the 22nd September 526 A.D, or Thursday, the 21st September 545 A D

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[1] *Ind Ant*, Vol VI, pp 22-32 [2] *Ind Ant*, Vol VII, pp 33 38

[3] *Ep Ind*, Vol VI, pp 14, 18, *Ep Ind*, Vol VIII, p 146, *Epi Carna*, Vol IV, p 136, Vol. V, p. 594; Vol VI, p 91; Vol. VIII, p 12

[4] *Ep Ind*, Vol VIII, p 24, *Epi Carna*, Vol. VIII, p 167.

[5] *Ep. Ind*, Vol VIII, pp. 24ff. [6] *Ind. Ant*, Vol VI, p 22.

These conclusions admit of an independent corroboration. Dr. Fleet has recently published an article,[1] in which he states that the Penukoṇḍa copper-plate grant of the Western Gaṅga Mādhava II is perhaps the first genuine record of the Gaṅgas, which he would assign on palæographic grounds to about 475 A D Now, assuming that the same Gaṅga king Mādhava II was married[2] to a sister of the Kadamba Mahārāja Kṛishṇa-varman I, we may easily consider Kṛishṇa varman I to have lived about 475 A D and his elder brother Śānti-varman at a slightly earlier date, say 470 A.D. If we test the accuracy of our assumed dates for the present grant in this light, we find that in one case we leave a space of about [526-470]=56 years or so, and in the other of about [545-470]=75 years or so, to be bridged over by three generations, as Hari-varman was the great-grandson of Śānti-varman, grandson of Mṛigēśa-varman and son of Ravi-varman The assumption, involving a gap of about 75 years for the three generations, is the more probable, as the average period for a generation is in India calculated to be 25 years So 545 A.D is the most probable date for our record The date of accession for Hari-varman, on this assumption, would be 538 A.D

The accompanying plates have been prepared from impressions taken for me by the office of the Superintendent, Archæological Survey, Western Circle, Poona

TEXT[3]

[Metres vv 1-3, *Anushṭubh Ślōka*]

First plate

1 Jayati dhruva-bāl-ēndu-jatā-makuṭa-maṇḍanaḥ[4] [|] anādy-anidhanaś=Sambhur-
vvi[ś]vēshā[ñ]=jaga[tā]m=[patiḥ] [|| *]
2 [5]Vijaya-Vaijayantyām Svāmi-Mahāsēna-mātṛi-gaṇ ānuddhyān-ābhishiktānā[m]
3 Mānavya-sa-gōtrāṇām Hāritī putrāṇām pratikṛita-svādhyāya-charchchā-
4 pārānām Śrī-nitambānām Kadambānām anēka-janmānta[r-ō]
5 pachita-vi[pu]la-p[u]ṇya-skandha-yaśasā[m] sākshā[d iva] Dharma-

Second plate, First side

6 rājaḥ sakala-di[g-an]tar-ōdit-āmala-kīrttiḥ=prajā-rakshana-dīkshitaś=śruta-vinaya-
7 pavitrita-śarīrō dvijāti-śuśrūshā-paraḥ=parama-Māhēśvaraś=Śrī-Harivarmmā
8 pravarddhamāna-rājy-āshṭama-samvatsarē Āśvayuj āmāvāsyāyām vishupē
9 sva-kul-ābhivriddhayē Atharvva-vēda-pāragēbhyaḥ sva-dharmma-karmma-niratēbhyaḥ
10 Kaimbala-sa-gōtrēbhyaḥ Śiva-śarmma-Prajāpati-śarmma-Dhātṛi-śarmma-Nan[d]i-śarmma-
Dharmma-

Second plate; Second side

11 [śarm]mabhyaḥ Kālāśa-sa-gōtrēbhyaḥ Vaikuntha[6]-śarmma-Vasu-śarmma-Nāga-
śa[r]mma-[Ma*]ṇḍaṇa-śarmmabhyaḥ

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[1] *Journal of the Royal Asiatic Society*, July 1915, pp 471 ff

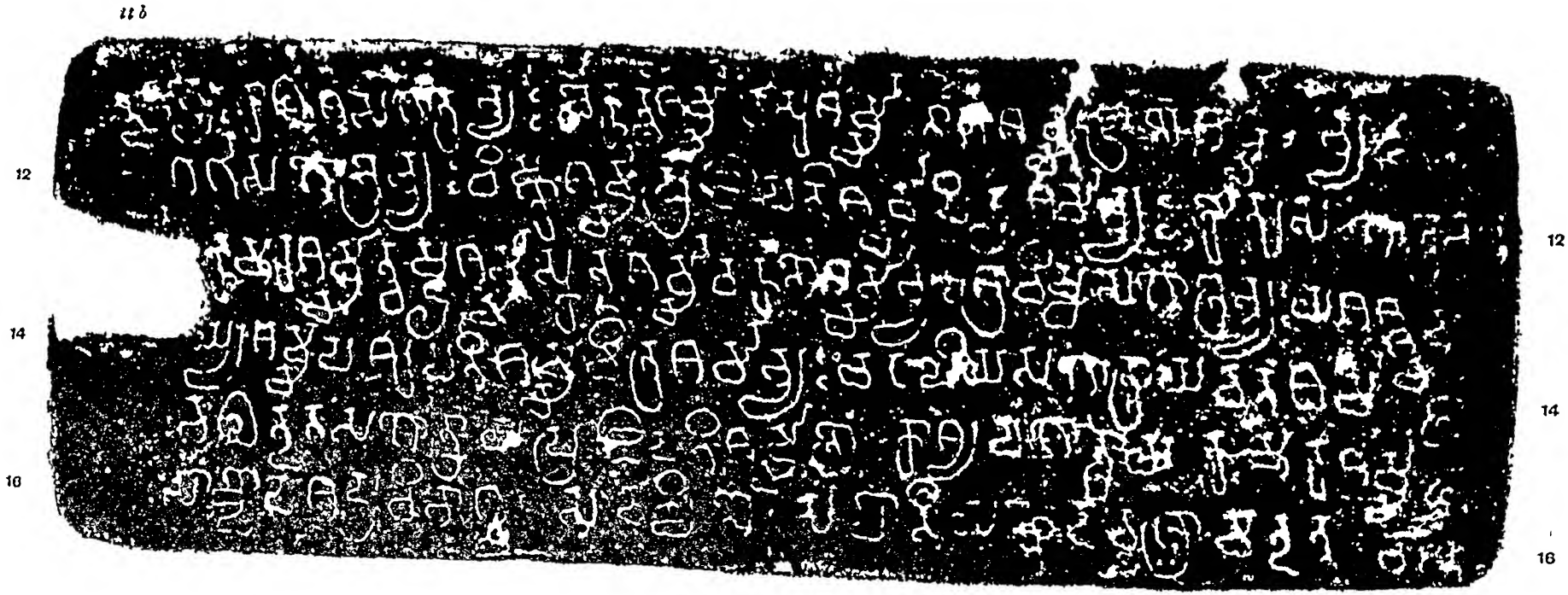
[2] No less than four copper plate grants mention this relation between the Gaṅgas and Kadambas; and, though the records are held to be spurious, there is no reason why the alleged alliance should be considered fictitious. The identity of Kṛishṇa varman can be established from the fact that he is said in all the records which refer to him to have performed the celebrated Aśva-mēdha sacrifice (vide *List of Southern Inscriptions, Ep Ind.*, Vol. VII, Nos 112-115)

[3] From the original plates and a set of impressions

[4] Read *mukuṭa*, cf *Ind Ant*, Vol VI, p 86; Vol VII, p 35; *Ep Carna.*, Vol IV, p 136; perhaps the word was more common then in the form *makuṭa* than as *mukuṭa*.

[5] The word *Siddham* is written in the margin opposite l. 2.

[6] Read *Vaikuṇṭha-*.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12 Garga-sa gōtrēbhyah Vishnu-śarmma-Prajāpati-śarmma-Pitri-śarmabhyah Kō(Kau)tsa-sa-gōttrēbh[ya]ḥ
13 Kumāra-śarmma-Tvashṭṛi-śarmma-Skanda-śarmma-Varuṇa-śarmmabhyah Śrāvish[tha]-sa-gōtrēbhyah Yaśaś-śarmm-[Ā]-
14 yya-śarmma-Paśupati-śarmma-Mitra-śarmmabhyah Chaūliya-sa-gōttrāya Vana-śarma[ṇē]
15 Valandata-sa-gōttrāya Prajāpati-śarmmaṇē Kāśyapa-gōtrāya Kumāra-śarmma[nē]
16 s āshṭādaśa-pravibhāgam sa-dakshiṇam sa-pānīyan=Tēdāva-grāman=dattavān [|*]

Third plate

17 Yō=sy=āpa[hart]t[ā] sa pañcha-mahā-pātaka-samyuktō bhavati [|] Rakshi[tā cha p]unya-phala-
18 bhāg=bhavati [|*] uktañ=cha [|*] Bahubhir=vvasudhā bhuktā rājabhis=Sagarā-dibhih [|*] yasya ya[sya]
19 yadā bhūmis=tasya tasya tadā phalam [|| *] Sva-dattām para-dattām vā yō harēta [vasu]-
20 ndharām [|*] shashṭi-varsha-sahasrāni narakē pachyatē tu sah [|| *] Siddhir=astu [|*]
21 [Namō] Ha[r]i-Ha[ra-Hi]raṇya-gabhēbhyah[1] [|*] Svasti prajabhyah[2] [|*]

TRANSLATION

(L 1) Victorious is (*the god*) Śambhu, lord of all the worlds, on whom the crescent-shaped (lit *young*) moon is a steadfast ornament crowning his matted hair, and who has neither beginning nor end.

(ll 2-5) Success! In the victorious (*city of*) Vaijayanti, (*in the family*) of the Kadambas, who were consecrated in meditation upon the Lord Kārttikēya and the host of (*his*) mothers, who belong to the Mānavya *gōtra* (*lineage*) and are descendants of Hāriti, who studied[3] the requital (of good and evil) as their sacred text and were well-versed in that, who are the (*very*) hips[4] of the goddess of wealth, and who are famed to have stored immense religious merit throughout a succession of former births,

(ll. 5 7) the illustrious Hari-varman,—who is Lord Dharma[5] incarnate, as it were, whose unspotted fame has pervaded all the different quarters, who has been initiated into (*the vow of*) protecting the subjects, whose body has been sanctified by means of learning (*combined*) with modesty, who is intent on the service of the Brāhmanas (lit *twice-born*), and who is a great devotee of the mighty god (i e Śiva)—

(l 8) in the eighth year of his flourishing reign, on the New Moon day of Āśvina on the (autumnal) equinox

(ll 9-16) gave, for the prosperity of his dynasty, the village of Tēdāva, with all its eighteen subdivisions, along with water and (*money as*) *Dakshinā*, to (*the following Brāhmanas*), who have thoroughly mastered the *Atharva-vēda*, and who are devoted to their religious duties and rites, by name Śiva, Prajāpati, Dhātṛi, Nandi, and Dharmma of the Kaimbala *gōtra*; Vaikuṇṭha, Vasu, Nāga, and Maṇḍaṇa of the Kālāśa *gōtra*, Vishṇu, Prajāpati and Pitṛi of the Garga *gōtra*, Kumāra, Tvashṭṛi, Skanda, and Varuṇa of the Kutsa *gōtra*, Yaśaḥ Áyya, Paśupati and Mitra of the Śrāvishtha *gōtra*, Vana of the Chaūliya *gōtra*, Prajāpati of the Valandata *gōtra*, and Kumāra of the Kāśyapa *gōtra*.

[1] Read °*garbhēbhyah* [2] Read *prajābhyah*

[3] I follow Dr Kielhorn in translating the difficult phrase *pratikṛita*° (*Ep Ind*, Vol VI, p 17).

[4] The meaning is that the Kadambas constituted the very bulk of the goddess of wealth, *i.e.* they were very rich

[5] The god of righteousness, viz Yama, or Yudhishṭhira, the renowned king

(ll 17-20) He who revokes this will have committed the five deadly sins, he who protects will share the fruit (*arising*) from the religious merit (*of the donation*), as has been said 'By many kings, Sagara and others, has the earth been enjoyed, he who at any time possesses it also gets the fruit He who deprives (*another of*) land given by himself or by others will be tormented in hell for sixty thousand years, together with his forefathers Let there be success!

(l 21) A bow to (*the gods*) Hari, Hara, and Brahmā (Hiranyagarbha)! Hail to the subjects!

No 12—UDAYAMBAKAM GRANT OF KRISHNA-DEVA RAYA · SAKA 1450

BY S V VENKATESWARA, M.A, AND S V VISWANATHA, M A., KUMBAKONAM

The grant is on three copper-plates bored at the top and secured by a ring, attached to which is the seal, bearing the Vijayanagara emblem of a boar and the figures of the sun and the moon on the upper half, and on the lower half some characters, probably corresponding to *Śrī Venkatēśa*, as suggested by Dr Hultzsch[1] in regard to the seal attached to the Kūniyūr plates of Venkata II The plates, which are in good preservation, belong to the Śankarāchārya of the Conjeeveram *matha*, who very kindly lent them for examination

The plates measure $8\frac{1}{2}$ in by 7 in, except in the middle, which is $10\frac{1}{2}$ in by 7 in on account of the arch at the top The ring has a diameter of 1 in., and the seal of $2\frac{1}{2}$ in The holes through which the ring passes have a circumference of $1\frac{1}{2}$ in All the plates have raised rims The writing is legible and runs right across the breadth of the plates, as usual As in other Vijayanagara plates of the period, the first and third plates are inscribed only on one side, and the middle one on both sides The plates are ruled The inscription contains 99 lines in all, and the average height of a line is $\frac{1}{4}$ in

The language of the inscription is Sanskrit, or Sanskritized Kanarese, as in the *birudas* of the king (ll 25 to 29) The inscription is in verse, and the usual metres are employed, the Anushtubh, the Śārdūla vikrīdita, Sragdharā, etc Not only is the poetry of a low order, but the rules of metre are transgressed here and there; e g in verses 34 and 32 the halves *Chandraśēkhara-Sarasvatyāh sishyāyāmitatējasē* and *śītoshṇādi-dvandvadurkhātītāya cha mahātmanē*, which are out of accord with the Anushtubh, the metre of the verses In many places where the metre is faulty, however, it is due to a mistake of the scribe, e g *śriyam iha likritya* in verse 28, which should be read *śriyam iha bahalīkritya* If in this case the scribe has left out letters in a word, elsewhere he has added superfluous ones, e g *jaladhi* in verse 21, *prati* and *nuta* in verse 22

The characters are Nandināgarī, except the signature, or rather the name of the tutelary deity[1] at the bottom, which is written in Kanarese There are several orthographical peculiarities There are many instances of a redundant *anusvāra*, especially before conjunct consonants, as in other Vijayanagara plates—*pumnyaih* for *punyaih* (l 7), *amnyān* for *anyān* (l 20), *hiramnya* for *hiranya* (ll 36, 37) But we have also instances of redundant *visarga* in *sirahs-chumbi* (l 1) for *śiras-chumbi*, °*bhuvanah-stūyamāna* for *bhuvana-stūyamāna* (l 18) In conjunct consonants the former member is often omitted This error is specially noticeable in connection with the consonants *ta* and *da* Cf °*mayādēva*° for °*mayād dēva*° (l 5), *tasy=āsītanaya*° for *tasy=āsīt tanaya*° (l 6), *udabhūtasmānara*° for *udabhūt tasmān nara*° (l 11), *bhuja-balātam* for *bhuja-balāt tam* (l 16), *tadhāma* for *taddhāma* (l 4), *chatu-sīmā* for *chatus-sīmā* (l 84), *a gajō-bhūtam* for *a-gaj-ōdbhūtam* (l 4), *nrisimh-ēndrā tasmāt* for *nrisimh-ēndrāt*

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[1] *Ep Report* for 1891, p 6 See *Ep Ind*, Vol. III, pp. 236 ff

tasmāt (l 22) There is the usual confusion in the writing of the sibilants, cf *bhabhaśē* for *babhāsē* (l 17), *bhūyaśē srēyaśē* for *bhūyasē śrēyasē* (l 54), *saśāsa* for *śasāsa* (l 27), *chatu-śīmā* for *chatus-sīmā* (l 84) and *sishya* for *śishya* (4, 86, 87) It is interesting to note that in the Podavūr and Kāttapatta grant[1] of the same king six years earlier we find *shishya* written for *śishya* (l 82) Thus all three letters *śa, sa, sha* were used indiscriminately The influence of the Dravidian languages in the pronunciation of Sanskrit words is clear in *tāmbra* for *tāmra* in l 93, and in *varusha* for *varsha* in l 96 Udayambākam, the name of the village granted, is spelt Wudayambākam as the result of the same influence

The inscription records the grant of Udayambākam, a village near Tirukkalukkunram in the Chingleput district, by Krishnadēva Rāya of the second Vijayanagara dynasty to Sadāśiva Sarasvatī, the disciple of Chandraśēkhara Sarasvatī of the Śankarāchārya *maṭha* at Conjeeveram

It is noteworthy that in this grant, and in that of Podavūr referred to above, there is no special purpose for which the grant was made, as in the grant of Vijaya-Gandagōpāla[2]—which expressly says that it was made 'for the attainment of the highest *dharma*' 'by feeding 108 Brāhmans every day' The terms of the gift are the same as those given in the other plates of the king It is curious that, though the gift was made to the Āchāryas of the *matha* and their descendants in the apostolic line, it is not made inalienable, as we should have expected, '*Bhōktum dātum chāpi nij-ēchchhayā*' (v 41)

The date of the grant is Śaka 1450, the cyclic year Virōdhin, month Vaiśākha, constellation Viśākhā, and *tithi* Pūrnimā

Many of the names of places given in the grant correspond to the names of villages in the district of Chingleput.

'Tirkkalē-kunnarēndāru' is probably the modern Tirukkaḷukkunram,[3] 'the hill of the sacred kites,' which is much resorted to as a place of pilgrimage, or may it be Tirukkālikkādu in the Conjeeveram *Taluk* ?

Kalattūr is another name for Ottivākkam, five miles from Chingleput town, and a station on the South Indian Railway

Manappākkam is an insignificant village, mile from Kalattūr

Udayambākam, the object of our grant, is about 4 or 5 miles from Kalattūr

Kshīra-nadī is the Sanskrit name of the Pālār river

Prallayannūr is the modern Palayanūr in the Madurāntakam Sub-District

Punyapattu is Punnampattu in the Chingleput Sub-District

The name of the donee is Sadāśiva Sarasvatī, a pupil of Chandraśēkhara Sarasvatī Chandrasēkhara and Chandrachūda are variant forms of the same name Further, the name Chandraśēkhara in our grant is probably an engraver's error for Chandrachūda The metre requires the latter form '*Chandraśēkhara-sarasvatyās śishyāy=āmrita-tējasē*' has one syllable more than is allowed by the rules of metre in the *pāda* of an Anushtubh verse If we read Chandrachūda for Chandraśēkhara, there is no such metrical difficulty If so, the donee Sadāśiva of our grant was a pupil of Chandrachūda, the donee in the earlier grant of the same king[4] Some time in the interval between the two grants (1521 and 1527 A D.) Chandrachūda must have died, and his disciple Sadāśiva must have succeeded him Thus we get the names of four successive teachers of the *matha*, as mentioned by us in our introduction to the grant of Vīra-nrisimha Rāya[5] In connection with the latter grant we have

[1] *Ep Ind*, Vol XIII, pp 122 ff

[2] *Ep Ind*, Vol XIII, p 194

[3] Tirukkaḷukkunram is in Kaḷattūr kōttam See the inscriptions of that place edited in *Ep Ind*, Vol III. No 38

[4] *Ep Ind*, Vol XIII, pp 122 ff

[5] *Ep Ind*, Vol XIV, pp 231 ff.

also given extracts from the *Gururatnamālāstava*, and have identified the donees of these grants Our identification of the donees with the *Gurus* of the Śankarāchārya *matha* is supported by the epithets used in the grant before us 'the wearer of holy beads' (*rudrāksha*), 'whose body is besmeared with holy ashes,' 'one who is above the pairs of opposites,—heat, cold, etc., which give pain,' '*Guru* who has the form of Śiva'

We have already shown elsewhere that Krishna-dēva Rāya's gifts at holy places are confirmed by inscriptions His conquest of Kalinga is referred to in various stone inscriptions[1] His suzerainty over Anga and Vanga must be regarded, however, as an empty boast It is possible to understand *Â-Gangā-tīra-Lankī*° as referring not to the Ganges river, but to one of the rivers of Berar (Wainganga or Penganga) There is no confirmatory evidence of the Vijayanagara Rāja having extended his arms as far north as the Ganges Nor is there any evidence of the conquest of the Chêra country by Narasa, father of Krishna-dēva Rāya There is an anachronistic reference to an invasion of Krishna-dēva Rāya in the *Kēralōtpatti*, the traditional history of the Malayālam country But the west coast of South India was practically independent

The Kanarese *birudas* of the king were mostly borrowed from those of the kings of the first dynasty,[2] as also the titles Rājādhirāja and Rāja-paramēśvara

TEXT[3]

[Metres · vv 1-4, 6-8, 12 and 13, 25-27, 29-42, 45-49, *Anushtubh*, vv 5 and 20, *Śārdūlavikrīdita*, vv 10, 14, 21 and 28, *Sragdharā* v 9, *Ārinī*, v 24, *Dōdhaka*]

Plate I, Side 2

1 श्रीगणाधिपतये नमः । नमस्तुंगशिर[4]श्चुंबिचंद्र-
2 चामरचारवे । त्रैलो[5]नगरारंभमूलस्तंभाय भवे[6] [। 1*] हरिलीलावरा[7]-
3 हस्य दंष्ट्रादंडः स पातु वः । हैमाद्रिकलशा यत्र धात्री क्षत्रश्रियं दधौ ।[। 2*]
4 कल्याणायास्तु त धाम[8] प्रत्यूहतिमिरापहं [।] यन्नजोप्यगजोभूत[9] हरि-
5 णापि च पूज्यते ।[। 3*] अस्ति क्षीरमया [10]देवैर्मथ्यमानान् महांबुधेः । नवनी-
6 तमिवोद्भूतमपनीततमो महः ।[। 4*] तस्यासौ तनय[11]स्तपोभिरतुलैरन्व-

[1] See Madras Epigraphist's *Report* for 1915, Nos 18 and 64 of App C

[2] One of the *birudas* of Dēvarāya II in the Satyamangalam plates, edited by Dr Hultzsch in *Ep. Ind*, Vol III, pp 35-41, is *Bhāsh-ātilanghi-bhūpāla-bhanjanga*, which is a Sanskrit rendering of *Bhāshage tappuva rāgara ganda* The *birudas* in that grant are mostly the same as in ours

राजाधिराजस्तेजस्वी यो राजपरमेश्वर ।
भाषातिलङ्घिभूपालभुजङ्गविरुदोज्ज्वल. ॥
मूरुरायरगण्डांक परराजभयंकर ।
हिन्दुरायसुरत्राणो वन्दिवर्गैश्च वर्ण्यते ॥

Dr Hultzsch translates these passages as follows :—

"He bore the surnames (*birudas*) Rājādhirāja, Rājaparamēśvara, 'the disgracer of kings who break their word,' 'the disgracer of the three kings (of the south),' 'the terrifier of hostile kings' and 'the sultan (*suratrāna*) among Hindu kings'"

[3] From the original.

[4] Read °शिरःचुंबि°.

[5] Read त्रैलोक्य°

[6] Read भवे

[7] Read हरिलीलावराहस्य

[8] Read तथास्तु.

[9] Read °भूत.

[10] Read °मथ्यमाने

[11] Read °तनय

7 र्यनामा बुधः पु[1]खैरस्य पुरूरवा भुजबलैरायुर्द्विषा निघ्नतः । तस्या[2]
8 तस्यायुर्ण[3]हुषोस्य तस्य पर ो युद्धे ययाति[:] क्षितौ ख्यातस्तस्य तु तुर्वसुर्वसुनि-
9 भः श्रीदेवयानीपतेः ।[।] 5*] तद्वंशे देवकीजानिर्दिदीपे तिमभूपतिः । यशस्वी
10 तुलुवेंद्रेषु यदोः कृष्ण इवान्वये ।[।] 6*] ततोभूद्धुक्कमाजानिरीश्वरक्षितिपाल-
11 कः । अत्रासमगुणस्त्रश्च मौलिरत्न महीभुजां ।[।] 7*] सरसादुदभू[4] तस्मा[5] नर-
12 सावनिपालकः । देवकीनदना कामो[6] देवकीनंदनादिव ।[।] 8*] विविधसुकृतोद्दा-
13 मे रामेश्वरप्रमुखे सुहृर्मुदितहृदय[.] स्थाने स्थाने व्यधत्त य[7]यथाविधिः[8] । बु-
14 धपरिवृतो नानादानानि यो भुवि षोडश त्रिभुवनजनोद्गीत स्फी[9] यशः[:]
15 पुनरुक्तयथा[10]विधिः ।[।] 9*] कावेरीमाशु बध्वा बहलजलभरां यो विल-
16 घ्यैव शतुन्[11] जीवग्राह गृहीत्वा समिति भुजबला[12] त च राज्य तदिय्यं[13] [।]
17 कृत्वा श्रीरंगपूर्वं तदपि निजशे[14] पट्टणं यो बभशे[15] कीर्त्तिस्तंभ निखातं
18 त्रिभुवनभुवन'स्तूयमानापदानः[16] ।[।] 10*] चेर चोल च पांड्यं तमपि च मधु-
19 रावल्लभ मानभूषं वीर्योदग्र तुरुष्कं गजपतिनृपतिं चापि जि-
20 त्वा तदन्यान् । आगंगातीरल[17] प्रथमचरमभूभृत्तटातं नितांतं । ख्या-
21 तः चोणीपतीनां स्रजमिव शिरसा शासनं यो व्यतानीत् ।[।] 11*] तिप्पाजीनाग-
22 लादेव्यो क[18]सल्याश्रीसुमित्रयो. (।) देव्योरिव नृसिंहेंद्रा[19] तस्मात्पत्तिर-
23 थाविव[20] ।[।] 12*] वीरौ विनयिनौ रामलक्ष्मणाविव नंदनौ जातौ वीरनृसिं-
24 हेंद्रकृष्णरायमहीपती ।[।] 13*] वीरश्रीनारसिंहः स विजयनगरे रत्न-
25 सिंहा[21]सनस्थः । कीर्त्या नीत्या निरस्य नृगनलनहुषानप्यवन्यांम-[22]
26 शन्या[23] । आ[24]तोरासुमेरोरवनिसुरनुतस्वैरमाचोदयाद्रेरापाश्चां[25]त्या-
27 चलातादखिलहृदयमावर्ज्य राज्यं सशास[26] ।[॥] 14* नानादानान्यकार्षीत्क-
28 नकसदसि यः श्रीविरुपाक्षस्थाने श्रीकालहस्ती शितुरपि न-
29 गरे वेंकटाद्रौ च कांच्यां । श्रीशैले शोणशैले महति हरिहरे ऽहोबले
30 संगमे च श्रीरंगे कुंभघोणे हततमसि महानंदितीर्थे निवृत्तौ ।[।] 15*]
31 गोकर्णे रामसेतौ [ज]गति तदितरेष्वप्यशेषेषु पुंण्यस्थानेष्वा-

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1 Read पु
2 Omit
3 Read न
4 Read ह.
5 Read न
6 Read नदनात्कामो.
7 Omit
8 Omit *visarga*
9 Read स्फीत
10 Read पुनरुक्तयन्
11 Read शत्रून्
12 Read °बलाच्च°
13 Read तदीय
14 Read निजवंशे.
15 Read नभासे
16 Read निखायत्रिभुवनभवनस्तूय° ।
17 Read °लद्धा
18 Read देव्यो: कौसल्या°.
19 Read नृसिंहेन्द्रात्तस्मात्
20 Read पद्मिरथादिव
21 Read सिंहा.
22 Read अप्यवन्यांम°
23 Read यान्याग्
24 Read या.
25 Read आसे
26 Read शशास

Plate II, Side 1

32 लब्धनानाविधबहुलमहादानवारिप्रवाहैः । यस्यो-
33 दचत्तुरंगप्रकरखुररजःशुष्यदंभोधिमग्नः क्ष्माभृत्प-
34 क्षछिदोत्कर[1]कुलिशधरोत्कंठिता कुंठिताभूत् ।[॥] 16* ब्रह्मांडं
35 विश्वचक्रं [2]टसुदितमहाभूतकं रत्नधेनुः[3] सप्तांभो[धी]श्वक[ल्प]-
36 क्षितिरुहलतिके काचनीं कामधेनुं । स्वर्णक्ष्मायोहिर-
37 ण्याश्वरथमपि तुलापूरुष गोसहस्रं हेमाश्व हेमगर्भं कन-
38 ककरिरथं पचलांगल्यतानीत् ।[। 17*] प्राज्य प्रशास्य निर्विघ्नं रा-
39 ज्य द्यामिव शासितुं । तस्मिन्गुणेन विख्याते क्षितेरिंद्रे दिवं ग-
40 ते ।[। 18*] ततोप्यवार्यवीर्यश्रीकृष्णरायमहीपतिः । बिभर्ति मणिके-
41 यूरनिर्विशेष महीं भुजे ।[। 19*] कीर्त्या यस्य समंततः प्रसृतया वि-
42 श्व रुचैक्य व्रजेद्दिव्याशक्य पुरा पुरारिरभवतभालेक्षणः[4] प्रा-
43 यशः । पद्माक्षोपि चतुर्भुजोजनि चतुर्वक्त्रोभवत्पद्मभू काली
44 खड्गसधाद्रमा च कमलं वीणां च वाणी करे ।[। 20*] शत्रणां[5] वा-
45 समेते ददत इति रुषा किं नु सप्तांबुराशी नानासेनातुरं-
46 गखुटितवसुमतीधूलिकापालिकाभिः । संशोष्य[6]य खैर-
47 मेतत्प्रतिनिधिजलधिजलधि[7]श्रेणिका यो विधत्ते ब्रह्मां-
48 डं स्वर्णमेरुप्रमुखनिजमहादानतोयैरमयैः[8] ।[। 21*] महत्तामर्थिसार्थाः
49 श्रियमिह सुचिरं भुंजतामित्यवेत्य प्रायः प्रत्यूहहेतोः[9]स्त-
50 पनरथगतेरालयं देवतानां । तत्तद्दिग्जैत्रवृत्यापि-
51 च विरुदपदैरंकितांस्तत्र तत्र स्तभा जातप्रतिप्रतिष्ठा-[10]
52 न्व्यतनुतनु[11]त भुवि यो भूभृदभ्रकषाग्रान् [। 22*] कांचीश्री-
53 शैलशोचल[12]कनकसभावेंकटाद्रींद्रमुख्येष्वावर्त्याव-
54 र्त्य सर्वेष्वतनुत विधिवत् भूयशे[13] स्रेयशे[14] यः । देवस्थानेषु
55 तीर्थेष्वपि कनकतुलापूरुषादीनि नानादानान्येवोप-

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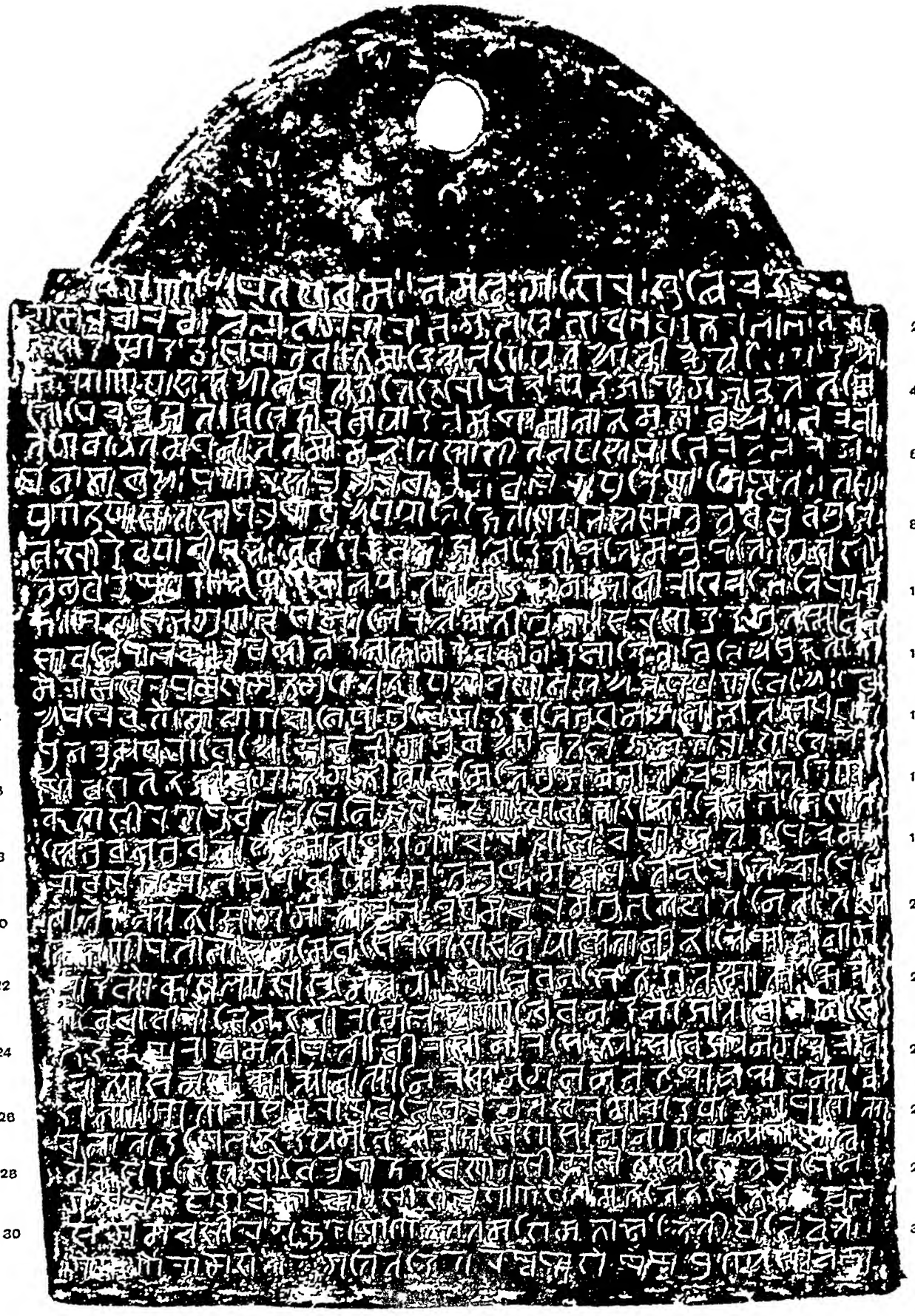
1 Read छिदोत्कर.
2 Read समसुदित.
3 Read न
4 Read क्षालि°.
5 Read शत्रूणां
6 Omit one य
7 Omit one जलधि.
8 Read °मेयै.
9 Omit visarga
10 Omit one प्रति
11 Omit one तुत.
12 Read श्रीशैलच.
13 Read भूयसे.
14 Read श्रेयसे.

Udayambakam Grant of Krishna-deva Rāya Saka 1450



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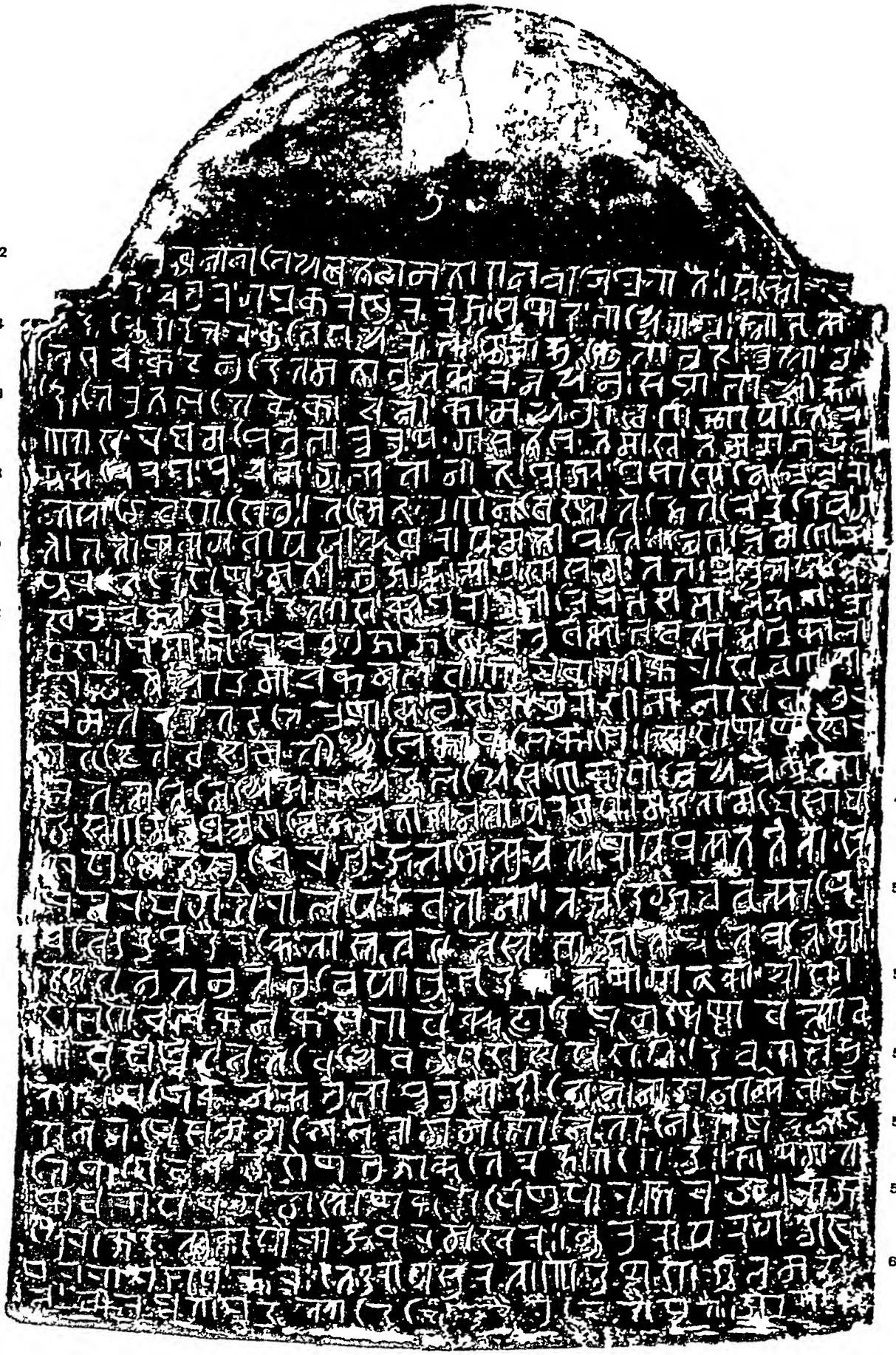
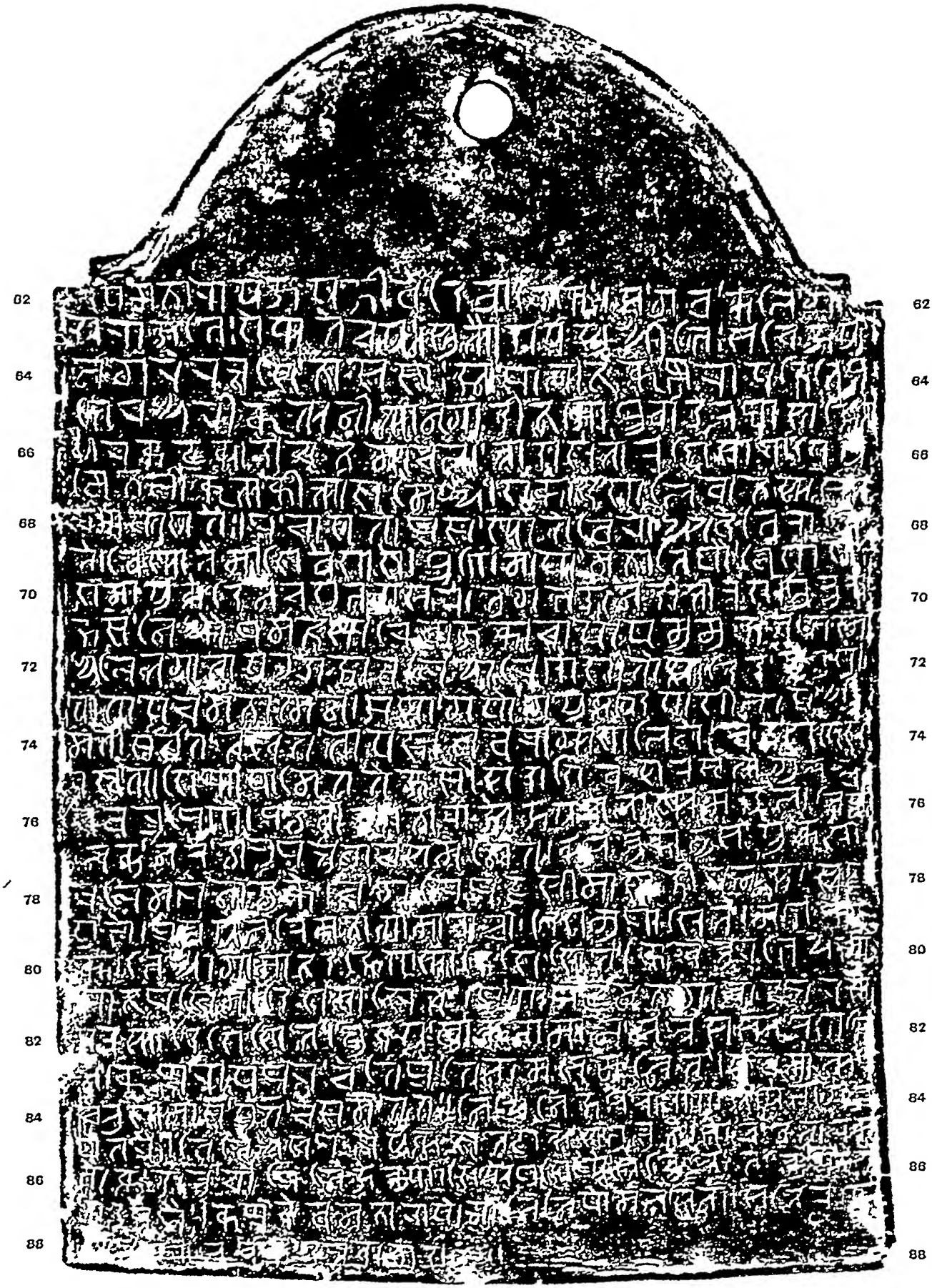


Udayambakam Grant of Krishna-deva Rāya Saka 1450

11 b



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56 दानैरपि समस्तखिलैरागमोक्तानि तानि ।[। 23*] शेषकृतप्र-
57 तिपार्थिवदंडः शेषभुजाकृतिरक्षणशौंडः । भाषगत-
58 प्रुवरायरगडस्तोषकृदर्थिषु यो रणचडः ।[। 24*] राजा-
59 धिराज इत्युक्तो यो राजपरमेश्वरः । मूरुरायरगडस्य
60 पररायभयंकरः ।[। 25*] हिंदुरायसुरत्राणो दुष्टशार्दूलमर्द-
61 नः वीरप्रताप इत्यादिविरुदैरुचितैर्युतैः [॥ 26*] आलोक-

Plate II, Side ii

62 य सहाराय जय जीवेति वादिभिः । अंगवक[1]लिगा-
63 दौ राजभिः सेव्यते च यः ।[। 27*] स्तुत्यौदार्यसुधीभिस्स विजय-
64 नगरे रत्नसिंहासनस्थः[2] क्ष्मापालान् कृष्णरायक्षितिप-
65 तिरधरीकृत्य नीत्वा नृगादीन् । आपूर्वाद्रेरधास्तक्षिति-
66 धरकटकादा च हिमाचलात्त[3]दासेतोरर्थिसार्थश्रिय-
67 मिह[4]लीकृत्य कीर्त्या समिंधे ।[। 28*] शकाब्दे शालिवाहस्य सह-
68 स्रेण चतुश्शतैः । पचाशता प्रसख्याते विरोध्यब्दे विराजि-
69 ते ।[। 29*] विख्याते मासि वैशाखे पूर्णिमायां महातिथौ । विशाख[र्क्ष]-
70 समायुक्ते दिने च शुभवासरे ।[। 30*] तुगभद्रानदीतीरे श्रीविरूपा-
71 क्षमंनिधौ (।) परम[5]हंसपरिव्राजकाचार्याय सुमुक्षवे ।[। 31*] भस्मो-
72 डूलितगात्राय र[6]द्राक्षावलिधारिणे (।) शीतोष्णादिद्वद्वदुःखा-
73 तीताय च महात्मने ।[। 32*] अष्टागयोगयुक्ताय दयाशीलाय धी-
74 मते । सर्वतंत्रस्वतंत्राय ज्ञानवैराग्यशालिने ।[। 33*] चद्रशेखरस-
75 रस्वत्या शिष्या[7]यामिततेजसे । सदाशिवसरस्वत्यै गुरवे
76 शिवरूपिणे ।[। 34*] पडयोडुमहाराज्ये जयचोलाख्यमडले । तिर्क्क-
77 लेकुंनरेंडारुपत्तनाच समन्विते ।[। 35*] कलत्तूर्कोट्टसयुक्ते श्री-
78 विलिमलनाडके । चग[8]लिपट्टसीमाख्ये चोरनद्यास्तटे[9]
79 शुभे [॥ 36*] प्रलयन्नूरिमहाग्रामा[त्] प्राचीं दिशमुपाश्रितं । मणप्पा-
80 क्काभिधाग्रामात् दक्षिणस्यां दिशि स्थितं ।[। 37*] कलत्तूरभिधाग्रा-
81 मात् पश्चिमां दिशमाश्रित । पुण्यपट्टमहाग्रामादुत्तरस्यां
82 त्तर[10]स्या दिशि स्थितं ।[। 38*] वु[11]दयंवाक्कनामानं सर्वमस्योपशोभि-

[1] Read वगवि
[2] Read सुत्यौदार्यसु°°हासमस्थ °.
[3] Read °लांता°.
[4] Read बहलीकृत्य.
[5] Read परम.
[6] Read रु.
[7] Read °शिश.
[8] Read लेंग°.
[9] Read नद्यास्टटे.
[10] Omit त्तर.
[11] Read उ.

83 त । कृष्णरायपुरं चेति प्रतिनामसमन्वितं ।[। 39*] सर्वमान्य-
84 चतुश्रीमासयुत[1] च समंततः । निधिनिक्षेपपाषाणाद्यष्टभोग्यैर-
85 घेतरैः ।[। 40*] विविधेश्च फलैर्युक्त सतडाक सभूरुहं । आचद्रतारकं
86 भोक्तुं दातुं चापि निजेच्छया ।[। 41*] सिष्यप्रशिष्यैः स्वच्छिष्यैः[2] तच्छिष्यैः त-
87 त उत्तरैः । कृष्णदेवमहारायो माननि[3] यो मनस्विनां ।[। 42*] सहिरण्य-
88 [प]योधारापूर्वकं दत्तवान्मुदा ॥—॥[4]

Plate III, Side i

89 तदिदमवनीवनिपकविनुतधरापस्य कृष्णरायस्य । शास-
90 नमुरुकविवैभवनिवहनिदानस्य भूरिदानस्य ।[। 43*] कृष्णदेवम-
91 हारायशासनेन सम[5]पतिः । अभाणीत् मदु[6]संदर्भं तदिद ताम्र-[7]
92 शासन ।[। 44*] कृष्णदेवमहारायशासनं[8] मल्लणात्मजः (।) त्वष्टा श्रीवीरणाच-
93 र्यो व्यलिखत्तांत्र[9]शासन ।[। 45*] दानपालनयोर्मध्ये दानाच्छ्रेयोनुपालनं । दा-
94 नात्स्वर्गमवाप्नोति पालनादच्युत पद ।[। 46*] स्वदत्ताद्विगुण[10] पुण्य परदत्तानुपा-
95 लन । परदत्तापहारेण स्वदत्त निष्फल भवेत् ।[। 47*] स्वदत्तां परदत्तां वा यो हरे-
96 ति वसुंधरात् । षष्टिर्वर्ष[11]षसहस्राणि विष्टायां जायते क्रिमिः[12] ।[। 48*] एकैव भगि-
97 नी लोके सर्वेषामेव भूभुजां । न भोज्या न करग्राह्या विप्रदत्ता वसुंध-
98 रा ।[। 49*] सामान्योयं धर्मसेतुः नृपाणां काले काले पालनियो[13] भवद्भिः (।)
99 सर्वानेतान् भाविनः पार्थिवेंद्रान् भूयो भूयो याचते रामचद्रः [। 50*]
श्रीविरुपाक्ष.

TRANSLATION

(ABRIDGED)

Verses 1-3 The usual benedictory verses in praise of Śambhu, the Varāha incarnation of Hari, and Ganēśa

Verses 4, 5 The descent of the family from the moon

Verses 6-8 The first historical kings of the dynasty · Timma, Īśvara, and Narasa.

Verse 9 The gifts made by Narasa in Rāmēsvaram and other places

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[1] Read चतुस्त्रीमा°
[2] Read शिष्यप्रशिष्यै' तच्छिष्यै'.
[3] Read नी
[4] Shows the verse has only *two pādas*
[5] Read भा.
[6] Read मदु
[7] Read ताम
[8] शासनेन would be necessary here to suit the meaning, but the metre would be disturbed शासनेन सभापति , which is found in the other grant edited by us, is certainly a better reading.
[9] Read ताम.
[10] Read स्वदत्ताद्वि
[11] Read °र्वर्ष°.
[12] Read क्रिमि..
[13] Read पालनीयो.

Verses 10, 11 Exploits of Narasa His capture of Seringapatam, defeat of the Chola, Chēra, Pāndya, and Musalman kings, of the chieftain of Madurā, and the king of Orissa, and his suzerainty over the Dakhan—from Lankā to the banks of the Gangā (probably the Pēngangā of Central India)

Verses 12, 13 Birth of his sons Vīra-nrisimhēndra and Krishna Rāya

Verses 14-17 Praises of Vīra-nārasimha and his gifts in holy places in South India

Verse 18 Death of Vīra-nārasimha

Verse 19 Accession of Krishna Rāya

Verses 20-22 Praises of Krishna Rāya

Verse 23 His gifts

Verses 24-26 His *birudas*, such as *Rājādhirāja*, *Vīra-pratāpa*, etc

Verses 27, 28 His praises

Verses 29, 30 In the year 1450 of the Śāli-vāhana Śaka era, the year named Virodhin, in the month of Vaiśākha, on the *tithi* Pūrnimā, and *nakshatra* Viśākhā,

Verse 31 (Is given) on the banks of the Tunga-bhadrā, near the temple of Śrī Virūpāksha, to the great sage working for salvation, the great saint and anchorite

Verses 32-33. Whose body is besmeared with holy ashes, who wears a necklace of *rudrāksha* beads, who is high-souled and talented, who has practised the eight-fold path of the Yōga who is compassionate to all beings, (but) is (himself) above the pains of opposites like heat and cold, which only give rise to pain, who is possessed of knowledge and freedom from attachment, who is master of himself

Verse 34 (To this) Guru, who is Śiva incarnate, Sadā-śiva Sarasvatī, disciple of Chandra-śēkhara Sarasvatī,

Verses 35-43 The village of Udayambākam, otherwise known as Krishnarāya-puram, in Pada-vīdu *mahārājya*, in Jaya-chōla *mandala* (Jayam-konda Chōla *mandala*), comprising the town of Tirukkaḷu-kunram and the fort of Kalattūr in Velimala *nādu* in the *sīmā* (district) of Chingleput, on the banks of the Pālār The boundaries of the village are, Prallayannūr to the west, Manappak to the north, Kalattūr to the east, Punya-pattu to the south

The said village is marked by clearly defined boundaries on its borders

The grant includes the right of enjoyment of eight kinds of interest in the land, viz treasures in it, mines, rocks, tanks, gardens, trees, etc , and the right of possessing it for ever or parting with it at will (by sale to another) The rights over the land are to descend from the donee to his disciples, their disciples, and so on in the apostolic line The grant was made in a ceremonial way, with water and with gold

Verses 44, 45 The grant was composed by Sabhāpati and engraved by Viranāchārya

Verses 46-50 The usual admonitory verses

'Śrī Virūpāksha'[1]

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[1] On Virūpāksha and the devotion of the Vijayanagar house to Siva and Nāga worship, see our note in the introduction to the Conjeeveram plates of Krishna dēva Rāya (*Ep Ind*, Vol XIII, No 8)

No. 13.—PARTABGARH INSCRIPTION OF THE TIME OF [THE PRATIHARA] KING MAHENDRA-PALA II OF MAHODAYA SAMVAT 1003.

By Rai Bahadur Pandit Gaurishankar Hirachand Ojha.

Some time ago a friend of mine wrote to me of the existence of an inscribed stone at Partābgarh, the contents of which no one in the locality could read except the date, Samvat 1003, which was plain enough. I hurried to the spot at the first opportunity available and found the inscription containing a series of grants described below. The stone in question was affixed to a Chabūtrā, or platform, near Chemam Agravāl's Bāwrī (a well with steps leading to it) at Partābgarh, the capital of the State of that name in southern Rājpūtānā. On examination I found the record to be of great historical importance, and at my request the Mahārāj Kumār of Partābgarh was kind enough to present it to the Rājpūtānā Museum, Ajmer, where it is now deposited. In spite of being constantly exposed to the inclemencies of weather, the stone is in a fair state of preservation and can easily be read, only a few letters here and there being indistinct. A portion of the stone at the left hand top corner is broken off, and the commencement of the first five lines is lost.

The inscription contains 35 lines of writing—34 full lines and one line only 1′ 8″ long—which cover a space of 2′ 6″ broad by 2′ 2¼″ high. Except for four verses (ll. 1-4) at the beginning of the first, five and a half (ll. 14-19) at the beginning of the second, a laudatory verse (ll. 30-31) at the end of the third and an imprecatory one (ll. 34-35) at the end of the fourth part, the inscription is in prose.

The characters belong to the northern class of alphabets of the 10th century and show no special peculiarities except, in two instances (°*paryantō*, l. 11, °*paryantēm*, l. 24), the medieval form of *rya*, without the lower right-hand stroke as well as the separate sign of *r* on the top, as is found in the Udaipur (in Rājpūtānā) inscription[1] of the time of the Guhila Rājā Aparājita, the Jhālrāpātan inscription[2] of the time of Durga gaṇa, etc. Line 18 contains numerical symbols *sam* and *lri* for 100 and 10 respectively.

The language is Samskṛit throughout, corruptions and solecisms being frequent in the last three grants. A locative was probably intended in l. 20 °*śrīsamvē* (read °*sarmmani*) *cha vyāpāram kurvvatē* (read *kurvvati*), and a passive construction suddenly ends in active in ll. 20-22, '*Mādhavēna . . sutēna . . vōdhayati*.' The neuter gender is grossly misused in ll. 24-25, while '*āghāta*' is neuter in l. 28 and masculine in l. 32. Cases do not agree in l. 31 '°*rājēna . . . . sutaḥ*' (read *sutēna*), while the rules of Samdhi are not observed in some cases (ll. 2, 4, 14, 18, etc.) and misused in others (ll. 11, 12, 27, etc.). Other grammatical irregularities are shown in the footnotes accompanying the text.

Some *dēsī* words of the local dialect are used in Samskrit composition. *Harirshēśvara* in l. 12 is to be divided into *Hari* and *Rishēśvara*, the latter being a modification of *Rakhēsar*, still used in the vernacular of these parts for Rishīsvara. *Arahatēna* (l. 26) is the instrumental form of *Arahata*, a Persian wheel, the Samskṛit form being '*araghaṭṭa*.' *Kitikā* (l. 26) is Samskṛitized from *kidi* or *kiḍā*, a matting screen, akin to Samskrit *kaṭa*. *Kōsavāhē* (l. 31) is applied to as much land as can be irrigated by one *kōsa*, or leather bucket, and *māni* (l. 31) is a local measure of twelve maunds. *Chausarā* (l. 33) is a garland of four strings. *Metta* (l. 29) is the Prākrit form of *mātra*. *Pālikā* (l. 33) is probably used for *pūlī*, or bundle of leaves. *Ghānā* (l. 33) is an oil-mill and *Palikā* (l. 33) is a measure of capacity approximating to six *tōlās* and commonly called *palī* or *palā*.

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[1] *Ep. Ind.*, Vol. IV, p. 31.

[2] *Ind. Ant.*, Vol. V, p. 181.

The meaning of *sādhāra* (ll 26 and 32) is not clear it may mean 'with the adjacent grounds' or may be an abbreviation of *sādhārana* (common) *Vaha* (l 32) is the common highway and *kachchha* (ll 26 and 28) is a field bordering on a stream

As regards orthography, it may be noted that *v* is used for *b* throughout and *n* for *n* in some instances· *punya* (l 11, twice), *hiranya* (ll 13 and 24), *śaranya* (l 17) and *grihnāti* (l 30) Dental *s* is used for the palatal in *ājñāsravana* (l 12), and *śadriśam* (l 18) is an example of the converse Consonants are mostly doubled after *r*, but the necessary doubling is not shown in *prōtārita* (l 15), *patatrinah* (l 16) and *āchchhetā* (l 35) The doubling of *t* before *r* is seen in *puttra* (ll 6 and 8), *pitiroḥ* (l 11) and °*hitattri*° (l. 13), but not everywhere (e g, *putra* in ll 5, 6, 7) *n* at the end of a word is not joined generally to the next word (ll 20, 21, 22, 29) The *anusvāra* is used for the appropriate nasal in *kāhimkyām gamgāyāṃ* (l 11), °*limgita* (l 16), °*damgajō* (l 17), *ghōmtā*° (l 23), *likhyamtē* (l 28), *kshētrāmtaritam* (l 29), *bhaiamtu* (l 1), *chimtā* (l 18), *tamttra* (l 20), it is wrongly replaced by *m* in *param-bha*° (l 7) and is redundant in °*mānāmnvaya*(l 15) and °*chimntya* (l 23) Of the class-nasals, *ṇ* is frequently used (ll 15, 22, etc), once wrongly for *ñ* (*pancha*, l 26), *n* occurs in ll. 15 and 19 and once wrongly in *vaṅśa* (l. 25), and *ñ* in l 16 Omissions of *visarga* (ll 4, 5, etc), its redundant use (ll 20, 21, 30), and instances of letters (ll 10, 27, 30, 31) and particles (ll 23, 18) left out are specified in the footnotes There are no symbols for *avagraha*, *jihvāmūlīya* or *upadhmānīya* The necessary punctuation marks are omitted in some places (ll 2, 3, etc), and there are redundant lines (ll 1, 3, etc) in others Other mistakes are pointed out at the proper places

All the grants recorded in the inscription are in favour of shrines attached to the monastery of Hari-Ṛishīśvara, who originally belonged to Daśapura (l 12) Under its management were the shrines of Vata-yakshiṇī Dēvī (ll 12, 33), Indrāditya-dēva or Indrarājāditya-dēva (ll 23, 28) and Trailōkya mōhana-dēva (l 33), which were situated at the village of Ghōntā-varshika, where there was also a temple dedicated to Nityapramudita-dēva (l 23) Chief among the deities was Indrāditya-dēva, who is spoken of as "(the deity) of Ghōṇtā-varshika" (l 28), while Trailōkya-mōhana-dēva is spoken of as "(enshrined) within the grounds of Indrāditya-dēva" (l 31) This pre-eminence is borne out by the verses (ll 1-2) in praise of the sun-god (Indrāditya-dēva), which precede those (ll 3-4) extolling Durgā (Vata-yakshiṇī Dēvī), who is the donee proper of the first grant

The occasion of the grant of a village to Vaṭa-yakshiṇī Dēvī by the king of Mahōdaya in Samvat 1003 was used by the authorities of the monastery for the purpose of consolidating on one stone all the grants in favour of one or other of the temples attached to it Such consolidation of grants belonging to one institution, but issued at different periods, is not rare in Rājpūtānā. We have an instance of it in the Vasishtha temple inscription[1] at Mount Ābū

The inscription is naturally divided into four parts —

I A grant of a village in favour of Vaṭa-yakshiṇī Dēvī, issued by Mahārāja Mahēndrapāla-Dēva II of Mahōdaya (Kanauj), dated Samvat 1003, or A D 946 (ll 1-14)

II A grant of a village, etc, in favour of Indrāditya-dēva by Mādhava, the provincial governor of Ujjain (under the same king), at the request of Chāhamāna Indra-rāja, a feudatory chief, without date (ll 14-27)

III A grant of a field in favour of Indrarājāditya-dēva by Bhartri-patta, son of Khōmmāna, dated Samvat 999, or A D 942 (ll 27-31).

IV Minor grants to different deities by different persons, undated (ll 31-35)

[1] *Ind Ant.*, Vol II, p. 256.

PART I

The first grant recorded in the inscription—though it is not the first from a chronological point of view—begins with two benedictory verses invoking the sun-god, followed by two similar verses in praise of the goddess Durgā (ll 1-4) It is issued from the capital at Mahōdaya and gives the genealogy of the donor as follows —

1 Mahārāja Dēva-śakti-Dēva, a devotee of Vishnu,

2 His son, born of [queen] Bhūyikā-Dēvī, Mahārāja Vatsa-rāja-Dēva, a devotee of Mahēśvara (Śiva),

3 His son, born of [queen] Sundarī-Dēvī, Mahārāja Nāga-bhata-Dēva, a devotee of Bhagavatī (Durgā),

4 His son, born of [queen] Īsatā-Dēvī, Mahārāja Rāma-bhadra-Dēva, a devotee of the sun-god,

5 His son, born of [queen] Appā-Dēvī, Mahārāja Bhōja-Dēva, a devotee of Bhagavatī;

6 His son, born of [queen] Chandra-bhattārikā-Dēvī, Mahārāja Mahēndra-pāla (I), a devotee of Bhagavatī,

7 His son, born of [queen] Mahādēvī-Dēvī, Mahārāja Vināyaka-pāla-Dēva, a devotee of the sun-god, and

8 His son, born of [queen] Prasādhanā-Dēvī of the Devathāddhi (?) family, Mahārāja Mahēndra-pāla-Dēva (II), a devotee of Mahēśvara (ll 5-9)

The last-named king enjoins all and sundry residing in the village of Kharpara-padraka, —in the holding of Tala-vargika Harishada, and situated in the vicinity of Ghōntā-varshikā, in the western Pathaka (district) of Daśa-pura,—and the residents of the neighbourhood, that the said village Kharpara-padraka, with all rights belonging thereto, has been bestowed by him, for all time to come, at the request of Dhana-śūra, upon the goddess Vaṭa-yakshinī Dēvī, (whose shrine is) connected with the *Maṭha* (monastery) of Hari Rishīśvara, versed in all the four Vēdas, resident of Dasa-pura, on an auspicious day, after bathing in the Kāhimkī Gamgā, for increase of religious merit to the donor's parents (ll 9-12) The grant is written by Purōhita Trivikrama-nātha, under orders from Jajja-nāga, is dated the fifth day of the dark half of Mārgga (Mārga-śīrsha), in the Samvat year 1003 (A D. 946), and is signed by Śrī Vidagdha, "his own hand" (l 13)

The name of Mahēndra-pāla (II), son of Vināyaka-pāla, comes to our knowledge for the first time from this inscription There seems to be a *double entente* in the word *prasādhana*, in which the writer pays a compliment to the queen-mother, by name Prasādhanā-Dēvī, by calling her the 'ornament of the family of her birth' (l 9) The name of this family Devathāddhi (?) is not quite clear for purposes of identification Of the names and places mentioned Mahōdaya (Kanauj) and Daśa-pura (Mandasor), and the names of the kings and queens call for no remark. Kharpara-padraka is the modern village of Kharōt, 7 miles south-east of Partābgarh Ghōntā-varshikā[1] can be identified with Ghōtārsī, 7 miles east of Partābgarh and about 8 miles north-east of Kharōt The Kāhimkī Gamgā (the river Kāhimkī) cannot be identified Jajja-nāga was probably the *Dūtaka* of the grant Vidagdha appears to be the Governor of the province who issued this grant under his own signature

[1] The name of this village is spelt as Ghōntā-varshikā (l. 10), Ghōntā varshika (l 23) and Ghōntā varshi (l. 34).

The genealogy of the Pratihāra kings of Mahōdaya (Kanauj), in the light of the information available up to the present, would stand thus —

0 (unknown)

- I { Nāga-bhaṭa I / Nāgāvalōka I, A.D 756-57[1]
  - 0 (unknown)
    - II { Kākustha / Kakkuka
    - III. { Dēva-śakti / Dēva-rāja
      - IV Vatsa-rāja, A D 783-84[2]
        - V { Nāga-bhaṭa II / Nāgāvalōka II, A D 815, 833 4[3]
          - VI { Rāma-bhadra / Rāma-dēva / Rāma
            - VII { Bhōja I / Mihira / Ādi-varāha, A D 843, 862, 875, 876, 881
              - VIII { Mahēndra-pāla I / Mahēndrāyudha / Mahida-pāla / Nirbhaya-rāja / Nirbhaya-narēndra, A D 893, 898, 899, 903, 907
                - IX Bhōja II
                - X { Mahī-pāla, A D 914, 917 / Kshiti-pāla / Vināyaka-pāla, A D 931 / Hēramba-pāla
                  - XI Mahēndra-pāla II. A D 946
                  - XII Dēva-pāla A D 948
                  - XIII Vijaya-pāla A D 960
                    - XIV Rājya-pāla A D 1018[4] [5]
                    - XV Trilōchana-pāla A D 1019, 1027
                    - (?) XVI Yaśah-pāla A D 1036

[1] This date is from a photograph in my possession of an unpublished copper plate grant from Hānsōt, in the district of Broach (Bombay presidency), issued by the Chāhamāna prince Bhartṛi-vaddha (Bhartṛi vardha) II, a feudatory of king Nāgāvaloka

[2] From the Jaina *Hari-vamśa Purāna* (Bom Gazetteer, Vol I, part II, p 197)

[3] The *Prabhāvaka charita* speaks of the death of king Nāgāvalōka of Kānya kubja, grand father of Bhōja, as taking place in Vikrama year 890 (A.D 833 34) (Nirnayasāgara Press ed, p 177, verses 720 725) The Nāgāvalōka of the *Prabhāvaka charita* can be identified with no other than Nāga bhaṭa II of Kanauj, and the date seems to be accurate, as the first known date of Bhōja I is A D 843

[4] This date of Rājya-pāla is given by Al-Utbī in his *Tārikh-i Yamīnī* (Elliot's Hist, Vol II, p 45), where he speaks of Rai Jaipāl as the ruler of Kanauj when Sultan Mahmūd of Ghaznī invaded it He was killed the next year (A.D 1019) by the Chandēla prince Vidyā dhara, son of Ganda, and Trilōchana-pāla succeeded him

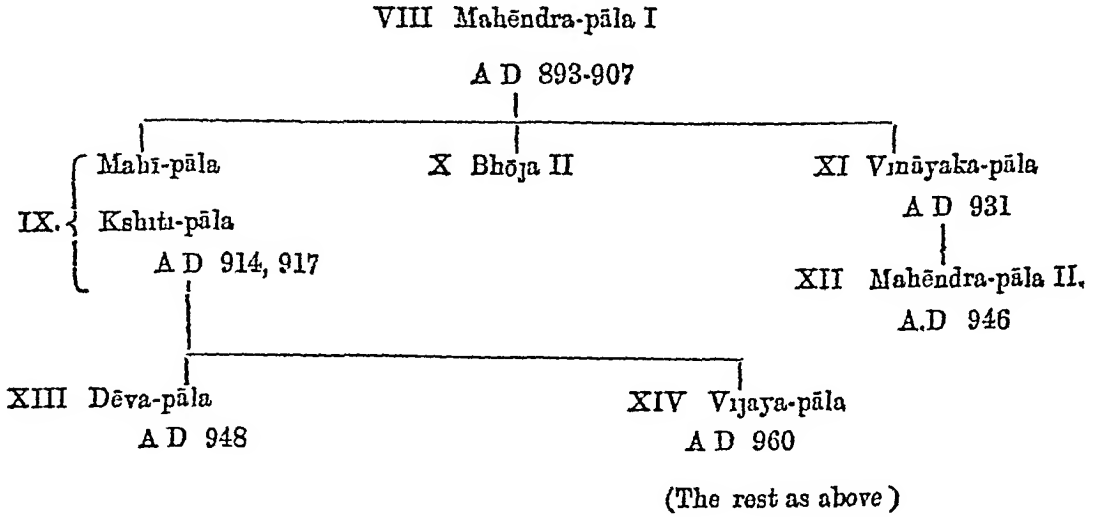
[5] The dotted line in the table indicates a successor, not necessarily a son

Dēva-pāla of Mahōdaya is mentioned in the Siyadōnī inscription (*Ep Ind*, Vol I, p. 177) as the son of Kshiti-pāla, which is evidently a synonym of Mahī-pāla, but the same Dēva-pāla is identified by the editor of that inscription with *Haya-pati* Dēva-pāla, son of Hēramba-pāla, from whom Yaśō-varman obtained the celebrated image of Vaikuntha, mentioned in that king's Khajurāho inscription This has led to the identification of Hēramba-pāla, the father of this Dēva-pāla, with Mahī-pāla or Kshiti-pāla, the father of Dēva-pāla of Mahōdaya The fact that Hēramba and Vināyaka are synonyms lends colour to this view, the result of which is the identification of two kings with two sets of names—

(1) Mahī-pāla and Kshiti-pāla, and

(2) Vināyaka-pāla and Hēramba-pāla,

which is accepted by scholars up to the present and is given in the genealogical tree above, but this identification is based on very slender evidence That Dēva-pāla, son of Hēramba-pāla, who is introduced by the minor title of *Haya-pati* (lord of horses) is the same as Dēva-pāla of Mahōdaya cannot be established on the casual mention of the former in an inscription of a king of a dynasty other than his own *Haya-pati* was never the accepted title of the Pratihāra kings of Mahōdaya and is not met with in their inscriptions, and there is no ground for assuming that a scion of the paramount dynasty of the Pratihāras was ever known by that appellation Besides Mahī-pāla and Vināyaka-pāla are known to be two different kings of Mahōdaya with different dates which do not overlap, and there is no reason to justify their identification. If this view is accepted and the identification of Hēramba-pāla with Mahī-pāla set aside, this part of the genealogy would stand thus —



PART II

The second grant begins with a panegyric in praise of the Chāhamāna family of kings, which is spoken of as having been the source of great pleasure to king Bhōja-Dēva Then mention is made of Gōvinda-rāja of this dynasty, who fought against many foes, his son Durlabha-rāja and his son Indra-rāja, who built the great temple dedicated to the sun-god (ll 14-19) We learn further that Mādhava was 'the great feudatory lord and governor' at Ujjayinī and Śrīśarman—appointed by Kōkkata, who was the commander-in-chief serving at the feet of Paramēśvara (i e Mahēndra-pāla II)—was carrying on the affairs of state at Mandapikā (ll 19-20).

The aforesaid Mādhava, son of Dāmōdara, being 'great feudatory, great governor and *Chargé d'Affaires*,' and having come to Ujjayinī on business, bathed at the temple of Mahā-kāla,

worshipped the god Śiva and meditated on the unreality of life and wealth, bestowed, on the Mīna samkrānti day, the village of Dhārā-padraka, with all its appurtenances, for repairs to, and maintenance of daily services at, the temple of Indrāditya-dēva at Ghontā-varshikā, a place associated with Nityapramudita-dēva, at the request of the great feudatory Indra-rāja, son of Durlabha rāja of the Chāhamāna race He therefore enjoins all residents of the village and the neighbourhood to observe this order (ll 20 26) A further endowment of a field by the river-side to the north of the village, irrigated by a Persian wheel, and of five matting screens for the erection of a flower porch is recorded (l 26) The grant is signed by Mādhava and countersigned by the Vidagdha (l 27) of the first grant

The names of the warlike Chāhamānas eulogized in this grant are not known from any other record It was probably a local dynasty of the Chāhamānas which had entered into a subordinate alliance with king Bhōja-Dēva I and helped him in his wars, thus giving the overlord 'great pleasure' Indra-rāja built a temple to the sun-god (Indrāditya-dēva) and applied to the governor of Ujjain, appointed by his overlord, the king of Kanauj, evidently Mahēndra-pāla II of the first grant for an endowment for its upkeep The grant is not dated, but we find from the third grant that the temple of Indrāditya-dēva was existing and was well-known after the name of the builder (l 28) four years before the date of the first grant We thus have reason to suppose that the request of the builder to the provincial representative of his overlord to secure a permanent endowment for it must have immediately followed its erection and preceded the gift of Bhartṛi-paṭṭa recorded in the grant following Thus this grant is evidently prior to the third, and is consequently the first, though not by many years, as is evident from the signature of the same governor, Vidagdha, affixed to both the grants The custom of provincial governors countersigning grants issued by subordinate chiefs relating to lands in their (the governors') jurisdiction is borne out by the evidence of the Ūnā plate of the time of Mahēndra-pāla I of Kanauj, where Dhīka countersigned a grant of Bala-varman, a feudatory of the king (*Ep Ind*, Vol IX, p 6)

Mandapikā is Māndū, where another officer Śrī śarman, appointed by the king's commander-in-chief, resided Dhārā-padraka is probably Dhāryāvad (in Mēwār), situated near the boundary of the Partābgarh State The matting screens referred to were to be used, evidently, in the periodical festivals in which the throne of the deity is placed in a porch of flowers and leaves temporarily erected over it

PART III

This grant records that Mahārājādhirāja Bhartṛi-patta, son of Khōmmāna, enjoins his descendants to maintain in perpetuity, and not to interfere with, the enjoyment of the bestowal of a field named Vavvūlika (Babbulika) by the side of the river Nandyā in the village of Palāsa-kūpikā, made by him upon Indrarājāditya-deva of Ghōntā-varshi for increase of merit to himself and his parents (ll 27-30) The boundaries of the field are defined (ll 28-29), and a customary verse extolling the donor and the donee follows (ll 31-32) The date is given as the first day of the bright half of the month of Śrāvana in the Samvat year 999 (A D 942).

Bhartṛi-patta of this inscription is Bhartṛi-patta[1] II, son of Khōmmāna III of Mēwār, belonging to the Guhila family Another inscription of his reign is dated Samvat 1000 (A D 943)[2] Palāsa-kūpikā is probably the present Parāsiā, about 15 miles south of Mandasor The river Nandyā and the village of Varāha palli, mentioned in the boundaries, cannot be identified at present

[1] *Ind Ant*, Vol XXXIX, p 191

[2] *Annual Report on the working of the Rajputana Museum*, Ajmer, 1914, p 2

PART IV.

This part records minor grants —

I The gift of a field named Chhittullāka, in which 10 *Mānīs* of seed could be sown, and which was irrigated by one leather bucket, in favour of Indrāditya-dēva, by Dēva-rāja, son of Chāmunda-rāja (l 31)

II The gift of a field, called Umdiyāka, with boundaries defined, in favour of Trailōkya-mōhana-dēva in the grounds of Indrāditya-dēva, by Indra-rāja (ll 32-33).

III The [permanent] endowment of one Palikā [of oil] per oil-mill, five bundles of foliage, 100 garlands of four strings, on the ninth day of the bright half of the month of Chaitra, together with two *palas* of saffron and one [*pala*] of betel-nuts from the trading community in the month of Chaitra, in favour of the Vata-yakshinī Dēvī (ll 33-34)

IV The gift of Dhādivāhā field, in which 10 *Mānīs* of seed could be sown, and of Mōchcha field, to the north-east of Ghōntā-varshi, requiring 10 *Mānīs* of seed, from persons not mentioned and in favour of deities not specified (l 34)

Then follows the usual verse extolling the giver of land and condemning the usurper (l 35), after which the name of the engraver of the inscription is given as Siddhapa, son of [Sa]tya and the date as Samvat 1003 (A D. 946).

Dēva-rāja, son of Chāmunda-rāja (l 31), appears to be a scion of the Chāhamāna family mentioned in the second grant, and Indra-rāja (l 32) is the builder of the temple of the sun (ll 18-19) himself

TEXT [1]

[Metres v. 1, *Anushtubh* (*Ślōka*), v 2, *Mandākrāntā*, v 3, *Śārdūlavikrīdita*, v 4, *Vasantatilakā*, v 5, *Śārdūlavikrīdita*, v 6, *Vasantatilakā*, v 7, *Anushtubh* (*Ślōka*), v 8, *Śārdūlavikrīdita*, v 9, *Vasantatilakā*, v 10, *Śārdūlavikrīdita* (half), vv. 11 and 12, *Anushtubh* (*Ślōka*)]

L. 1 — — — — [म]: ॥

भवतु[2] भव[तां भानो]र्भूतये भानवः सदा ॥[3]

प्रातर्न्नभ[स्त]रोस्तामाः पवित्राः पल्लवा इव ।०॥ [१*]

[4]ब्रह्मादीनां नियमितधियां[5] [स्तोत्र]पात्रं यदेकं ।[6]

यस्मिन्नेताः पुनरपि दिशो ।[7]

2 — — — — — — — [।*]

[सूर्याद्या?]ख्य प्रतिदिनमहो ध्यायते यन्मुनीन्द्रैः

[8]तेजस्तद्वो हरतु दुरितं पावनं सप्तसप्तेः ।०। [॥२*]

[रुद्रे] विद्रवति द्रुत सुरपतौ प[स्त्यं] प्रति प्रस्थिते ।[9]

वित्तेशे प्रतिपन्नरायि [त]-

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[1] From impressions prepared by the writer and from the stone itself

[2] Read भवन्तु.

[3] One stroke is redundant.

[4] Read ब्रह्मा°

[5] Read °धिया.

[6] This stroke is redundant

[7] This stroke is redundant

[8] Read °भीन्द्रैर्मे°.

[9] This stroke is redundant.

3 — — — — [शाङ्के] सति [।*]

वैकुण्ठे मतिकुण्ठतामुपगते [1]व्रा[ह्मयं श्रि]ते [2]व्रह्मणि ।[3]

पायाद्वो महिषासुरं सुररिपुं देवी दृशा निघ्नतो ॥०। [।३*]

वर्षद्वयाभ्यसनमम्व[4] तवेदमेव

दुर्गेति नाकगमनाय

4 — — — — [न्ति] ।

कात्यायिनीति वरदेति च सन्ति कस्या:[5]

नामाक्षराणि परमाणि यथा भवत्या[6] ।०। [।४*]

ओ[7] स्वस्ति । श्रीमहोदयसमावासितानेकनीहस्त्यश्वरथपत्तिसम्पन्न-

स्कन्धावारात्य-

5 [[8]— — [वै]ष्णवो महाराजश्रीदेवशक्तिदेवस्तस्य पुत्रस्त-

त्पादानुध्यात[9] श्रीभूयिकादेव्यासुत्पन्न[10] परममाहेश्वरो महाराजश्रीवत्सराज-

देवस्तस्य पुत्रस्तत्पादानुध्यात[11] श्री-

6 [[12]— न्दरीदेव्यासुत्पन्न: परं[13]

भगवतीभक्तो महाराजश्रीनागभटदेवस्तस्य पुत्रस्तत्पादानुध्यात: श्रीमदी-

सटादेव्यासुत्पन्न: परमादित्यभक्तो महाराजश्रीरामभद्र-

7 [दे]वस्तस्य पुत्रस्तत्पादानुध्या[त:] श्रीमदप्पादेव्यासुत्पन्न: परमभगवतीभक्तो

महाराजश्रीभोजदेवस्तस्य पुत्रस्तत्पादानुध्यात: श्रीचन्द्रभट्टारिकादेव्या-

सुत्पन्न: पर

8 भगवतीभक्तो महाराजश्रीमहेन्द्रपालदेवस्तस्य पुत्रस्तत्पादानुध्यात: श्रीमहा-

देवीदेव्यासुत्पन्न: परमादित्यभक्तो महाराजश्रीविनायकपालदेवस्तस्य

पुत्रस्तत्पा-

9 दानुध्यात: श्रीदेव[धा[14] । द्वि ?]नामनिजकुलप्रसाधनादेव्यासुत्पन्न: परम-

माहेश्वरो महाराजश्रीमहेन्द्रपालदेव: श्रीदशपुरपश्चिमपथके तलवर्गिकहरि-

षडभुज्य-

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[1] Read व्रा.

[2] Read ब्र.

[3] This stroke is redundant

[4] Read °म्ब

[5] Read °स्या

[6] Read त्या

[7] Expressed by a symbol

[8] Read °रमवै°.

[9] Read त

[10] Read न्न

[11] Read त

[12] Read श्रीसुन्दरी°

[13] In most of the grants and seals of the Pratihāra kings of Mahōdaya the adverb *param* (or *param*) is persistently used before *Bhagavatī bhaktah* in place of the adjective *parama*—which is used before the names of other deities, and there appears to be no need of correcting it to *parama*

[14] The word is indistinct, it may also be read as देवन्धाद्धि, देवधाद्धि, देवधाद्धि or देवधाद्धि.

10 मानखर्प्परपद्रकग्रामे घोण्टावर्षिकाप्रत्यासन्ने समुपगतान् सर्व्वान्ने[1] यथा-
स्थाननियुक्तान्प्रतिवासिनश्च समाज्ञापयत्यस्तु वः[2] उपरिलिखितग्रामः स्वसी-
मातृणप्रति-[3]

11 गोचरपर्यन्तो[4] सर्व्वादायसमेत आचन्द्रार्क्कक्षितिकाल पूर्व्वदत्तदेवब्र[5]ह्मादेय-
वर्ज्जितो मया पित्रोः पुन्या[6]भिवृद्धये का[हि]क्यां गगायां स्नात्वा
पुन्ये[7]हनि [ध]नशूरप्रार्थनया श्री-

12 दशपुरचातुर्व्वेद्यहरिर्षेश्वर[8]मठसव[9]ध्यमानश्रीवटयक्षिणीदेव्यै शासनत्वेन प्रति-
पादितः[10] मत्वा भवद्भिः सा[11]मुनुमन्तव्यो[12] प्रतिवासिजनपदैरप्याज्ञास-[13]
वणविधेयैर्भूत्वा यथा-

13 दीयमानभागभोगकरहिरन्या[14]दिकमस्योपनेतव्यमिति [।*] श्रीजज्जनागप्रद-
त्तादेशात् । सवत्सो[15] १००० [16] १००३ मार्ग वदि ५ [।*] पुरोहित-
त्रिविक्रमताच्च[17]लिखितमिदम् । स्व-

14 हस्तोयं श्रीविदग्धस्य ।०।
यो राज्ञामुपरि स्थितः[18] वसुमतीर[क्षा]र्थमुत्पादितः[19]
येनोच्चैः सुखमासितं क्षितिभृता श्रीभोजदेवेन च [।*]
यस्माद्वि[20]भ्यति विद्विषः किमपरं यस्माच्च

15 लक्ष्मीर्नृणां ।[21]
सोयं राजति राजचक्रनिलय[:] श्रीचाहमानान्वयः[22] [॥५*]
गोविन्दराज इति तत्र [23]वभूव भूपो ।[24]
राकाशशाङ्ककिरणोत्करशुभ्रकीर्त्तिः [।*]

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[1] Read सर्वानेव
[2] Supply सुविदितम् or सुविदितम्.
[3] Read °पूर्ति°.
[4] Read °पर्यन्त
[5] Read ब्र
[6] Read ण्या
[7] Read ण्ये
[8] Read °हर्यृषीश्वर° (हरि+ऋषी°).
[9] Read व
[10] Read °त इति म°
[11] Read स
[12] Read व्य
[13] Read ञ
[14] Read ण्या
[15] Read सवत्सरे Here *samvatsrō* stands for *samvatsarē* and is followed by *sam* (=100), but in the copper-plates of other kings of Mahōdaya (*Ind Ant*, Vol XV, pp 112 and 140, and *Ep Ind*, Vol V, p 209) *srō* itself represents 100, as it is not followed by the symbol for 100
[16] The symbol *sam* is used to represent 100 and *lri* to denote 10 Thus *sam lri* means 100×10=1000 In the inscriptions of the 9th and 10th centuries, the symbol for 3 being the same as the numerical figure, it has been purposely omitted with the symbols to avoid the ambiguity of the date in figures being read as 31003 Hence the figure for 3 has been inscribed only at the end
[17] Read °त्रिविक्रमनाथ°
[18] Read तो
[19] Read तो
[20] Read हि°
[21] This stroke is redundant
[22] Read °नाम्वय
[23] Read व.
[24] This stroke is redundant.

येन प्र[च]ण्डभुजदण्डतरण्डकेन ।[1]

प्रोता-[2]

16 रिता समरसागरतो जयश्रीः [॥६*]

यस्य पीनद्व[3]हद्भीमभुजपञ्जरमध्यगाः [।*]

विपक्षाः संकुचत्पक्षाः पतत्रिण इवाभवन् ॥[७*]

लि[4]च्यालिंगितविग्रहो हरिरिव क्रोधाग्निदग्धाहितः

17 सर्व्वे[षा] च शरन्य[5]तामुपगतो भास्वत्प्रतापोदयः [।*]

श्रीमद्दुर्ल्लभरा[ज]नामनृपति ।[6] तस्मादभूद्गजो

वक्रं येन कृत नचार्थिनि जने वक्त्र द्विषीवा[य]ति ॥ [८*]

तस्मादनेकसमरार्ज्जि-

18 तकीर्त्तिकोशः

चिं[7]तामणिः प्रणयिनां प्रणती द्विज[8]तेः [।*]

यो योषितां तनुधरोभिनवो मनोभू

भू[9]षा भुवः समभव[त्सु]त इन्द्र[10]राजः ॥ [९*]

तेनाकारि हिमाचलेन्द्रशृङ्ग[11] भासा

19 प्रभोर्भासुरं

धामेदं ध्वजकिङ्किणीकलमिलत्कोलाहल[12]लंकृत ॥ [१०*]

स्वस्ति श्रीमदुज्जयन्या[13] महासामन्तदण्डनायकश्रीमाधवः ॥ तथा

मण्डपिकाया परमेश्वरपादोपजीविव[14]लाधी[15]कृ-

20 तश्रीकोक्कटनियुक्तश्रीशर्म्मे[16] च व्यापारं कुर्व्वते[17] इत्यस्मिन् काले वर्त्तमाने

इहैव श्रीमदुज्जयन्याया[18] कार्याभ्यागततत्र[19]पालमहासामन्तमहादण्डनाय-

कश्रीमाधवेनः[20] श्री-

---

[1] This stroke is redundant

[2] Read त्ता.

[3] Read वृ

[4] Read ल.

[5] Read ण्य

[6] Read °नृपतिसत्मा°. The stroke is redundant

[7] Read °कीर्त्तथि

[8] Read जा

[9] Read मनोभूर्भू.

[10] Read न्द्र

[11] Read °सदृश

[12] Read लाल

[13] Read °यिन्या

[14] Read व.

[15] Read धि

[16] Read °शर्म्मणि च (or °शर्म्मा च).

[17] Read कुर्व्वति (or कुर्व्वाते).

[18] Read °यिन्या

[19] Read तन्न°

[20] Read न. Correct to °माधव,.

21 दामोदरसुतेन[1] ।[2] चाहमानान्वयमहासामन्तश्रीइन्द्रराज[3] ।[4] श्रीदुर्लभराज-
सुतस्य प्रार्थनया:[5] । श्रीविदग्धभोगावाप्तये धारापद्रकग्रामे समुपगतान्
सर्व्वराजपुरुषान् [6]ब्राह्म-

22 णोत्तरीयान् प्रतिनिवासी[7]जनपदांश्च वो[8]धयत्यस्तु वस्संविदितं श्रीमहा-
कालदेवायतने सुस्नात्वा महादेवमभ्यर्च्य मातापित्रोरात्मनश्च सुपुण्य-
कर्म्मयशोभिवृद्धये ।[9] परलोकहि-

23 ताय जलचन्द्रचपलजीवितं ते[त्य][10] ।[11] क्षणदृष्टनष्टसंपदा[12] समन[13]चिंन्त्य[14] ।
मीनसंक्रान्तौ[15] श्रीनित्यप्रमुदितदेवप्रति[व[16]द्ध]घोंटावर्षिकस्थाने श्रीमदिन्द्रा-
दित्यदेवस्य खण्डस्फुटितसमार-

24 चनाय [17]वलिचरुशत्रु[18]प्रवर्त्तनाय ।[19] ग्रामोय स्वसीमापर्यन्त[20] सवृक्षमाला-
[कु]ल[21] सकाष्ट[22]तृणगोपचार[23] सजलस्थलसमेतं ।[24] चतुष्कंकट[25]विशुद्ध[26]
भागभोगकरहिरण्या[27]दिस्कंध-

25 कमा[र्ग]णकादिराजभाव्यैस्सहित[28] उदकपूर्व्वकेन शासनेन प्रदत्त[29] ॥ मत्वै-
तदस्मद्वंश[30]जैरन्यैश्च धर्म्ममिदमनुपालनीय[31] । प्रतिनिवासी[32]जनपदैश्चाज्ञाश्र-
वणविधेयैर्भूत्वा .

26 यथा दीयमानं च दातव्यं ॥ आगं [चै]तस्मिन्नेव ग्रामे उत्तरतो
[दिग्भा]गे साधार कच्छ[क]नाम अरहटंन तु सबुतं दत्त । पुन:
पत्रमण्डपकिटिका: पण्च[33] शासनेन प्रदत्ता: ॥ स्वह-

---

1 Correct to °सुत.
2 This stroke is redundant
3 Read °राजस्य
4 This stroke is redundant
5 Read या The stroke is redundant
6 Read ब्रा
7 Read सि
8 Read वो
9 This stroke is redundant
10 Read °ल जीवितमवेत्य
11 This stroke is redundant
12 Read °नष्टा सपद
13 Read तु
14 Read °चिन्त्य The stroke is redundant
15 Read °सक्रान्तौ
16 Read व
17 Read व
18 Read °सच°
19 This stroke is redundant.
20 Read न्त..
21 Read ल
22 Read ष्ठ
23 Read °प्रचार
24 Read °समेत. The stroke is redundant.
25 Read °कटक°.
26 Read द्ध.
27 Read ण्या
28 Read त
29 Read त्त
30 Read °द्वंश°.
31 Read धर्मोयमनुपालनीय
32 Read सि.
33 Read ष.

27 स्तोय श्रीमाधवस्य । स्वहस्तोय श्रीविदग्धस्य ॥
संवत् ९९९ श्रावण सुदि १ समस्त[रा]जावलिपूर्व्वसग्रेह[1] महाराजा-
धिराजश्रीभ[2]र्ट्टपट्ट[3]: श्रीखोम्माणसुत:[4] स्वमातृपित्रोरात्मनश्च ध-

28 र्म्माभिवृद्धये घीण्टावर्षीयेन्द्रराजादित्यदेवाय ।[5] पलासकूपिकाग्रामे वव्वू-
लिको न्नाम[6] कच्छ[7] । अस्य चाघाटानि लिख्यते[8] पूर्व्वस्या दिशि
स्वर्गपाली दक्षिणस्यां दिशि च पलासकूपिका-

29 क्षेत्रातरित वराहपल्लिग्रामवर्त्म । पश्चिमस्यां दिशि सीमाया क्षेत्राणि ।
उत्तरस्या दिशि नन्यानदीसमीपवर्त्तिनी य(?)मेत्ता[9]घाटानै स[10]ह्यायं
वंव्वूलियको नाम कच्छो अस्माभि[11] प्रदत्ती मत्वा[12]स्म-

30 त्पुत्रपौत्रादिकैरयं च मा[13]चन्द्रार्क्कक्षित्युदधिसमकालं पालनी[14] एतदीयरति-
परिपन्थना न केनापि कर्त्तव्या:[15] ।०।
भूमिं य: प्रतिगृह्णाति[16] यश्च भूमि[17] प्रयच्छति [।*]
द्वावेतौ पुण्यकर्म्माणौ

31 नियतौ स्वर्गगामौ[18] [॥११*] । ९०३ ॥
श्रीदेवराजेन श्रीचामुण्डराजसुत:[19] श्रीमदिन्द्रादित्यदेवस्य कोसवाहे
क्षितुल्लाकक्षेत्रं माणिवाप १० शासनेन प्रदत्तं ॥ श्रीमदिन्द्रा-
दित्यदेवजगत्या । क्षे-

32 लोक्यमोहनदेवस्य श्रीमदिन्द्रराजेन उडिआकक्षेत्र [20]आघाटा लि[8]ख्यते
दक्षिणत: सा[धार]वहं पश्चिमत[21] राजवर्त्मनी उत्तरपूर्व्वेत' ब्रा[22]ह्मणकेशवा-
दित्यस्य क्षेत्र । एवं चतुराघा-

---

1 Read °मग्रह (if not °मग्र द्रह)
2 This syllable is written below the line
3 भर्ट्टभट is also found in some Mewar inscriptions
4 Supply a verb, e g समाज्ञापयति
5 This stroke is redundant
6 Read नाम
7 Read च्छ The next stroke is redundant
8 Read लिख्यन्ते (also in line 32)
9 Read °तिमात्रा°
10 Read °घाटै स°
11 Read कच्छीस्माभि .
12 Read प्रदत्त इति मत्वा°
13 Read °रयमा°
14 Read पालनीय ए°
15 Read कर्तव्या
16 Read °गृह्णाति
17 Read मि
18 Read °गामिनो
19 Read °सुतेन
20 Add अस्य
21 Read तो.
22 Read ब्रा.

33 टोपलक्षित ।[1] शासनेन प्रदत्त ॥ श्रीवटयक्षिणी[2] घाणापलिका १ पत्र-
मण्डप[पालिका]—५ महानवम्यां चैत्रे पुष्पचौसरा शत्[3] १०० वणिवर्गेन[4]
कुंकुम[5]पल २ पु[6]ग १ चैत्रे निवे-
34 दनीया[7] ॥ ० ॥ धाडिवाहाक्षेत्र माणिवाप ६ लौडाभिक्षत्र[भोज्यै?]
दातव्य[8] मास वि ५ घोण्टावर्षिपूर्व्वोत्तरत: मोक्षक्षेत्र माणिवाप १०
षष्ठी[9]वरिष[10]सहस्राणि स्वर्गे ति[ष्ठ]ति
35 भूमिद: [।*]
आच्छेता[11] चानुमन्ता च[12] तान्येव नरकं [वसेत्] [॥१२*]
[स]त्यसुत सिद्धपेन इय प्रशस्ती उ[13]त्कीर्णमिति[14] ॥ संवत् १००३ [॥*]

No 14.—LAKSHMESHWAR PILLAR INSCRIPTION OF THE YUVARAJA VIKRAMADITYA

By Lionel D Barnett

The town of Lakshmēshwar is the head-quarters of the Lakshmēshwar *tāluka*, which is an outlying part of the Miraj State within the limits of the Dhārwār District, Bombay It is situated about thirty-six miles south-east of Dhārwār, and is shown in the Indian Atlas quarter-sheet 41, S E (1904), in lat 15° 8′, long 75° 31′. Its ancient name is found as Porigere in the record now published, and elsewhere as Purigere and Puligere, which forms were sanskritized as Purikara and Pulikara it is still preserved in the name Huligere-bana of a part of the lands of the town (see Vol XIII above, p 179) For some facts of the early history of the place the reader may be referred to Vol XIII above, p 178 From this town comes the present inscription, which I edit from two ink-impressions and a plain squeeze placed at my disposal by the late Dr Fleet,[15] which are now in the British Museum

The inscription is on two faces of a stone pillar which in 1892 was standing at the local Kachēri, along with a large number of other inscriptions which had been collected there for safe preservation The first face, bearing ll 1-40, has an inscribed area of about 7 ft 1 in in height and 1 ft 2½ in in width, on the second face, comprising ll 41-55, the inscribed area is about 3 ft 6½ in in height and 1 ft 2 in in width The state of the stone is very bad ll 39-43 are wholly illegible, and there are many gaps and doubtful readings elsewhere.

The character is Kanarese, of a type characteristic of the early eighth century The letters on the first face, which, though somewhat sprawling and irregular, are on the whole graceful and clean-cut, average between ⅞ in and 1 in in height, but on the second face a difference of type is noticeable, which possibly began from l 41, and is very obvious from l 46 onwards,

---

[1] This stroke is redundant
[2] Read क्षे
[3] Read त
[4] Read वणिग्वर्गेण.
[5] Read कुङ्कुम°
[6] Read पूग
[7] Read निवेदनीयानि
[8] Read व
[9] Read ष्टि
[10] Read °वर्ष°
[11] Read त्ता
[12] Read च
[13] Read प्रशस्तिरु°
[14] Read °र्णेति
[15] The record has been mentioned by Dr Fleet in his *Dyn Kan Distrs*, p. 374, No 10

the letters becoming ruder and clumsier, with a height varying from $\frac{7}{8}$ in to $1\frac{1}{2}$ in As will be seen below, a new section begins on or about l. 46, and probably it was inscribed by a different hand The record contains all the test-letters kh, n, j, b, and l, and all of them, with the exception of *l*, are of archaic forms Examples of *kh* appear in l 12, of *n* in ll 10, 18, of *j* in ll 2, 3, etc, of *b* in l 8 The *l* is usually of the ancient type, with the tail prolonged in a curve round it towards the left, but in *illi*, l 21, *telliga*, l 29, and possibly in the last word of l 32, we find a cursive form almost identical with the modern Burmese letter On the whole, then, we may safely ascribe the character to about A D 725, and hence we may conclude that the Yuvarāja or Heir-Apparent Vikramāditya mentioned in it as granting the constitution embodied in it to the burgesses of Porigere was no other than Vikramāditya, son of Vijayāditya, of the dynasty of the Western Chalukyas of Bādāmi, who about this time, A D 725, was ruling the province as Heir-Apparent, and subsequently, about A.D 733, succeeded his father as Vikramāditya II

The language is Kanarese prose, of the oldest dialect known Typical of it are the following flections the accusative in *-ān*, as in *jīvitangalān*, l 10, *polalān*, l 24, *vittiyān*, l 35, the genitive in *-ā*, as in *Porigereyā*, ll 2-3, *sovageyā*, l 33, *uppattā*, l 34, *keyyā*, ll 34-35, the locative in *-ul*, as in *māsadul*, ll 12, 22, the curious accusative *Vāranasivamam*, ll 50-51, with which we may compare the locatives *Bāranāsivadol*, above, Vol VII, p 204, and *Vāranaśivadul* in *Ind Ant*, Vol XIX, p 145, l 13, the verbal forms *kāvodu*, l 10, *envodu*, l 21, *apporgge*, l 13, *kottor*, l 50, *kolvom*, l 50, *ulvār* or *ulvor*, l 31, *ādadu* (imperative ?), ll 6 ff, and *alidona*, l 52 In *ālke*, l 12, there seems to be a use of *l* instead of *l* The name *Kupparma*, l 46, is of a type similar to that of *Udayarmma* in the Narēndra inscription B, Vol XII above, p 321, l 28 A considerable number of words are of lexical interest, as *ara*, l 46 (cf. *piriy-aramge* in the Bankāpūr inscription above, Vol XIII, p 174), *are-vāda*, l 31, *gutta*, l 22, *kūl*, l 30, *pāka-danda*, l 19 (cf *kiru-kula*), *rūva*, l 22, *sovage*, l 33, *utsāha* in the sense of "generous gift," "bounty" (cf the inscription of Vēma Reddi above, Vol VIII, p 14, verse 6, l 13, and the Kalas record of Gōvinda IV, l 5, Vol XIII above, p 329), besides some of which the reading is not quite certain

The purport of the inscription is to record the mutual obligations and rights of the Royal authorities, represented by the Heir-Apparent Vikramāditya, and of the Mahājanas (Brāhman householders) and burgesses of Lakshmēshwar The preamble (ll 1-5) is as follows. "Hail! the social constitution which the Heir-Apparent Vikramāditya has granted to the Mahājanas and the burgesses and the eighteen *prakritis*[1] of Porigere (*is as follows*)" The charter then proceeds to specify the position of the royal officers and their relation to the municipality in the following terms (ll 5-10) "The king's officers are to protect those of the houses that are untenanted,[2] the king's gift, the king's proclamation, authoritative testimony of good men (?), constitutional usage, copper-plate edicts, continued enjoyment of (*estate*) enjoyed the lives of the five *dharmas*"[3] Then comes the section defining the duties of the townspeople (ll 10 ff)

[1] The "eighteen *prakritis*" would naturally seem to denote the eighteen royal ministers, on whom see the *Kauṭilīya*, translation, p 25 and (list) p 23, *Pañchatantra* (Bombay S S), iii, p 50, ll 17 ff, *Mahābhārata*, Sabhā parvan, v 38, *Rājatarangiṇī*, i 120 and iv 141, *Ind Ant*, Vol XXV, p 183, and note 82, Kittel's Dictionary, s v *ashṭādaśa-pradhāna* But this will not suit the present context, which states that the constitution was granted *by* Vikramāditya *to* the *prakṛitis* and others. Hence we must understand *prakriti* here to denote the classes of the population The division of the population into 18 classes is well known see Kittel, s v *ashṭādaśa jāti*, and the Eighteen Samayas mentioned in *Progress Report of Asst Archæol Supt for Epigraphy, Southern Circle*, 1914-15, p 106 (which speaks of *padinen bhūmi samayattār*), and *Ep Carn* X, 1 Kl. No 70

[2] For this suggested translation, and for several others in this paper, I am indebted to Mr R Narasimhachar

[3] Mr Narasimhachar suggests that this refers to the life (*pañcha prāna*) of *dharma* (can it be the life of children and men in the four *āśramas* ?).

It begins with the Mahājanas or Brāhman burgesses (ll 10-23): "This is the municipal constitution for the Mahājanas. A tax that (*every*) occupied house shall pay once every year[1] in the month of Vaiśākha to the governors of the district each several household for festival expenses (?), the highest households (*paying*) ten *panas*, the intermediate households seven *panas*, the lower five, the lowest three · all previous usages, viz, *puttige*,[2] . . fines for theft and minor delinquencies, (*fines for*) the ten offences,[3] likewise what is known as property of childless persons (*all these*) shall be paid in to the guild there in the month of Kārttika. A *gutta*[4] shall be paid for (? to) the *rūva* in the month of Māgha" Then after a reference, unfortunately only half legible, to the government of *pāndis* and *settis* in the town (ll 23-24), we have[5] the article on the braziers (ll 24-29) "For the guild of braziers (*every*) occupied house (*shall pay*) for festival expenses (?), the highest households twenty *palas* the intermediate fifteen, the lower ten, the lowest five, total, one *tole*"[6] Next to be mentioned are the oilmen, but the articles from this point (l 29) to l 35 are very obscure and the reading in many places doubtful Then come about ten lines which are almost wholly illegible They cover the bottom of the first face and the top of the second face On l 46, the fourth line of the second face, we find a distinct change in the character of the writing, it has become larger, and more coarse and clumsy Possibly this change may have begun from the first line of the second face (l 41), but ll 41-45 are too much defaced to allow of any conclusions of the kind

Ll 46-55 record a supplementary endowment "Also the field granted to (?) the *ara* of the fortunate Kupparma the three-hundred households and the Gāmunda of the province, together with the *godigar* (?), have granted He who may appropriate it shall be accounted equal to persons who should destroy Benares, (*or*) persons who should kill a thousand Brāhmans and a thousand cows"

TEXT[6]

First face.

1 [Ōm[7]] Svasti śrī-Vikramā-
2 ditya-yuvarājar Pori-
3 geṟeyā mahājanakkum na-
4 garakkum padinenṭum prakritigalgum
5 kotta āchāra-vyavasthi(sthe) [|*] rāja-
6 purushar=mmanegalol vīd=illādadu
7 du rāja-dattam rāja-śrāvitam saptra-
8 me[8] maryyāde tāmbra-śāsanam bhukt-ā-
9 nubhōgam * *[9] aydum dharmmadā ji-
10 vitangalān=kāvodu [|*] idu mahājanakke
11 nagara-maryyāde mane vīd=illādadu
12 ōr-āḷke ormme Vaiśākha-māsadul
13 dēśādhipatigaḷ=apporgge kuduva
14 tere uttamam=appa okkal=mi *[10]

[1] Understanding *āḷ* as = the Tamil *āndu* [2] Probably a kind of measure, or possibly a tax on births

[3] See J Jolly, *Recht und Sitte*, p 123 f

[4] Mr Narasimhachar suggests a connection between this word and *guttige* (contract or monopoly, or tax thereon)

[5] Thus the local *tole* (*tulā*) contained 50 *palas* [6] From the impressions.

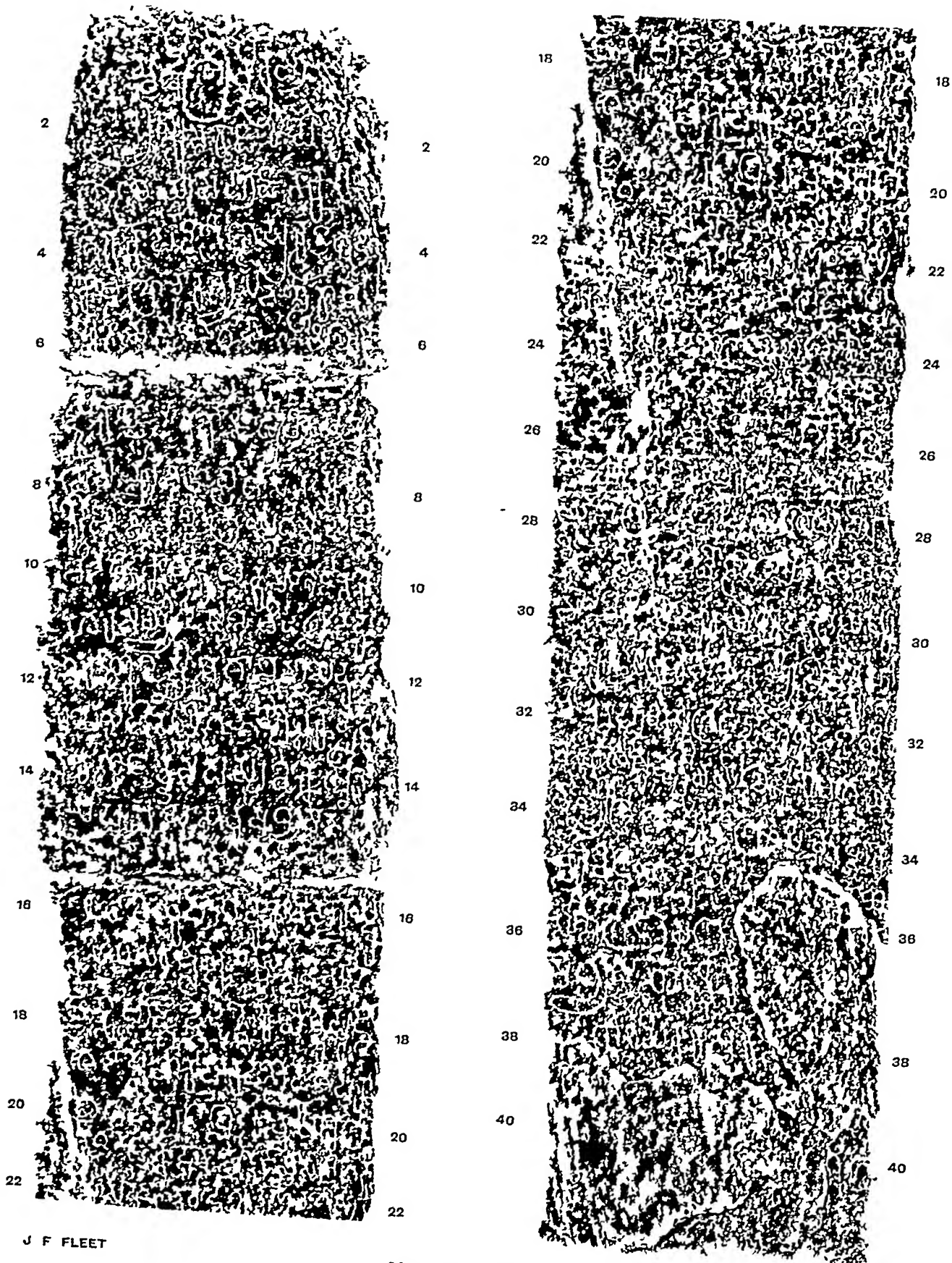
[7] I conclude that the inscription began with the symbol for *ōm*, as there is a space for it, on which the stone is badly worn [8] Read *sat-prame*

[9] These two *aksharas* are very uncertain The first looks like *bha*, but it might be *cha*, the second is like a *da* with the top curled back towards the left, and is surmounted by the sign for the vowel *i*.

[10] The *mi* is not quite certain, and the next syllable is quite illegible.

Lakshmeshwar inscription of the Yuvaraja Vikramaditya

First face



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SCALE ONE-SIXTH

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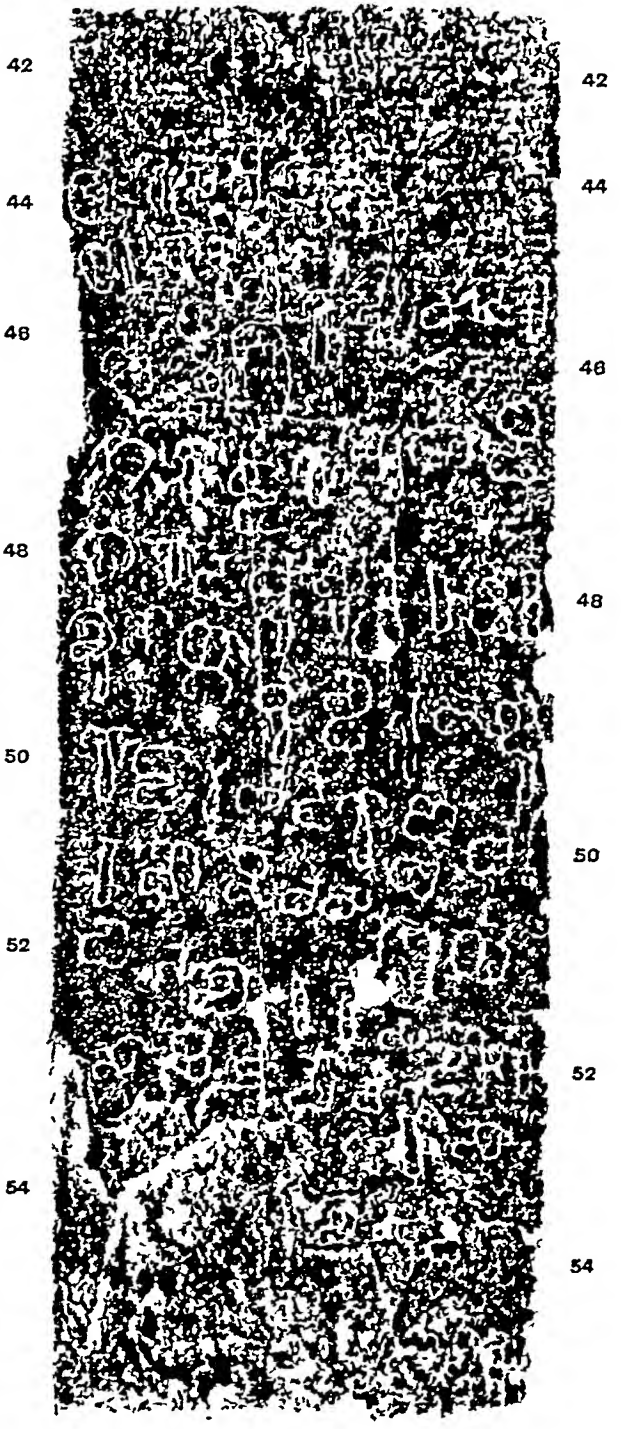
Second face



15 sam pattu panavum madhyamam=a[ppa]
16 okkal ēḷum panavum kanishta(shtha)r=aydum
17 kanīyasar mūṟum=amtt-appa osage-
18 utsāhangalge ond=okkal=ondu puttı-
19 ge ma* chōra-pāka-danda daś āparā-
20 dhamgal=appav=ellam pūrvv-āchāram a-
21 [pu]tra-dhanam=envodu tāne ıllı s[ē]nıg[e] Kā-
22 rttıka-māsadul=koduvadu guttam rūvamge Mā-
23 gha-māsadul=koduvadu pāndı-settı nāl chhā-[1]
24 sırım tırmesagadenakko[2] poḷalān=āle ka-
25 ñchagāṟa sōnıge mane vıd=ıllādadu uttā-
26 mam=appa okkal=chelade[3] ırppattu palam
27 madhyamam padınaydu kanıshta(shthı)m pattu kanī-
28 yasam aydum=amtt-appa osage-utsāhamga-
29 lge samūhım or-ttole tellıga-sōnıge
30 mane vīd=ıllādadu kūḷ=ıllādadu teṟeyum
31 k[e]y=uḷlār[4] are-vāda keyy=ıllādadu so-
32 ṟe matt=appa osage-utsāhamgalge ıḷtı[5]
33 vayılamum pettavī[6] vayılamum sovageyā
34 maıyyāde ırppattā ayı valla ke-
35 yyā vıttıyān=keyı nā * * [g]āṟa-
36 sōnıge uttamam a * * * * * *
37 madhyamam sāyıra * * * * * * * *
38 * * sāyıra[m] kanishtha[m] kanī[yasam]
39-40 [illegible]

Second face

41-43 [illegible]
44 * * ra sōnıge * * *
45 aras-āḷke * * * * *
46 svastı śrī-Kupparmad=aram-
47 ge kotta keyum godı-[7]
48 gar=odam mūnu(nū)rvvarum okka-
49 lum nāḷ-gāmuṇḍanum ıḷdu
50 kottor [||*] Idam kolvom Vā-
51 ranasıvamam aḷı-
52 dona lōkakke sandon=akkum
53 sāsırvvar=pārvarum sā-
54 [yıra kavı]leyumam ko-
55 [nda lōkakke sa]n[d]on=akkum [||*]

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[1] It is not quite clear whether this letter is meant for *chhā* or *chā*, I have decided for the former in accordance with grammatical rule (see Kittel's *Grammar*, p 178)

[2] Most of these seven *aksharas* are more or less uncertain, and no sense can be obtained from them

[3] Or possibly *veḷade*

[4] The subscript letter which I read as *ḷā* is not quite clear, apparently what is meant is *uḷvār* or *uḷıor*

[5] Or possibly *ıltı*, with a cursive *l*

[6] The *vī* (if that is the right reading) is written above the line, having apparently been omitted by the error of haplography

[7] Or possibly *gādı*

No 15—CHANDRAVATI PLATES OF CHANDRA-DEVA V S 1150 AND 1156.

BY DAYA RAM SAHNI, M A, RAI SAHIB

These plates, which are six in number, were found at Chandrāvatī, in the district of Benares, at the same spot on the left bank of the river Ganges as the Chandrāvatī plate of Chandra-dēva of Vikrama-Samvat 1148, published by Dr Sten Konow[1] Chandrāvatī, pronounced Chandrautī, is a village situated on the river Ganges in the *pargana* of Kaṭōhir (anc Kathēhalī), a short distance to the east of the metalled road from Benares to Ghāzīpur, three miles south of Kaithi and fourteen miles from the district head-quarters It has long been, and still is, the chief village in the *pargana* of Katēhir The village is now entered by a ruined gate on the west Upon the southern wall of this gate is an inscription of Vikrama-Samvat 1797 The village contains two Jaina temples, to which we shall refer later on

The plates under review were enclosed in a strong box of stone, measuring 3′ 1½″ × 2½′ × 1′ 6½″ high, provided with a lid of the same material The box and the lid were transferred to the Lucknow Museum in 1912, where they, as well as the plates, are now preserved The stone box was exposed to view by the erosion of the river bank. The fact was reported to the Executive Engineer of Benares, who had the box and its contents safely brought over to his office and presented them to the Lucknow Museum at the suggestion of the Director-General of Archæology in India, who has kindly authorized me to edit them The transcript published below was prepared in 1912, when, on a personal visit to Chandrāvatī, I made the topographical notes that are subjoined The same visit enabled me to identify with certainty some of the localities mentioned in the plates

The plates are well preserved and measure 2′ 3″ long by 1′ 3¾″ broad They are all pierced with a circular hole, 1¼″ in diameter, in the middle of the upper part, and were fastened with three copper rings, to the biggest of which was soldered a stout copper seal, bearing the legend Śrīmach-Chandradēva in Nāgarī characters Above and below the legend are a flying figure of Garuda and a conch-shell in conformity with the Vaishṇava faith of the king who issued the plates These are engraved on one side only The characters are Nāgarī The height of the letters averages $\frac{9}{20}$″ The language is Sanskrit throughout, the historical portions being in prose, the rest in verse

In respect of orthography and spelling the following points may be noted No distinction is made between *ba* and *va* and *ś* and *s*, syllables are sometimes omitted, as *kana* in *ālō-kana* l 17 and *va* in *iva* l 18, consonants after *ra* are doubled or not in accordance with the optional character of the grammatical rule concerned, the *anusvāra* is used for *n* in *haram naraham* l 23 of the second inscription We also notice *tri* for *tri* l 2, *ri* for *ra* in *kirina* l 22 Several examples of superfluous punctuation are also noticed, especially in the third, fourth and the fifth plates, on which the names of the donees are engraved We have only one example of the lingual *l*, in the name Mahivāda in l 11 of the second inscription

The six plates described in this paper contain two documents, both issued by king Chandra-dēva of Kānyakubja (Kanauj) in the years Vikrama-Samvat 1150 and 1156 respectively

These inscriptions are interesting, for they supply the old official names of a large number of localities, which are discussed below in another paragraph But there is another point which is equally interesting The only dates so far known of king Chandra-dēva are Vikrama-Samvat 1148 (A D 1090-1) and 1154 (A D 1097-8) The inscriptions published here supply two more dates, namely Vikrama-Samvat 1150 (A D 1092-93) and 1156 (A.D 1098-99), thus extending Chandra-dēva's reign by at least two years We learn from the Basāhī plate of

[1] *Ep Ind*, Vol IX, pp 302 sq

Mahārāja-putra Gōvindachandra-Dēva that his father Madanapāla-Dēva was ruling in Vikrama-Samvat 1161 We may, therefore, assume that Chandra-Dēva must have died and his son Madanapāla-Dēva succeeded him some time between Vikrama-Samvat 1156 and 1161 We have for Chandra-Dēva no earlier dates than V S 1148 So we cannot yet determine the date of his coming to the throne of Kānyakubja, which he is said in the inscriptions to have conquered

PLATES OF VIKRAMA-SAMVAT 1150

The first document is inscribed on five plates, comprising a total of ninety lines It begins with an invocation to the Goddess Śrī, consort of Vishnu, favourite deity of the kings of the Gāhadavāla family, and goes on to describe the genealogy of the donor, king Chandra-Dēva, and his conquest of Kanauj This is followed by the royal order announcing that the *Parama-bhattāraka Mahārāj ādhirāja Param ēśvara Parama-māhēśvara* Śrīmach-Chandrāditya-Dēva, after bathing at the Svarga-dvāra *tīrtha* at the confluence of the Śarayū and the Gharghārā in Ayōdhyā, conferred on a body of 500 Brāhmanas (*pamchaśata-samkhyēbhyah*) the *pattalā* of Kathēhalī with the exception of certain villages formerly given to temples, Brāhmanas etc, on Sunday the fifteenth day of the dark half of the month of Āśvina in the year Samvat 1150 (expressed both in words and figures), on the sacred occasion of a solar eclipse The date corresponds to A D 1093, October 23 He also gave away the village of Sarisōda in the Vrihadrihēvamkānai *pattalā* for the residence of the same community of Brāhmanas The document winds up with nine verses, the first seven of which are of an imprecatory nature The eighth mentions the name and the parentage of the scribe Hridayadhara, son of the illustrious Śivastambha, and the last eulogizes the donor Chandra-Dēva as the king by the resoundings of whose copper-plates bearing grants of land, "at the time of their being engraved with rows of closely written lines, the universe has become deafened"

It is interesting to note that one of the *ghāts* of Ayōdhyā still bears the name of Svarga-dvāra The *pattalā* of Kathēhalī is now known as Katēhir, the largest *pargana* in the district of Benares "It is bounded on the south by Athaganwan, Sheopur and Jahlupur, on the east by the Ganges and the *pargana* Barah of *Tahsil* Chandauli, on the west by Kol Aslah and on the north by the small *pargana* of Sultanipur and the river Gumti" Its ancient boundaries (*chatur-āghāta*), as recorded in this inscription, were "Kōllakanandivāra *pattalā*, the Gōmatī, Bhāgirathī and Varanā" We may assume that the *pattalā* of Kathēhalī was nearly co-extensive with its modern representative, for, though one of the old boundaries, Kōllakanandivāra has not been identified with certainty, it is not impossible that it is the same as Kol Aslah which now marks the western limit of the Katēhir *pargana* We note in support of this that Kol Aslah is also a *pargana* and its first component may well be a remnant of "Kōllaka"

TEXT.[1]

l 11 — — — — — — — — — — — सोयं नरपतिमुकुटमकरिकामर-
कतप्रभापटलपल्लवितपादपीठो गजपतिगलगर्ज्जितप्रलयपंचाननस्त्रिशकुपतिक-
l 12 पटपाटनक्रकचपातश्चपलपचालचूलचुवनचणचद्रहासो गिरिपतिपिचुपिण्डचण्डमा-
रुतः कवलितकलिकालकपटपेटको निर्व्वाणपथिकलोपाकदर्शनः समधिग-
l 13 तसकलदर्शनस्वरसपेशलज्ञानसपद्विजितसुनिमनोवृत्तिराश्रयः श्रेयसामाकरः सर्व्वे-
विद्यानामालयः कलानामाधारः सा(स्वा)मिसपदा परमभट्टारकमहाराजा-
धिराजप-

[1] From the plates

l 14 रमेश्वरपरममाहेश्वरनिजभुजोपार्जितश्रीकन्यकुब्जाधिपत्यश्रीमच्चन्द्रादित्यदेवो विजयी
॥ छ ॥ कठेहलीपत्तलानिवासिनो निखिलजनपदानुपगतानपि च रा-
l 15 जराज्ञीयुवराजमन्त्रिसेनापतिपुरोहितप्रतीहाराक्षपटलिकभाण्डागारिकभिषग्नैमित्त-
कान्तःपुरिकदूतकरितुरंगपत्तनाकरस्थानविषयगोकुलप्रमुखाधिकारिपु-
l 16 रुषानपारनपि यथार्हं मानयति बोधयत्याज्ञापयति च यथास्तु वो विदितैव
तावदियमनित्यता जगतः कतिपयदिवसावलोकरमणीया मधुमासकु-
सुमसंपदिव सं-
l. 17 पत(त्) सततगत्वरस्वरूपं गिरिकटकवाहिनीपुलिनवालुकाकूटमिव देहिनामा-
युरापातमधुरा कटुकपाकिनो दुर्जरास्त्रिलखला इव विषयभोगाः सदस-
दालो[कन*]परा-
l 18 ङ्मुखानि स्वार्थैकनिष्ठानि वेश्याविलसितानीव दुरुपचाराणीन्द्रियाणि कतिपय-
कलाविलासिनी जलबुद्बुदस्तवकसंपदि[व] यौवनश्रीस्तदिदमस्माभिरपि
सकलदर्शनावि-
l 19 सवादिनोभिः प्रामाणिकोभिः श्रुतिभिः परिच्छिद्य हरिहरकमलासनसुना-
सीरपुरभोगभाजन भूमिदानमिति कृतनिश्चयैरुत्तरकोशलाभिधानायामयोध्या

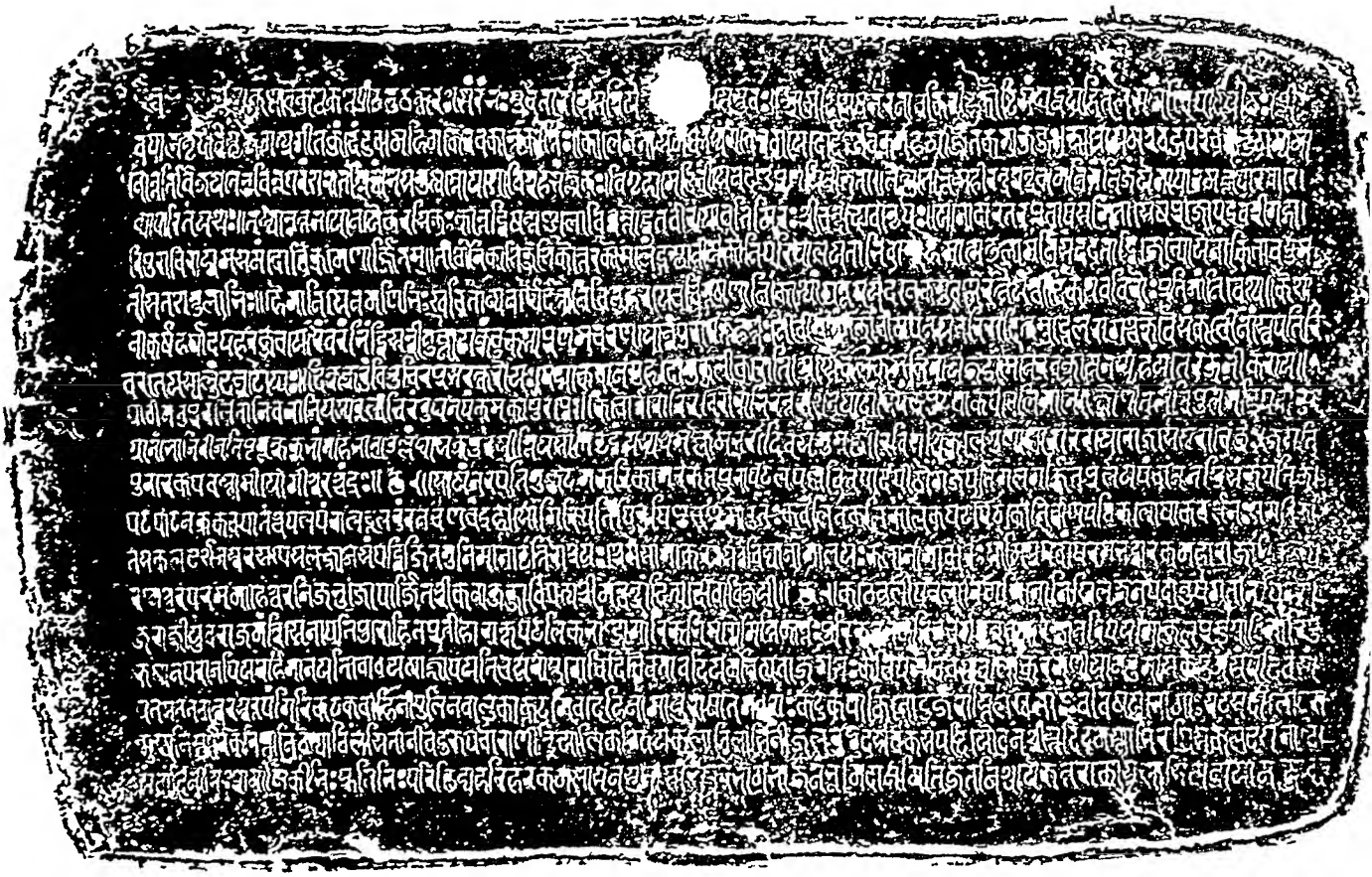
Plate II

l 20 यां पंचाशदधिकैकादशशतसवत्सरे आश्विने मासि अमावस्यायां रविदिनेऽपि
सवत् ११५० आश्विनवदि १५ रवौ सूर्योपरागपर्व्वणि जनितसरयूघर्घरा-
l. 21 घमर्षणे स्वर्गद्वारनाम्नि तीर्थे स्नात्वा विधिवन्मन्त्रदेवमुनिमनुजभूतपितृगणास्त-
र्पयित्वा तिमिरपटलपाटनपटुमहः[मसु]णरोचिषमुपस्थाय क्षितिजलदहनपवनग-
l. 22 गनयजमानतुहिनकिरि(र)णारुणवपुषमोषधीपतिशकलशेखरं समभ्यर्च्य भगवत-
स्त्रिभुवनचातुर्वासुदेवस्य पूजा विधाय प्रचुरपायसेन हविषा हविर्भुजं
हुत्वा पितृपि-
l. 23 ण्डयज्ञन्निर्व्वर्त्य उपरिलिखितपत्तला सजलस्थलगिरिगहनगर्त्तोषरपाषाणलोह-
लवणाकरा समधूकचूतवनवाटिकाविटपतृणयूतिगोचरपर्यंता विशेषतो निर्द्दिक्ष-
(र्द्दिश्य)-
l 24 माणपूर्व्वदत्तदेवद्विजविकरग्रामवर्जिता कोल्लकनदिवारपत्तलागोमतीभागीरथी-
वरणासरिद्भिश्चतुराघाटविशुद्धा निर्द्दिक्ष(निर्द्दिश्य)माणनानानामगोत्रेभ्यश्चतुश्चर-
णचा(च)तु(तुः)श्रु-

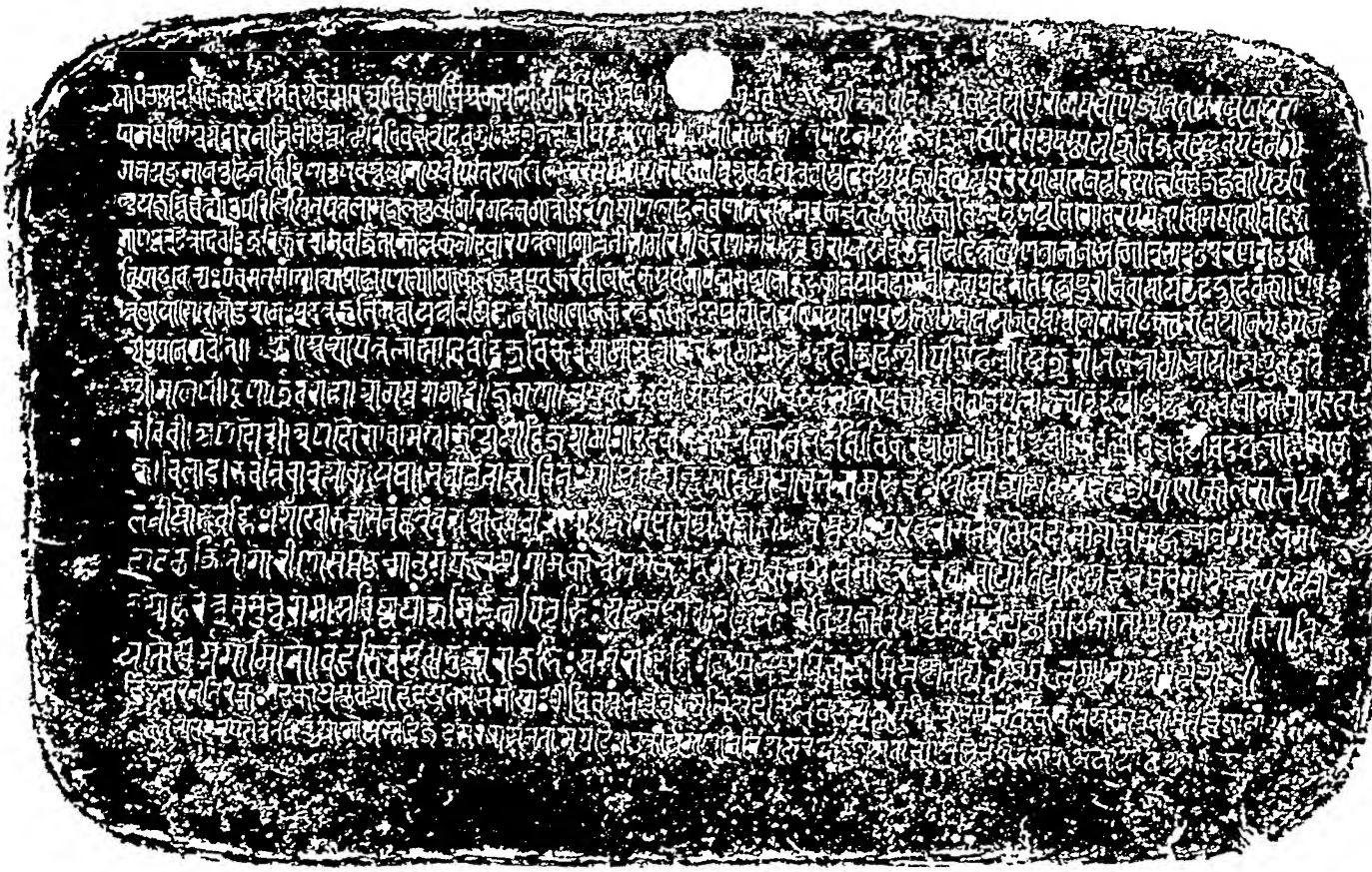
[1] *Cf* राजश्रीर्दुर्जरा तस्य नवत्ते भूभुजो ऽभवत् *Rājataraṅgiṇī* of Kalhaṇa, Bk V, verse 19.

Chandravati Plates of Chandra-Deva Vikrama-Samvat 1150

I



II



F W THOMAS

SCALE ONE-FOURTH

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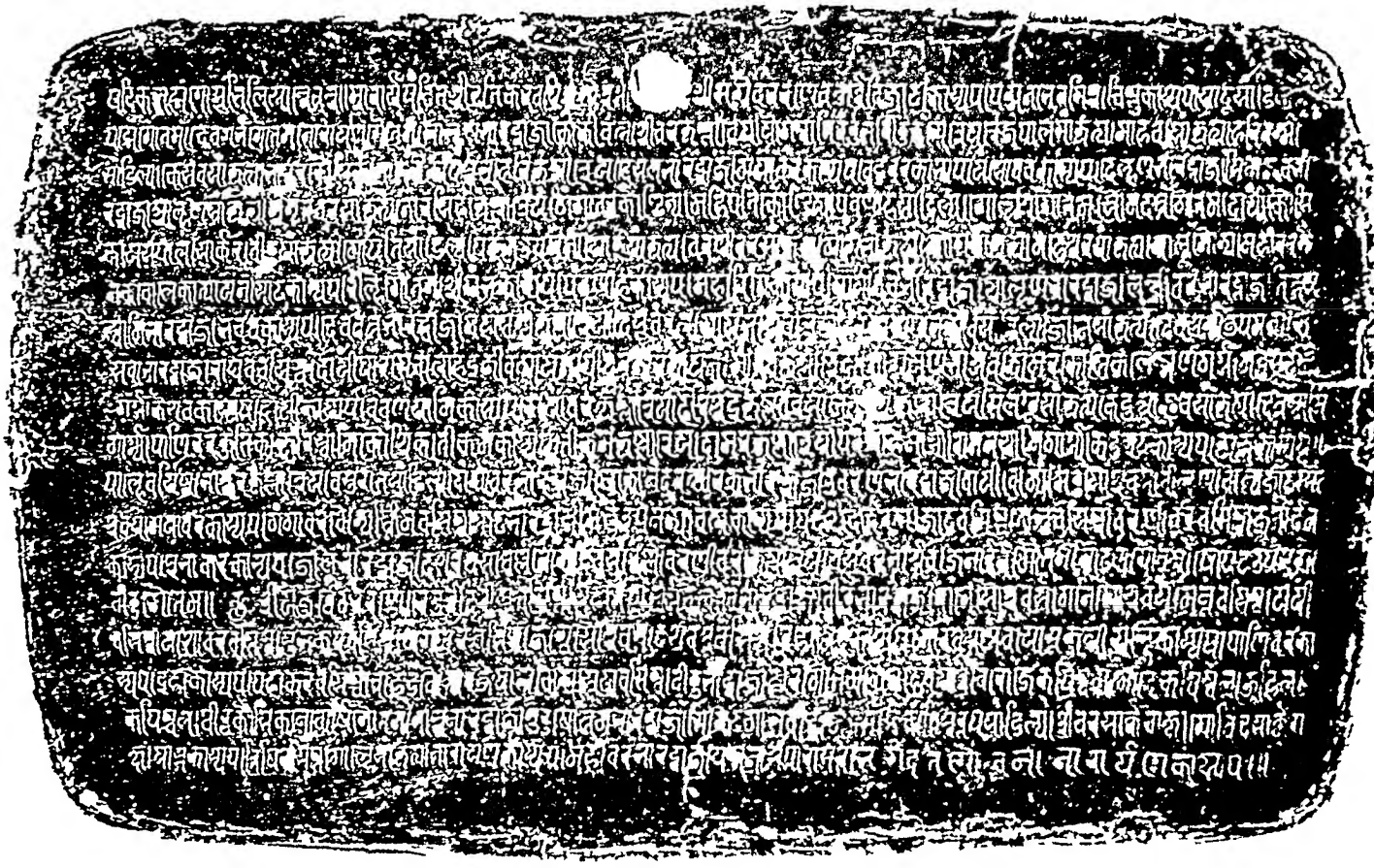

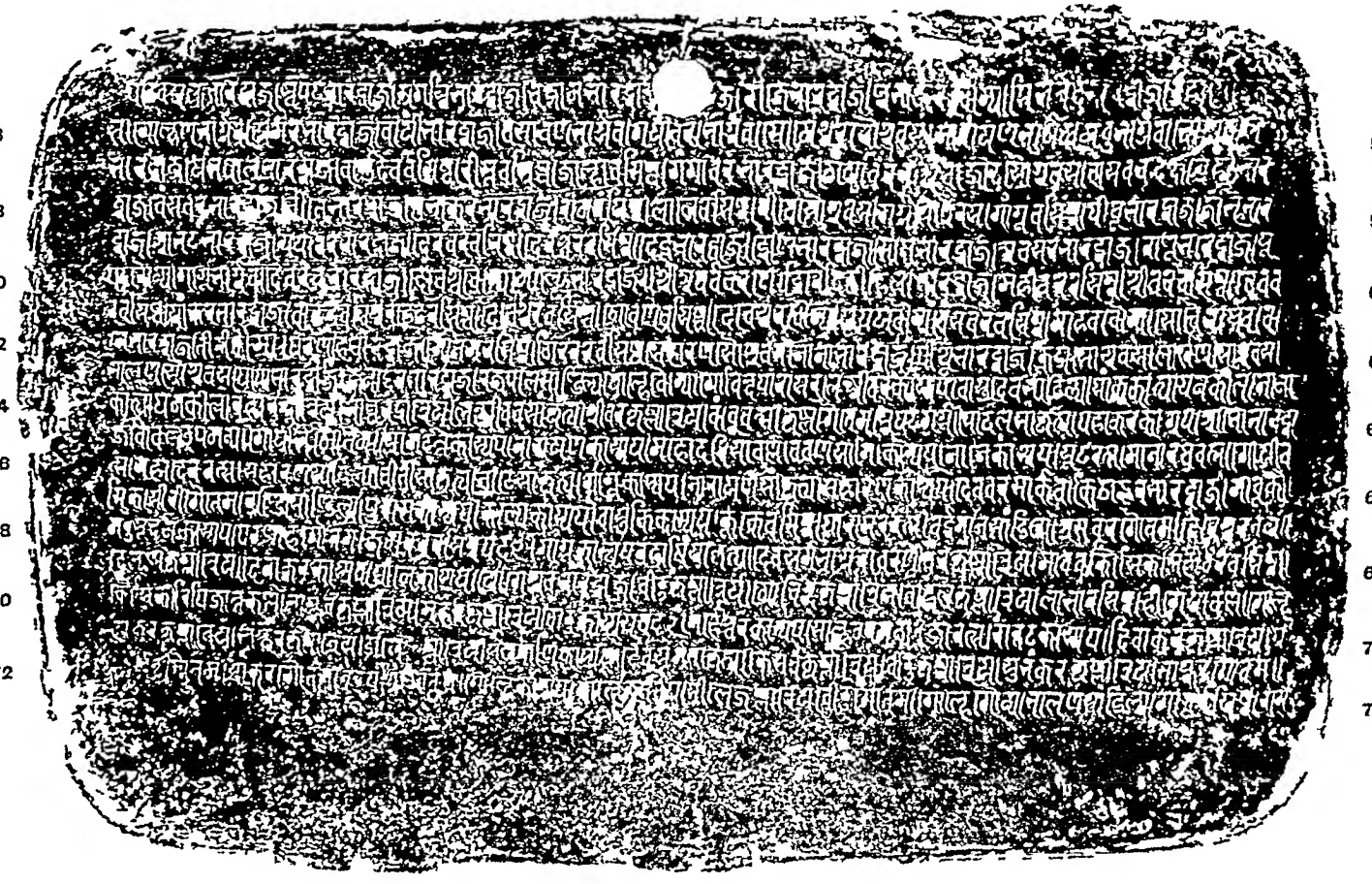

l. 25 त्रिपाठकेभ्यः पंचशतसंख्येभ्यो ब्राह्मणेभ्यो गोकर्णकुशपूतकरतलोदकपूर्व्वमाप-
झसद्मनो हृहुकान्तं यावच्छासनीकृत्य प्रदत्ता तद्ब्रह्मपुरोनिवासाय हृह-
ड्हेवंकाणेप-

l 26 त्तलायां सरिसोडग्रामः प्रदत्त इति मत्वा यथादीयमानभागभोगकरतुरुष्क-
दण्डप्रत्यादायविषयदाण(न)प्रभृतिसमस्तादायान् तथा स्वनौकाभाटकतरादा-
यानेभ्यः उपने-

l. 27 [त*]व्य[ान*]उपनेयथेति ॥ च्छ ॥ अस्यां पत्तलायां देवद्विजविकरग्रामास्तथा
देवग्रामाः ॥ भंडदह । उडेल्डी । पणिहली । खजुरी । तलभाम ।
भायी । लघुवडवि-

l. 28 ण्डी । मलेणी । दूणा । उंधरौंहा । भागमग्रामार्द्ध । जिगणा ।
लघुकमवली । सेंचलवण । चठतरा । सोणक । अधिव ।
उपलाइच । हृहत्सीउ । हृहत्वंचलाम । सोणदहा ।

l. 29 कधिवी । अणदौरी । अणदौरा । चमेख । कुण्डाम । द्विजग्रा-
माः ॥ चुदवासद्वादशक । तलहुति । विकरग्रामाः । चिरिविली ।
सेंविली । गुलवट । वडथला । दीवाक-

l. 30 च । चिलाड— — — — — — — — — — — — — — — — —

l. 35 द्विजवरनतिरक्तः शुद्धकायस्थवंश्यो
हृदयधरसमाख्यः श्रीशिवस्तभसूनुः ।
अलिखदखिलवर्णव्यक्तपक्तिप्रशस्यं
नवकिश(स)लयकान्तं ताम्रे(म्रमे)तद्दि(द्वि)जानाम् ॥

l. 36 किं तस्य चन्द्रनृपतेर्व्वत वर्णु(र्णं)यामो
यस्य द्विजेन्द्रसुरशासनताम्रपट्टैः ।
उत्कीर्यमाणनिविडाक्षरपंक्तिजाल-
वाचालितैर्व्वधिरभावमियाय विश्वम् ॥

TRANSLATION

(ll 14-30, 35-36)

(Lines 14-6) He (Chandrāditya-Dēva) respects, informs and commands, according to their position, all the people resident at the *pattalā* of Kathēhalī, and visitors, and also Kings, Queens, *Yuvarājas*, counsellors, commanders of troops, chaplains, chamberlains, keepers of records, superintendents of stores, physicians, astrologers, superintendents of *gynæceums*, envoys, officers in charge of elephants, horses, towns, mines, stations, districts and *gōkulas* (cattle stations) and others, as follows —

(Ll 16-26) The transitoriness of this world is, indeed, known to you. Prosperity is charming to the eyes only for a few days, like the beauty of the flowers of the spring season

The life of men is always moving, like a heap of sand on the bank of a river flowing along the slope of a mountain The enjoyment of the pleasures, sweet in the beginning, bitter in the end, is difficult to digest, like oil-cakes The senses are hard to deal with, always given to their selfish ends and averse to discriminating between good and bad, like the coquetry of prostitutes Youth lasts only for a few seconds, like a cluster of bubbles of water Therefore we too, having resolved—according to the authentic precepts of the Vedas, not disagreeing with all the *Śāstras*—that the giving of land leads one to the attainment of the abode of Hari, Hara, Brahmā, and Indra, after having bathed at the Svarga-dvāra *tīrtha* at the sin-effacing (confluence) of the Sarayū and the Ghargharā at Ayōdhyā—also called Uttara-Kōśala—, on Sunday the fifteenth day of the dark half of the month of Āśvina, in the year eleven hundred increased by fifty, also in figures Samvat 1150, Āśvina, vadi 15, Sunday, on the sacred occasion of a solar eclipse—after having duly satisfied the sacred texts, divinities, saints, men, beings and the group of the departed ancestors—after having worshipped the sun, whose splendour is potent in rending the veil of darkness—after having praised him (Śiva) whose crest is a portion of the moon and whose body consists of the earth, water, fire, air, ether, the sacrificing priest, the moon and the sun—after having performed adoration to the holy Vāsudēva, the protector of the three worlds—after having sacrificed to fire an oblation of abundant milk, rice and sugar—after having offered oblations to manes—have conferred the above-named *pattalā*, with its water and dry land, hills and forests, ravines and saline wastes, stones mines of iron and salt, with and including its groves of *madhūka* and mango trees, enclosed gardens, bushes, grass and pasture land, clearly defined by four boundaries consisting of the Kōllakanandivāra *pattalā* and the rivers Gōmatī, Bhāgīrathī, and Varanā, with the exception of certain specified villages formerly given to temples, Brāhmanas and to *vikaras*,[1] upon five hundred Brāhmanas of the different names and *gōtras* specified below, versed in the four Vedas with their divisions—(confirming our gift) with (the pouring out) from the palm of our hand of water purified with *kuśa* grass and *gōkarna* (and) ordaining (that it should be theirs) as long as the sun and moon (endure) The village of Sarisōda in the Vrihadrihēvamkānai *pattalā* has (also) been given away for the residence of the same community of Brāhmanas

(Ll 26-30) Aware of this, you will present to them every usually rendered kind of income, the due share of the produce, the *bhōga*, *kara*, *turushkadanda*, *pratyādāya*, *vishayadāna* etc[2] In this *pattalā* the villages (given to) the temples, Brāhmanas and to persons deprived of hands, are the following —Villages of temples Bhandadaha, Udēldī, Panihalī, Khajurī, Talabhāma, Bhāyī, Laghuvadavindī, Malēnī, Dūnā, Umdharaumhā, half of the village of Bhāgama, Jiganā, Laghukamavalī, Sēmchalavana, Chathatarā, Sōṇaka, Adhiva, Upalāicha, Vrihatsīu, Vrihatyamchalāma, Sōnadahā, Kadhivi, Anadaurā, Anadaurī, Chamēkha, Kundāma Brāhmana villages Chudavāsadvādaśaka, Talahuti. The villages belonging to *vikaras*[1] · Chirivilī, Sēmvilī, Gulavata, Vadathalā, Divākaksha and Chilāda.

(L 35) Hridayadhara, the son of the illustrious Śivastambha, fond of saluting the Brāhmaṇas and belonging to a pure Kāyastha family, has written this copper-plate of the Brāhmanas, smooth like a fresh leaf, and adorned with lines in which the lettering is quite clear What should I speak of the King Chandra, by the sound produced from whose copper-plate grants given to Brāhmanas and divinities, at the time of their being engraved with rows of closely written lines, the universe has become deafened

[1] The word *vikara* would naturally mean 'tax-free', but we may expect a more technical meaning In the case of Kīrttipāla's inscription of Samvat 1167 (*Ep Ind* Vol VII, pp 94, 96) Kielhorn took the word as proper name of a village —F W T]

[2] On these taxes see Vol XI, p 21 and ref

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SCALE ONE-FOURTH

F W THOMAS

PLATE OF VIKRAMA-SAMVAT 1156

This document is inscribed on one plate only and comprises twenty four lines of writing The inscription begins with the remark that this grant was made after a munificent gift of gold and other valuables equal to the king's weight (*tulā-purusha*) and a thousand cows before the beautiful image of the illustrious Ādi-Kēśava After the usual genealogical information the inscription goes on to record that the *Parama-bhattāraka Mahārāj-ādhirāja Param-ēśvara Parama-māheśvara Śrīmach*-Chandr ditya-Dēva, having bathed at the *ghāt* of Śrīmad-Ādikēśava at the confluence of the rivers Gangā and Varanā, bestowed thirty villages in the Vṛihadrihēdōvaratha *pattalā* and two villages in the Kathēhalī *pattalā* upon the same five hundred Brāhmanas who were the donees in the previous copper plates of Vikrama-Samvat 1150 The inscription also records the dedication of the village of Majauda, situated in the Vamkānai *pattalā*, together with all its revenues, for the maintenance of the shrine of Śrī-Chandramādhava at Chandrāvatī The grant was made in the year Samvat 1156, on Saturday, the third day of the bright half of the month of Vaiśākha The date corresponds to A D 1100, April 14

The temple of Chandramādhava is no longer extant Mr Chhote Lal, Executive Engineer, Benares, has expressed the opinion[1] that this designation of the town was probably given to it by Chandra-Dēva Similarly we may assume that the shrine was also founded by the same king and that it was for this reason that he selected it for his special grant on this occasion. On my visit to Chandrāvatī I learnt that the site of a Śvētāmbara Jaina temple in the village is still known to the Hindu inhabitants of Chandrāvatī by the name of Chandramādhō There are two inscriptions in this temple One of them, bearing the date Vikrama-Samvat 1757, is built in the north wall, and the other, which is dated in the Vikrama-Samvat year 1564, is carved on the base of an image of Śāntinātha worshipped in this temple It seems obvious that the temple of Chandramādhava must have disappeared before Vikrama-Samvat 1757, when the Jaina temple was constructed on its site The temple was probably washed away by the river The box which contained the six plates was found near the modern site of the temple We may assume that they were deposited in the temple and escaped destruction because possibly they were buried deep in the ground or a little further away from the river bank Copper-plates bearing records of grants of land and other gifts to religious establishments have been frequently found buried under the foundations or floors of buildings for whose maintenance they had been issued The other five plates which were issued in favour of the five hundred Brāhmanas were preserved in the same box with the Chandramādhava plate, because, we may infer, those Brāhmanas were the trustees or guardians of the temple This should account also for the special favour shown to them by the king in bestowing upon them a large number of villages by two consecutive grants in the course of six years

Extracts from the TEXT (ll 1, 8-21, 24).[2]

l. 1 ओं । देवश्रीमदादिकेशवदक्षिणमूर्तौ तुलापुरुषगोसहस्रमहादान-
समनन्तरम् । — — — — — — — — — — — — — —

l. 8 सोयं नरपतिमुकुटमकरिकामरकतप्रभापटलपल्लवितपादपीठो गजपतिगलग-
र्ज्जितप्रलयपचाननखिशकुपतिकपटपाटनक्रकचपातो निर्व्वाणपथिकलोपाकदर्श-

[1] *Ep Ind*, Vol IX, pp, 302 sq

[2] From the plate

l. 9 नः परमभट्टारकमहाराजाधिराजपरमेश्वरपरममाहेश्वरनिजभुजोपार्ज्जितश्रीकन्य-
कुब्जाधिपत्यश्रीमच्चन्द्रादित्यदेवो विजयी ॥ च्छ ॥ वृहड्डहेदेवरठपत्तलायां
गोइंज-

l. 10 र । मयडसिङ्ग । गंगहडा । देउली । सपाटकसिरिसी । भडौहा ।
टकौली । मणिअ । घडसिथ । कोसण्ड । इन्दिणी । माण्डु ।
पटणा । कठाली । गडसंडा । कङ्कलासी । गोउडी । च्छतेषु ।
कै-

l. 11 थ्रोण्डी । भरथी । लघुकोली । चन्दवली । मक्खिवाड । मलुयी ।
पकडिआ । बुधरामौयी । संखवायी । वमणा । दिधवंट । वरेठा ।
एवं ग्रामास्त्रिंशदङ्कतोपि ग्राम ३० तथा कठहे(ठेह)लीपत्तलायां
टकौर । पव-

l. 12 णाहपुर । ग्राम २ उभयं पत्तलाद्वये ग्राम ३२ एषु निवासिनो
निखिलजनपदानुपगतानपि च राजराज्ञीयुवराजमन्त्रिसेनापतिपुरोहितभिष-
न्नैमित्तिकान्तःपुरिकदूतकरि-

l. 13 तुरगपत्तनाकरस्थानगोकुलाधिकारिपुरुषानाज्ञापयति बोधयत्यादिशति च ।
अस्तु वो विदितैव तावदियमनित्यता जगतः कतिपयदिवसावलोकरमणीया
मधुमासकुसुमसंप-

l. 14 दिव संपता(त्) सततगत्वरं गिरिकटकवाहिनीपुलिनवालुकाकूटमिव देहि-
नामायुरापातमधुराः. कटुकपाकिनो दुर्व्वराखिलखला इव विषयभोगाः
सदसदालोकनपराङ्मुखानि वे-

l. 15 श्याविलसितानीव दुरुपचाराणीन्द्रियाणि । तदिदमस्माभिरपि सकलशास्त्रा-
विसंवादिनीभिः प्रामाणिकीभिः स्मृतिभिर्व्विमृश्य षट्चत्वारिंशदधिकशतैकदेश-
(कादश)संवत्सरे वैशाखसिताक्षतः(त)-

l. 16 तृतीयायां शनिदिने अद्याक्षततृतीयायां[1] युगादिपर्व्वणि जनितसुरसरिद्वर-
णाघमर्षणे श्रीमदादिकेशवघट्टे स्नात्वा विधिवन्मन्त्रदेवमुनिमनुजभूतपितृ-
गणांस्तर्प्पयित्वा तिमिरपटलपा-

l. 17 टनपटुमहससुधारोचिषमुपस्थाय क्षितिजलदहनपवनगगनयजमानतुहिनकिरि-
(र)णारुणवपुषमोषधिपतिशकलशेखरं समभ्यर्च्य भगवतो[2] वासुदेवस्य पूजां
विधाय प्रचुरपा-

[1] This syllable is engraved above the line.

[2] भ is added at the bottom of the line.

l. 18 यसेन हविषा हविर्भुजं हुत्वा पितृपिण्डयज्ञं निर्व्वर्त्य उपरिलिखितग्रामाः सजलस्थलगिरिगहनगर्त्तोषरपाषाणलोहलवणाकराः समधूकचूतवनवाटिकादि-टपत्रणयूतिगोचर-

l 19 पर्यन्ताश्चतुराघाटविशुद्धाः कठेहलीसत्कताम्रपत्रलिखितनानानामगोत्रेभ्यो ब्राह्मणेभ्यश्चतुश्चरणचा(च)तु[:*]श्रुतिपाठकेभ्यः पंचशतसंख्येभ्यो गोकर्णकुशपूतकर-तलोदकपूर्व्वमाप-

l 20 श्रसश्रनो हृहुकान्त यावच्छासनीकृत्य प्रदत्ता मत्वा यथादीयमानभागभोगकरतुरुष्कदण्डप्रभृतिसमस्तादायानेभ्यः समुपनेष्यथेति तथा[1] वकाणैपत्तलायां मजुश्रडग्राम [:*] सर्व्वादायसहि-

l. 21 तः चद्रावत्यां देवश्रीचद्रमाधवाय पूजाद्यर्थं शासनीकृत्य प्रदत्त इति ॥

. . . . .

l 24 उत्कीर्णं माधवेनेदं श्रीगंगाधरसूनुना ।
श्रीचन्द्रमाधवो येन घटितोन्यं हसनि(सन्नि)व ॥

TRANSLATION

(ll 1, 9-21, 24)

(Line 1) Ōm After giving away gold etc equal to his own weight and a thousand cows before the excellent image of the divine (and) illustrious Ādi-kēśava . .

(Ll 9-21) Victorious is he, the illustrious Chandrāditya-Dēva, the *Parama-bhaṭṭāraka, Mahārāj-ādhirāja, Param-ēśvara*, the devout worshipper of Mahēśvara, who, by his arm, has acquired the sovereignty over the glorious Kanyakubja . In the *pattalā* of Vṛihadrihēdēva-ratha, the villages Gōimjara, Mayadasitna, Gamgahadā, Dēulī, Sapātakasirisī, Bhadauhā, Takaulī, Mania, Ghadasitha, Kōsanda, Indinī, Māndu, Patanā, Kathālī, Gadasamdā, Kankalāsī, Gōudī, Chchhatēmbu, Kaithnōndī, Bharathī, Laghukōlī, Chandavalī, Malivāda, Maluyī, Pakadiā, Vudharāmauyī, Samkhavāyī, Vamanā, Dighavamṭa, Varēthā, these thirty villages, in figures also, villages 30, also, in the *pattalā* of Kathēhalī, two villages, Takaura, Pavanāhapura, making thirty-two villages in both the *pattalās*. in these (villages) (the king, Chandra-Dēva) commands, informs and directs all the people, resident and visitors, also Kings, Queens, Yuvarājas, counsellors, commanders of troops, priests, physicians, astrologers, superintendents of gynæceums, envoys, officers in charge of elephants, horses, towns, mines, stations and *gōkulas* The transitoriness of the world should, indeed, be known to you, prosperity is charming to the eyes only for a few days, like the beauty of the flowers of the spring season, the life of men is always moving, like a heap of sand on the bank of a river flowing along the slope of a mountain, the enjoyment of the pleasures, sweet in the beginning, bitter in the end, is difficult to digest like oil-cakes, the senses are difficult to deal with, averse to discriminating between good and evil, like the coquetry of prostitutes Therefore, we, too, having considered, with the help of authentic precepts of the *Vēdas* and the *Smritis*, not disagreeing with all the *Sāstras*, and having bathed at the glorious Ādi-kēśava ghatta at the sin-effacing (confluence) of the Ganges and the Varanā, on Saturday, the akshata third day of the dark fortnight of Vaiśākha, in the year eleven hundred increased by fifty-six, to-day on the akshata-

[1] त is engraved above the line

tritīyā, in the yugādi *parvan*, after having duly satisfied the sacred texts, divinities, sages, men, beings and the group of departed ancestors—after having worshipped the sun, whose splendour is potent in rending the mass of darkness—after having praised him (Śiva) whose body consists of the earth, water, fire, air, ether, the sacrificing priest, the moon and the sun, and whose crest is a portion of the moon—after having performed adoration to the holy Vāsudēva—after having sacrificed to the fire an oblation of abundant milk, rice and sugar—after having offered oblations to the manes—have given away the above-mentioned villages with their water, dry land, hills, forests, ravines, saline wastes, stones and mines, of iron and salt, together with and including their groves of *madhūka* and mango trees, enclosed gardens, bushes, grass and pasture land, with their four boundaries clearly defined, to the five hundred Brāhmanas, versed in the four *Vēdas* with their four divisions, whose different names and *gōtras* are recorded in the copper-plate pertaining to Kathēhalī, (confirming our gift) with (the pouring out) from the palm of our hand of water purified with *gōkarna*[1] and *kusa* grass, and ordaining (that it should be theirs) as long as the sun and the moon (endure) Aware (of this), you will present to them every kind of income, the due share of the produce, the *bhōga, hara, turushka-danda* etc At the same time the village of Majuada in the Vamkānai *pattalā*, with all usually rendered kinds of income, has been given as a grant to (the temple of) the divine and illustrious Chamdramādhava at Chamdrāvatī for purposes of worship

(L 24) (The deed) was engraved by Mādhava, the son of the illustrious Gamgādhara, who made (the image of) the illustrious Chandramādhava, which puts to shame the other (images)

Of the localities mentioned in the plates the most interesting are Laghukamavalī and Chandavalī The first is probably the same as the modern Kamauli, situated 8 miles south of Chandrāvatī It was here that a plate of Singara Vatsarāja[2] and 21 Gāhadavāla plates[3] were found We may presume that the village was divided into two portions, the "smaller *Kamavalī*" and the "larger *Kamavalī*" Chandavalī, situated 18 or 20 miles south-east of Chandrāvatī, is a *Tahsil* in the Benares district The following is an alphabetical list of the other localities referred to in the plates, with their modern names as far as I have been able to ascertain them —

(1) Adhiva

Ādi-kēśava *ghatta* There is a bathing *ghāṭ* at Benares which still bears this name

Anadaurā

Anadaurī

Bhadauhā This is the same as *Badwā*, situated in Katehir *pargana* 3 miles south-west of Chandrāvatī

Bhandadaha. Same as Bhandahā, situated 2 miles north of Chandrāvatī

Bhāgama

Bharathī

Bhāyī

Brihatsīu

Brihatvamchalāma.

Chamēkha

Chathatarā

Chchhatēmbu

Chilāda

[1] The meaning of this word is not clear Gōkarna is the name of a place of pilgrimage on the Malabar Coast Perhaps *kuśa* grass of that place was considered to be of extra sanctity [See above, Vol XI, p 303 and ref to Kielhorn, *Indian Antiquary*, Vol XV, p 10, n 57 —F W T]

[2] *Ep Ind*, Vol IV, pp 130 sq

[3] *Ep Ind*, Vol IV, pp 97 sq

Chirivilī
Chudavāsa
Dīvākaksha.
Dēulī There is a village Deoria, 4 *kōs* south of Chandrāvatī
Dighavamta. This is identical with Dighavat, a *pargana* in the Chandrāvatī *Taḥsil*
Dūnā
Gamgahadā. Same as Gamgēhara, 18 miles to the south of Chandrāvatī
Gadasamdā. This is identical with Gadasara, a village south of Kaṭārī
Ghadasitha
Gōimjara
Gōudī This is the same as the village Gaurī, situated 6 miles west of Chandrāvatī
Gulavata Known by its modern name Guravata, it lies 3 miles south of Chandrāvatī
Indinī
Jiganā
Kadhivō.
Kaithnōndī.
Kankalāsī.
Kathālī. A village named Katārī is situated 8 miles west of Chandrāvatī
Khajurī Is a village or Mahalla near *Chungī*
Kōllakanandivāra *pattalā*, possibly the same as the modern *pargana* of Kol Aslah
Kōsanda
Kundāma There is a village Kundā 10 miles to the south of Chandrāvatī
Laghukōlī.
Laghuvadavindī.
Majuada is probably Mahuar, situated 2 miles to the south-east of Chandrāvatī
Malēnī
Malivāda. Majwar is a *pargana* in *Taḥsil* Chandaulī
Maluyī is a village lying 8 miles to the south of Chandrāvatī
Māndu There is a village Maduā-dih, 16 miles south of Chandrāvatī
Mania A village called Manai is situated across the Ganges, 2 miles to the east of Chandrāvatī
Mayadasitna
Pakadiā. There is a village Pakadi 8 miles south of Chandrāvatī
Panihalī is a village 3 miles south of Chandrāvatī
Patanā is situated 6 miles north of Chandrāvatī
Pavanāhapura.
Samkhavāyī.
Sapātakasirisī. Sirisitī is a village 6 miles south of Chandrāvatī in Alhupur *pargana* *Pātaka* means "outlying hamlet"
Sarisōda. Sarasvar or Sarasval is a village 2 miles south-east of Chandrāvatī
Sēmvilī A village named Simari is situated 14 miles to the north-east of Chandrāvatī.
Semchalavana
Sōnadahā, known by its modern name Sōnadahām, is situated between the 5th and 6th miles on the Benares-Ghazipur Road
Sōnaka.
Takaulī There is a village named Tikārī 4 *kōs* to the east of Chandrāvatī
Takaura.
Talabhāma
Talahutī.
Udēldī.

Umdharaumha. There is a village Udharā 8 miles to the south of Chandrāvatī
Upalāicha.
Vadathalā, modern Barathala, is a village lying 3 miles to the south of Chandrāvatī
Vamaṇā.
Vamkānai *pattalā*.
Varēthā.
Vudharāmauyī. There is a *pargana* named Mavai, in the *Tahsil* of Chandavalī
Vrihadrihēdēvaratha *pattalā*
Vrihadrihēvamkānai *pattalā*

List of Donees

Serial No	Name	Gōtra	Serial No	Name	Gōtra
1	Āchārya pandita Śrī Vṛitikara	Vasishtha	25	Dēlhana	Bhāradvāja
			26	Sivāicha	Bhāradvāja
2	Śrī Rigvēdacharanē chatur vēdin Jāta.	Kās(ś)yapa	27	Ālhana	Sāmkṛitya
3	Padmanābha	Vasishtha	28	Amritadhara	Sāmkṛitya
4	Vishnu	Kāśyapa	29	Nārasi(m)ha	Krishnātrēya.
5	Sāthū	S(Ś)āndilya	30	Gamgādhara	Kaundinya
6	Padmē	Gautama	31	Mahīpati	Kaundinya
7	Dēvagarbha	Gautama	32	Pavanāha	S(Ś)āndilya
8	Nārāyana	Gautama	33	Gōlhana	Gautama
9	Nālhana	Bhāradvāja.	34	Sōmadatta	Gautama
10	Kōkī	Vatsa	35	Dāyīm	Kaus(ś)ika
11	Śrīdhara	Krishnātrēya	36	Yas(ś)ahpāla	Sārkara
12	Yōga-Svāmin	Vandhula	37	Vīthu	Sāmkṛitya
13	Vīthu	Krishnātrēya	38	Gōpati	Sāndilya
14	Rajapāla	Sāmkṛitya.	39	Yajūna	Upamanyu
15	Māhava	Sāmkṛitya	40	Sāhu	Sāmkṛitya
16	Harivarman	Śāndilya	41	Dharanīdhara	Sāmkṛitya
17	Kēs(ś)ava	Sāmkṛitya	42	Gāga	Bha(Sā)mkṛitya
18	Bhāskara	Kaus(ś)ika	43	Yōgē	Sāmkṛitya
19	Māhula	Kapishthala	44	Mahēśvara	Sāmkṛitya
20	Hari	Krishnātrēya	45	Ālhū	Maunya
21	Dēsala	Bhāradvāja	46	Mahīdhara	Sau(Śau)naka
22	Gayādhara	Kāśyapa.	47	Vālē	Kātyāyana.
23	Vahudhara	Kāśyapa	48	Sāta	Kāśyapa
24	Yas(ś)ōdhara	Kāśyapa	49	Rilhē	Gautama

Serial No	Name	Gōtra	Serial No	Name	Gōtra.
50	Śrīkhambha	Kāśyapa	81	Lakshmana .	Kṛishnātrēya
51	Pavanāha	Kāśyapa	82	Salakhū . .	Sāmkṛitya
52	Mahāri(ṛi)shi	Kāśyapa	83	Kaduāicha .	Sāmkṛitya
53	Māyādhara	Bhāradvāja	84	Dēva Svāmin	Gārgya
54	Ālbaṇa	Bhāradvāja	85	Pānidhara	Kauśika.
55	Lakshmīdhara .	Bhāradvāja	86	Kshīra Svāmin	Kauśika
56	Tihuna Svāmin	Bhāradvāja	87	Tīkama .	Kāśyapa.
57	Bharatha	Kāśyapa	88	Tīkama . .	Kṛishnātrēya
58	Dēvadatta	Bhāradvāja.	89	Dāmara . .	Kṛishnātrēya
59	Mahāsarmṇa (or śar man)	Kṛishnātrēya	90	Pavaṇāha . .	Gārgya
60	Dēsū . . .	Vandhula	91	Vāmana Svāmin .	Gārgya
61	Vyāsa	Bhārgava	92	Kaduatha . .	Kāśyapa
62	Lakshmīdhara	Kāśyapa	93	Gaja . . .	Kāśyapa
63	Lakshmīdha(ra)	Śāndilya	94	Pālhō . .	Vasishṭha
64	Jānū	Sāmkṛitya	95	Bhāskara . . .	Kṛishnātrēya
65	Dēvas(ś)arman	Upamanyu	96	Vasurāta .	Śāndilya.
66	Kēsa(śa)va	Bhāradvāja.	97	Gamgādhara	Bhāradvāja
67	Rāghava	Vasishtha	98	Lōkānanda	Vatsa
68	Dāyīm .	Pārās(ś)ara	99	Chakra . .	Bhāradvāja
69	Lāhada .	Jīvantyāyana	100	Udharana . .	Bhāradvāja
70	Pīthana .	Jīvantyāyana	101	Dhāyīm . . .	Dhaumya.
71	Mādhava .	Kṛishnātrēya.	102	Madhu . .	Sauśravasa
72	Nārāyana	Bhārgava	103	Vīlhana .	Dhaumya
73	Dāmara .	Kauśika	104	Jāta	Sauśravasa.
74	Lakshmana	Garga	105	Gayādhara .	Kāśyapa
75	Madhusūdana	Garga.	106	Gamgādhara . .	Dhaumya
76	Kēśava	Kāśyapa	107	Sīma .	Vasishtha.
77	Dāyīm . .	Kāśyapa	108	Sātē . . .	Bhāradvāja
78	Dhavana-S[v]āmin	Kāśyapa.	109	Malu . .	Upamanyu
79	Gayādhara	Kṛishnātrēya	110	Vatsa . . .	Kāśyapa
80	Harischandra .	Kṛishnātrēya.	111	ada . . Dēdē .	Vatsa.
			112	Jāṭa . .	Vasishtha.

Serial No	Name.	Gōtra	Serial No	Name	Gōtra.
113	Vālū . .	Vasishtha	144	Brahman .	Kāśyapa
114	Dharanīdhara . .	Vasishtha	145	Pabākara .	Vasishṭha.
115	Janārdana . .	Kāsyapa.	146	Vāhada . .	Dhaumya
116	Prabhākara . .	Kāśyapa	147	Rajapāla . .	Dhaumya
117	Jālū . .	Bhāradvāja	148	Sūdhā .	Vasishtha
118	Daśaratha . .	Sāvarṇa	149	Vīthu .	Bhā[ra]dvāja
119	Vāmadēva .	Sāvarna	150	Hari .	Gautama
120	Dharanīdhara . .	Krishnātrēya	151	Vasudēva . .	Bhārgava
121	Vams(ś)adhara	Bhārgava	152	Rājē . .	Kapishṭhala
122	Janārdana .	Gautama	153	Mādē . .	Kapishthala
123	Māḍhala . . .	Gautama	154	Kuhila	Kapishthala
124	Pāpata . .	Upamanyu	155	Thīrū . .	Kauśika
125	Tīthu . .	Gautama	156	Nāgarshi .	Gautama
126	Srī Yajur vēda charanē chatur-vēdin Vīlha	Vasishtha	157	Bhābhū . .	Bhāradvāja
127	Sahārana .	Bhārgava	158	Purushōttama	Bhāradvāja
128	Dhārē . .	Bhāradvāja	159	Sōmata .	Gālava
129	Vīthu . . .	Bhāradvāja.	160	Dāmara . .	Sārkara
130	Rānē . . .	Sauśravasa	161	Viśvarūpa . .	Śāndilya
131	Ganē . . .	Sauśravasa	162	Śrīdhara	Sārkarāksha
132	Manū .	Vasishtha	163	Gōvinda .	Sārkarāksha
133	Yayīm . .	Vasishtha	164	Yāsū . .	Kāśyapa
134	Yaśōdhara . .	Vasishtha	165	Rishi (Rishi) . .	Vasishtha
135	Śubhamkara . .	Vasishtha	166	Gālhē .	Sāmkṛitya.
136	Gaṁgādhara	Vasishṭha	167	Nārāyana . . .	Kāśyapa
137	Jāgū . . .	Sauśravasa.	168	Mahīdhara	Bhāradvāja.
138	Daśaratha . .	Vasishtha	169	Padmanābha	Pārāśara
139	Brahmānanda . .	Kāśyapa	170	Bhagavata .	Gautama
140	Mādhava . .	Bhārgava.	171	Nārāyana . .	Kāśyapa
141	Yāsū . .	Kutsa.	172	Paṇḍita Dālā . .	Bhāradvāja
142	Rālhē . .	Kāśyapa	173	Svapaṭa . .	Bhāradvāja
143	Pānidhara .	Kāśyapa.	174	Agasti .	Bhāradvāja
			175	Dhajāma .	Bhāradvāja.

Serial No	Name	Gōtra	Serial No	Name	Gōtra
176	Rājē	Bhāradvāja	208	Ābhata	Bhāradvāja
177	Prabhākara	Dhaumya	209	Gayādhara	Bhāradvāja
178	Sivānanda	Bhāradvāja	210	Dēvadhara	Vasishtha
179	Brahman	Sauśravasa	211	Dēvēśvara	Vasishtha
180	Gōlhana	Bhārgava	212	Dēlū	Bhāradvāja
181	Dāmara	Bhāradvāja	213	Drōna	Bhāradvāja
182	Vāyīm	Bhāradvāja	214	Sōma	Bhāradvāja
183	Vasādhana	Bhārgava	215	Achasara	Bhāradvāja
184	Gayādhara	Bhārgava	216	Vānu	Bhāradvāja
185	Sōmēśvara	Chau(Sau)śrava a	217	Sūpata	Dhaumya
186	Nārāyana	Bhārgava	218	Gāgū	Bhārgava
187	Madhu	Bhārgava	219	Dēvaradha (dhara)	Bhāradvāja
188	Bhōnapāla	Bhāradvāja	220	Dēvēśvara	Dhaumya
189	Yasa(sah)pāla	Bhāradvāja	221	Gālhē	Bhāradvāja.
190	Vāsudēva	Vasishtha	222	Śrī Atharvac h a r a n ē dvivēdin Chhihila	Bhāradvāja
191	Rīsū	Vasishṭha	223	Mahīdhara	Vasishtha
192	Jālhā	Vasishtha	224	Sridhara	Vasishṭha
193	Gamgādhara	Bhāradvāja	225	Dēvadhara	Vasishtha
194	Gamgādhara	Bhārgava	226	Śāmkara	Bhāradvāja
195	Jāta	Sauśravasa	227	Dhāhada	Vasishtha
196	Gamsavara	Daksha	228	Vāhada	Vasishtha
197	Brahman	Bhāradvāja	229	Dēvēśvara	Vasishtha
198	Vams(ś)adhara	Bhāradvāja	230	Gōdhana	Vasishtha
199	Tītē	Bhāradvāja	231	Dēvēśvara	Dhaumya
200	Śubhākara	Bhāradvāja	232	Sūpata	Dhaumya
201	Rāma	Vasishtha	233	Vamśadhara	Vasishtha
202	Lālē	Vasishṭha	234	Māhava	Dhaumya
203	Pithē	Sauśravasa	235	Sōkhē	Bhārgava
204	Garga	Sauśravasa	236	Dhāmō	Bhāradvāja
205	Gāmgu	Vasishtha	237	Tītē	Dhaumya
206	Pithū	Bhāradvāja.	238	Pavanāha	Bhāradvāja
207	Jālhē	Bhāradvāja			

Serial No.	Name	Gōtra.	Serial No	Name	Gōtra
239	Gautama . .	Vasishtha	271	Dhavana-S[v]āmin	Kāśyapa
240	Gira(i)dhara .	Vasishṭha.	272	Nānē .	Kāśyapa
241	Sahārana . .	Sauśravasa.	273	Sūta	Vatsa
242	Nānā .	Bhāradvāja	274	Manōratha .	Vatsa
243	Pithū .	Bhāradvāja	275	Gōyī . .	Vatsa
244	Kūndā .	Sauśravasa.	276	Mahādēva . .	Vatsa
245	Lākhana . . .	Sauśravasa	277	Sahārana . .	Sāndilya
246	Bhālana .	Sauśravasa	278	Tītī . . .	Sāmkṛitya
247	Pāpya . .	Bhāradvāja	279	Nāmtē .	Sāmkṛitya
248	Janārddana . .	Bhāradvāja.	280	Gāgū . .	Kāśyapa
249	Rajapāla . .	Śāndilya	281	Nārāyana . . .	Sāmkṛitya.
250	Pālbē .	Dhaumya	282	Sahāraṇa .	Kāśyapa
251	Gōvinda . . .	Pārāśara	283	Dēvadhara . .	Sārkava(ra)
252	Lakshmīdhara . .	Kāśyapa	284	Kithāicha .	Bhāradvāja
253	Vāsudēva . . .	Śāndilya	285	Mādhū . .	Kauśika
254	Sāmkū . .	Kātyāyanakīla	286	Sīrī .	Gautama
255	Nānā . .	Kātyāyanakīla	287	Chāndō .	Śāndilya
256	Brahman .	Chandrātrēya.	288	Purāsa . .	Kāśyapa
257	Nānū .	Chandrātrēya	289	Kalyē .	Kāśyapa
258	Lakshmīdhara	Sāmkṛitya.	290	Vāsukī . .	Kāśyapa
259	Śrīdhara . .	Kṛishnātrēya	291	Kūkē . . .	Vasishtha
260	Dhāmvū . .	Vatsa	292	Pārāśara . . .	Vatsa
261	Kṛishna . .	Gautama	293	Vardhamāna .	Śāndilya
262	Sūpata .	Garga.	294	Āśādhara . . .	Gautama
263	Sōdala . .	Sāmkṛitya	295	Dēvēsvara . .	Vatsa
264	Pahākara . .	Kāśyapa	296	Madhusūdana .	Kāśyapa
265	Ābhō . . .	Bhāradvāja.	297	Pavanāha . . .	Gautama
266	Vādhala . . .	Upamanyu	298	Jaga[d]dhara . .	Vasishthapada.
267	Gōpati .	Gautama	299	Gāmgū . .	Kāśyapa
268	Sōmadatta .	Kāsyapa	300	Brahmarsin .	Sāmkṛitya
269	Nārāyana . . .	Kāśyapa	301	Dēvaśarman . .	Bhārgava.
270	Mahōdadhi . .	Sāvarna	302	Dharanīdhara . .	Kṛishnātrēya

Serial No	Name	Gōtra	Serial No	Name	Gōtra.
303	Mādhava . .	Kauśika	335	[Nara]pati .	Gautama
304	Mahīdhara .	Vasishtha.	336	Gōlhō . .	Kāśyapa
305	Dēlhana	Kṛishnātrēya.	337	Mālō .	Kāśyapa
306	Dēvākara . .	Kāśyapa	338	Sīlō . . .	Kṛishnātrēya.
307	Sīlō .	Kāśyapa.	339	Vīthu . .	Gautama
308	Yōgēśvara . .	Bhāradvāja	340	Gōlhō	Gaunya
309	Vīṭhu .	Kṛishnātrēya.	341	Bhālana .	Śāndilya
310	Gōch(vi)nda . .	Kṛishnātrēya.	342	Gāmgū . .	Vasishṭha
311	Vāhula .	Kṛishnātrēya	343	Rāma .	.[1]
312	Lālā	Vasishtha	344	Purōhita Śrī Dēvadhara	Sārkarāksha
313	Hīgō .	Sāvarna	345	Miśra Pan[dita] Mahīdhara.	Sārkarāksha.
314	Gōlhō .	Kauśika	346	Pandita Gōdhana .	Sārkarāksha
315	Ripi . . .	Jātūkarna	347	Gamgādhara . .	Pip[p]alāda
316	Bhāskara .	Kṛishnātrēya	348	Salhana . . .	Kṛishnātrēya.
317	Mahasū . . .	Kṛishnātrēya	349	Jālhana . .	Kṛishṇātrēya
318	Vāṭhu .	Kāśyapapada	350	Jasānamda .	Vasishtha.
319	Mahēśvara . .	Kāśyapa	351	Dhārō . . .	Śāndilya
320	Sālhū . .	Upamanyu	352	Dāmara .	Gautama
321	Jā . . .	Vatsa.	353	Kēśava .	Kāśyapa
322	Rāchchhaṭa . .	Kāśyapa	354	Srīdhara .	Kāśyapa
323	Divākara . .	Kṛishnātrēya	355	Dinakara	Vatsa
324	Pahākara .	Kṛishnātrēya	356	Ābhū . .	Kāśyapa
325	Bhāskara	Kṛishnātrēya	357	Hari .	Maunya
326	Ḍālō .	[Kṛi]shnātrēya	358	Dharanīdhara . .	Kātyāyana.
327	Sa(Śa)ṁkhapāni	Kāśyapa	359	Vēda . . .	Kāsyapa
328	Dēvaśarman .	Sāmkṛitya	360	Sahārana .	Jaska
329	Kēsava	Kṛishṇātrēya	361	Lakshmīdhara	Bhāradvāja.
330	Vīṭhu	Kṛishnātrēya	362	Rāma . . .	Śāndilya.
331	Śubhaṁkara	Kṛishnātrēya	363	Gōlhana . .	Kṛishnātrēya.
332	Bhāskara . .	Gautama	364	Mahēśvara .	Sāmkṛitya.
333	[Gō]vinda	Gautama.	365	Lakshmīdhara	Kṛishṇātrēya.
334	Śaṁkara . . .	Gautama	366	Śrīdhara . . .	Kāśyapa

[1] Omitted in the plate.

Serial No	Name	Gōtra	Serial No	Name	Gōtra
367	Hari	Kāśyapa	399	Pāpata	Sārkarāksha
368	Gōpati	Gautama	400	Śrīdhara	Kauśika
369	Kēśava	Kāśyapa.	401	Kujāīra	Maudgalya
370	Viśvarūpa	Śāndilya	402	Gāmgata	Bhāradvāja.
371	Dharanīdhara	Hārīta	403	Chākū	Kauśika
372	Nārāyana	Bhāradvāja.	404	Hariśarman	Kāśyapa.
373	Gamgādhara	Kaundinya.	405	Divākara	Kauśika.
374	Pāsū	Bhāradvāja.	406	Vṛitikara	Bhāradvāja
375	Padra Kēśava	Vasishtha	407	Vālana	Sārkarāksha
376	Mahasōna	Kutsa.	408	Dēlhana	Sārkarāksha.
377	Vilha	Kutsa	409	Khalu	Pārāśara
378	Vatsa	Vatsa	410	Lakshmīdhara	Kapishthala
379	Jayaśarman	Bhāradvāja	411	Nārāyana	Kāśyapa
380	Śubhamkara	Vatsa	412	Sōmēśvara	Bhāradvāja
381	Yaśōdhara	Bhāradvāja	413	Mumjāla	Darbha
382	Rishi (Rishi)	Jīvant[y*]āyana	414	Śrīdhara	Kāsyapa
383	Vīthu	Bhārgava	415	Lōlika	Kapishthala.
384	Chhōtē	Sāmkṛitya.	416	Dēvarshi	Kāśyapa
385	Ājusha	Kāśyapa	417	Nānā	Darbha
386	Kēśava	Kāśyapa	418	Lālā	Kāśyapa
387	Yaśōdhara	Maunya	419	Ālada	Kapishthala.
388	Dēlhana	Vasishtha.	420	Vasurāta	Bhāradvāja
389	Mahasōna	Śā[n]dilya	421	Śrī-chhandōga - charanē tripāmti(tripāthi)n Śrī Dēdiga.	Vatsa
390	Māsū	Śāndilya.			
391	Gōpāla	Vasishṭha.	422	Rāhila	Kapishṭhala.
392	Gahilō	Upamanyu	423	Nārasimha	Vatsa
393	Gayādhara	Jivantyāyana	424	Pavanāha	Kapishthala
394	Jayapāla	Vasishṭha	425	Viśvēśvara	Krishnātrēya
395	Lakshmīdhara	Jīvantyāyana	426	Rāghava	Kapishthala.
396	Jālhē	Vatsa	427	Sōmēśvara	Bhāradvāja
397	Jahmani	Sārkarāksha	428	Pavanāha	Kṛishnātrēya
398	Nāgadēva	Sārkarāksha.	429	Gōdhana(na)	Kapishṭhala

Serial No	Name	Gōtra.	Serial No	Name	Gōtra
430	Jālhē	Kautsa	463	Sūpā	Bhāradvāja
431	Aniruddha	Kapishṭhala	464	Bhāskara	Bhārgava
432	Pālhana	Vatsa	465	Dēva Svāmin	Kaundinya
433	Ālhana	Sāvarna	466	Mahārishi(rishi)	Ātrēya
434	Kēsava	Krishnātrēya	467	Nārāyana	Kāśyapa
435	Kānha	Śāndilya	468	Vidhi-Haraṇi Srī Gamgādhara	Vasishṭha
436	Krishna	Sāvarana	469	Bhasi(Śaśi)dhara	Vasishtha
437	Bhadrēśvara	Krishnātrēya	470	Sīju	Vasishtha
438	Vāhmata	Kanva	471	Māmē	Upamanyu.
439	Yasa(śah)kara	Maunasa	472	Chāvana or Rāvana	Pārāśara
440	Dēvaśarman	Maunasa	473	Māgha	Gautama
441	Dalā	Bhāradvāja	474	Madhāicha	Pārāsara
442	Nārāyana	Bhāradvāja	475	Isaraicha	Sāndilya
443	Gāka	Śāndilya	476	Viṭhu	Bhāradvāja
444	Yasāicha	Pārāśara	477	Jānū	Śāndilya
445	Vidyākara	Pārāśara	478	Jāna	Kāśyapa
446	Dhāvana	Gautama	479	Śrīdhara	Śāndilya
447	Bhāvaśarman	Gautama	480	Jamaka	Śāndilya
448	Lakshmīdhara	Gautama	481	Gachchhū	Pārāśara
449	Śubhaśarman	Gautama	482	Pārāśara	Sāndilya
450	Nārāyana	Gautama	483	Dhāvana	Bhāradvāja
451	Gayādhara	Gautama	484	Śrīkara	Kāśyapa
452	Brahmāditya	Vatsa	485	Vāsudēva	Bhāradvāja
453	Kēśava	Śāndilya	486	Vīthu	Pārāśara
454	Punāicha	Sārkarāksha	487	Nārāyana	Pārāśara
455	Nārā[ya]na	Sāndilya	488	Vidyādhara	Bhāradvāja
456	Purushōttama	Gālava	489	Tīkama	Śāndilya.
457	Rīlhū	Kāśyapa	490	Amṛitadhara	Bhāradvāja.
458	Bhābhū	Vatsa	491	Sahārana	Vasishtha
459	Sīlū	Kālya(śya)pa	492	Trilōchana	Kuśika
460	Dēvadhara	Agasti	493	Āsādhara	Bhāradvāja
461	Gahilāda	Bhāradvāja	494	Lālē	Saunravasa
462	Garga	Kāśyapa	495	Ratikara	Bhārgava

No. 16—BEVINAHALLI GRANT OF SADASIVA-RAYA SAKA 1473

BY PROFESSOR S V VENKATESWARA, M.A., AND S V VISWANATHAN, M A, KUMBAKONAM

These plates were obtained by Rao Sahib H Krishna Sastri from Bashir ud Dīn Ahmad, Esq, the Collector of Raichur, and are now in possession of the latter. We edit the inscription from excellent ink-impressions supplied to us by Mr Krishna Sastri

The inscription is on seven copper plates, which measure 10⅝ in by 7⅛ in All the plates are engraved on both sides, except the first and the last, which are inscribed on one side The rims of the plates are raised a little Holes are bored at the top of the plates to let in a ring intended to hold the plates together The hole measures ·6 in in diameter The plates are numbered in Telugu-Kannada numerals.

The characters of the inscription are Nandi-Nāgarī, and the language Sanskrit, and the whole is in verse, excepting *Śrī Ganādhipatayē namaḥ*, and the signature at the bottom *Śrī Virūpākshа*, which is, as usual, written in large Kannada characters The metres used are the usual Anushtubh, etc The inscription is practically free from mistakes, and there are only a few orthographical peculiarities worth noticing Stops are not supplied in their proper places Mistakes of this kind have been corrected in the text In the latter portion of the inscription long *ī* is represented only by a loop over the consonants A case of redundant *anusvāra* is found in °*kaminyā* in l 105, and various instances where *anusvāra* and *visarga* have been omitted are noted in the footnotes to the text We find a needless reduplication of a consonant after *r*, as in *sūnur=Ddēvana* in l 161. There is confusion in these plates also, as in other plates of the Vijayanagara kings, though not to so great an extent, between the sibilants *śa* and *sa*, e g °*nānīyaśīva* in l 73 f. for °*nānīyasīva*, °*nīlaśitām* in l 76 in the place of °*nīlasitām* and °*vēsmanaḥ* in l 126 instead of °*vēśmanaḥ*. In one instance long *ī* is represented by a vertical stroke and an *i*-loop over short *i*, as if the latter were a consonant, e g l 301. A conjunct consonant is, as usual, expressed by combining the full form of the first consonant and the secondary form of the second consonant. The vernacular sound *ṟ* is represented by an *r* sign over the consonant *r*. Instances of these are —*mūrru* in l 80 and *Ārravīṭi* in l 104. The forms *tāmmra-sāsana* in l. 309, *vōshadhi* in l 78, and *Vōbāmbikā* in ll 24-25 are due to vernacular pronunciation

The inscription records the grant of the village of Bēvinahalli, otherwise known as Rāmasamudram, with a small hamlet by name Ponnāpurī to learned Brahmans of various *Gōtras* and *Sūtras* The grant was made by Rāma-Rāja, the Karnāta minister and brother-in-law of Sadāśiva-Rāya, at the request of a subordinate Muhammadan chieftain Aimana Malukka, who seems to have been a great patron of Brahmans The village granted is styled '*gana-bhōgyam*,' to be enjoyed by Brahmans and subordinate ministers of the king, a very small portion being allotted to the gods Hari and Hara It is given in perpetuity as *sarva-mānya* to be enjoyed by the donees and their successors The boundaries of the village, the details regarding the donees, their *Gōtras*, *Sūtras* and the number of shares that fell to each are likewise clearly set forth in the grant

The inscription gives in detail the genealogy of the family to which Rāma-Rāja belonged. It is, however, somewhat different from others, in that in the place of Śrīranga-Rāja, the third in the line and the father of Rāma-Rāja, we find Śrī Rāma-Rāja This probably is a mistake on the part of the engraver

The genealogy of Rāma-Rāja.

Āṛavīti Bukka *m* Ballāmbikā
|
Rāma-Rāja *m* Lakkāmbikā
|
Śrī Rāma-Rāja.
|
Rāma-Rāja

The year in which the grant was made is given in numerical words *Gun-āśva-vēda-śītāṁsu*, i e 1473 The date of the grant is thus Śaka 1473, Virōdhikrit; Āshādha, bright Dvādaśī; Monday. Thus all the details regarding the date are given We have to add here that the date as given in Appendix A to *Epigr Rep*, 1914-1915, p 8, 'Śaka 1473, Virōdhikrit, Āshādha *śu di* 11' is not correct, as the week day is there omitted and the *tithi* is given as Ēkādasī instead of Dvādaśī [1]

As regards the names of persons occurring in the grant, Sadāśiva-Rāya had a large number of ministers and subordinate chieftains under him The most powerful of these was Rāma-Rāja, the Karṇāta minister and brother-in-law of the king, Rāma-Rāja was the *de facto* sovereign in the reign of Sadāśiva until his death, which took place at the battle of Tālikōta, 23rd Jan 1565 His place in the Vijayanagara court was taken by his brother Tirumala, whom we know as a great author and who set up the third Vijayanagara dynasty Rāma-Rāja is seen to bear various *birudas* (vv 55-58), of which *Antembavaraganḍa* and *Aibiruda-rāya rāhuta-vēsy-aika-bhujanga* are the most important

We are told in the record that it was as a result of the request of Ainana Malukka to Rāma-Rāja that the village was granted by Sadāśiva Ainana Malukka was evidently therefore a Muhammadan subordinate chieftain under Sadāśiva-Rāya About Ainana Malukka Rao Sahib H Krishna Sastri has inserted in his report[2] the following note from Mr Henry Cousens' *Guide to Bijapur* —

"About 2 miles away to the east of Bijapur is the tomb of Ain-ul-Mulk" "It is a square, massive-looking building, surrounded by a very elegantly shaped dome Within upon the walls are some very pretty stucco work in the shape of great pendants hanging down upon the face of each This is the burial place of Ain-ul-Mulk, one of the officers of Ibrahim I, who rebelled against him and was killed near Bijapur in 1556. Beside the tomb is the mosque" "The Muhammadan chief Ainana Malukka must evidently be identical with Ain-ul-Mulk, whose sympathy for the Brāhmanas deserves to be noticed In Vol III, p 381, of Briggs' *Ferishta* we find mention made of Mullik Ein-ool-Mulk Geelany, who was a friend of Rāmarāj and was treated by him as a brother on account of his bravery Geelany is perhaps the chief Ainana Malukka referred to in the inscription" Since both the father and the son are known by the same name in our inscription, it is difficult to find out to which of these exactly the references will apply

The village granted is divided into 135 *vrittis* and allotted to various Brahmans and ministers of the king, leaving a very small portion to the gods The total number of *vrittis* distributed among the donees comes to only $133\frac{2}{3}$, while according to the grant there ought to be 135 There is thus a mistake here that cannot be accounted for The names of the Brahmans, their fathers' names, their *Gōtras*, *Sūtras* and the number of shares allotted to each are appended below in the form of a table —

[1] [According to Mr L D Swamikannu Pillai's *Ephemeris* the date regularly corresponds to Monday, June 15, A D 1551 —H. K. S]

[2] *Epigraphical Report*, 1914-1915, p 112

Name	Father's Name.	Gōtra	Sākhā	Number of Shares	Remarks.
(1) & (2) Hari and Hara	...	. .	..	1+1	
(3) Mahā Mahādēva-Bhatta	Rāmachandra	Kāśyapa	Bahvṛicha	4	
(4) Mahā Ganapati	Mahā Rāmachandra	Do	Do	4	Sūri
(5) Mahā Vishnu-Bhaṭṭa	Mahā Mudgala Bhatta	Do	Do	4	
(6) Mahā Kṛishna-Bhatta	Ditto	Do	Do	1½	
(7) Mahā Gōpāla-Bhaṭṭa	Mahā-Rāmachandrārya	Do	Do	2	
(8) Dattam Bhatta	Raghunātha Sudhī	Parāśara	Do	2	
(9) Nārāyana-Bhatta	Ākūti-Vishnu-Bhatta	Kauṇḍinya	Yajus	2	
(10) Kauṇḍu Bhatta	Ananta Bhatta	Gautama	Bahvṛicha	2	
(11) Sarvā Bhattā	Ditto	Bharadvāja	Yajus	2	Satām varaḥ
(12) Nāgāv Adhvarin	Nṛisimha-Bhaṭṭa	Gārgya	Do	2	Viprēndra
(13) Yallam Bhatta	Purushōttama Bhatta	Do	Do	2	
(14) Sēsha Bhatta	Ananta-Bhatta	Bharadvāja	Do	2	
(15) Phani-Bhatta	Narasimha Sudhī	Gārgya	Do	2	
(16) Gangana-Bhatta	Ananta Bhatta	Srīvatsa	Do	2	
(17) Nāgā Bhatta	Ditto	Gautama	Bahvṛicha	2	Satām varah
(18) Timma-Bhatta	Purushōttama Bhaṭṭa	Gārgya	Yajus	2	Gunin and Dhīmān
(19) Kṛishna Bhatta	Ananta Bhatta	Bharadvāja	Do	2	
(20) Srīmat-Timmana Bhatta	Narasirhha Sudhī	Gārgya	Do	2	
(21) Ananta Bhatta	Nāmana-Bhaṭṭa	Kāśyapa	Do	2	
(22) Kāmaṇa Bhaṭṭa	Kāmana Bhatta	Do	Do	2	Sudhī
(23) Sōmanātha-Bhaṭṭa	Purushōttama Bhaṭṭa	Gārgya	Do	2	

(24) Timmāv Adhvarin	Lingana Bhaṭṭa	Ātrēya	Do	2	Sudhī
(25) Timmaṇa Bhaṭṭa	Dēvana Bhatta	Gārgya	Bahv ṛicha	2	Dhīmān.
(26) Janni Bhaṭṭa	Dharmā Bhatta	Bhāradvāja	Do	2	
(27) Kāmā Bhaṭṭa	Tippaṇa Bhatta	Kāśyapa	Yajus	2	
(28) Bacchi Bhaṭṭa	Buśśi Bhatta	Parāśara	Do	2	Sūri varya
(29) Srīmat Timmana Bhaṭṭa	Nāmana-Bhatta	Kaundinya	Bahv ṛicha	2	Sudhī
(30) Kritin Hiranya	Dharmā Bhatta	Bhāradvāja	Do	2	
(31) Kṛishna Bhaṭṭa	Tippana Bhatta	Kāśyapa	Yajus	2	
(32) Śrī Rāmēśvara	Timmana-Bhatta	Bhāradvāja	Do	2	
(33) Ananta Bhaṭṭa	Sarva-Bhatta	Do	Do	2	
(34) Timmana Bhaṭṭa	Tippana-Bhatta	Kāśyapa	Do.	2	Dhīmān
(35) Bhairava	Bhairava-Bhatta	Kaundinya	Do	2	
(36) Gōpāla Paṇḍita	Śēsha Mālōpanta	Parāśara	Bahv ṛicha	2	
(37) Hari-Bhaṭṭa	Lakshmīdhara Manīshin	Kaundinya	Do	2	
(38) Antam (Annam)-Bhaṭṭa	Yallam Bhatta	Vasishtha	Do	2	Dhīmān
(39) Ganapati	Bhōndu Bhatta	Jāmadagnya	Do	2	Sudhī
(40) Sōma Bhatta	Ēchi Bhatta	Kaundinya	Yajus	2	Gunin and Dvijōttama
(41) Poddi Bhatta	Yallam Bhaṭṭa	Bhāradvāja	Bahv ṛicha	2	
(42) Nāgā Bhatta	Kondu-Bhatta	Gautama	Do	2	
(43) Śrīdhara Sudhī	Śrī Rāmēśvara-Bhatta	Kauśika	Yajus	1½	
(44) Nāgā Bhaṭṭa	Giri-Bhatta	Do.	Do	1½	
(45) Purushōttama-Bhatta	Rāmēśvara Manīshin	Kapi	Do	1½	
(46) Timmana Bhatta	Giri Bhatta	Kauśika	Do	1½	
(47) Nāgā Bhatta	Rāmēśvara Bhatta	Kapi	Do	1½	
(48) Vāmana Bhaṭṭa	Kasavā Bhatta	Bhāradvāja	Do	1½	

Name	Father's Name	Gōtra	Śākhā	Number of Shares.	Remarks.
(49) Tippaṇa Bhatta	Māyi-Bhatta	Bhāradvāja	Yajus	1½	Dhīmān
(50) Nārasimha Sudhī	Rāmēśvara-Bhaṭṭa	Kāśyapa	Do	1½	
(51) Brahma Bhaṭṭa	Nīmana Bhatta	Kauṇḍinya	Bahv-ṛicha	1½	Sudhī.
(52) Vōmmaṇa Bhatta	Liṅgaṇa-Bhatta	Kāśyapa	Yajus	1½	Do
(53) Dharma Bhaṭṭa	Narasimha Sudhī	Kanva	Do.	1½	Do
(54) Kondu Bhaṭṭa	Ananta-Bhaṭṭa	Bhāradvāja	Do.	1½	
(55) Kōnōri Bhaṭṭa	Buśśi Bhaṭṭa	Parāśara	Do.	1½	
(56) Mudgala Bhaṭṭa	Rāmēśvara-Bhaṭṭa	Harita	Bahv-ṛicha	1½	
(57) Rāghava	Kasavā-Bhatta	Gārgya	Yajus	1½	Dhīmān
(58) Śiṅgari Sudhī	Aubhala-Bhaṭṭa	Do.	Do	1½	
(59) Timmana Sudhī	Nārāyana-Bhaṭṭa	Kaundinya	Do.	1½	
(60) Kṛitin Hiranya Bhatta	Mudgala-Bhatta	Kānva Śyāvāśva	... ...	1	
(61) Parvata-Bhatta	Lakshmaṇa Manīshin	Ātrēya	Yajus	1	
(62) Namana Bhatta	Kasavā Bhatta	Bhāradvāja	Do	1	Dhīmān.
(63) Kṛishṇa-Bhatta	Dharma-Bhaṭṭa	Kāśyapa	Do.	1	
(64) Viśvanātha-Bhaṭṭa	Nārāyana-Bhaṭṭa	Kaundinya	Do	1	
(65) Malli-Bhatta	Nāmaṇa-Bhaṭṭa	Do.	Bahv-ṛicha	1	
(66) Kōnōri-Bhaṭṭa	Ditto	Kauśika	Yajus	1	Gunin.
(67) Manīshin Giri-Bhaṭṭa	Vināyaka-Bhatta	Harita	Do	1	
(68) Timmana Sudhī	Kōnōri-Bhatta	.....	Bahv-ṛicha	1	The (adopted) son of another Kōnōri-Bhaṭṭa.
(69) Yallam-Bhaṭṭa	Ditto	Gautama	Do.	1	Dhīmatām varaḥ
(70) Bhānu-Bhatta	Gangaṇa Bhatta	Śrīvatsa	... ...	½	

(71) Timmarasa	Lakshmarasa . . .	Harita . . .	Yajus . .	½	
(72) Hamparasa	Virupparasa	Kaundinya . .	Bahv ṛicha .	½	
(73) Rāyasa Venkatādri . .	Timmayy āmātya . .	Harita . .	Yajus . . .	1	
(74) Virapp āmātya . . .	Basav āmātya	Do . .	Bahv ṛicha	1	
(75) Timmarasa	Viramarasa . . .	Bhāradvāja . .	Do . .	1	Dhīmān.
(76) Timmapp āmātya . .	Chenḍikō Basav āmātya . .	Kaundinya .	Do .	1	
(77) Venkatādri	Kāmarasa Timm āmātya .	Bhāradvāja .	Do .	1	
(78) Timmapp āmātya . . .	Nañjay āmātya . . .	Kāśyapa .	Do . .	1	
(79) Bhūmarasa	Vennarasa	Agastya . .	Do .	1	
(80) Gaṇapati Amātya . . .	Muḷuvāgila Kōnōri Dēva .	Harita . .	Do. . .	1	
(81) Kānva Basav āmātya Sōkhara	Dēchirāja Basava rāja . .	Kauṇḍinya .	.	1	
(82) Basavappa	Mailāpura Mādarasa . . .	Bhāradvāja .	Yajus . .	1	

Among the names specially interesting to us are Rāyasa Venkaṭādri, the son of Timmayyāmātya, who may certainly be identified with Rāyasam Venkaṭādri, son of Mosalimaduga Timmarāja, who is mentioned in the Ūnamāñjēri plates and the Tiruppukkuḷi stone inscription (No C 175 of 1916, Madras) as a subordinate of Sadāśiva Rāya It is clear from our plates, however, that there are two Venkaṭādris, both sons of ministers of Achyuta by name Timma The other Venkaṭādri is the son of Kimarasa Timm-āmātya The Rāja seems to have provided for some other sons of ministers as well, as indicated by the names 74, 76, 78, 80 and 81

The names of donees are derived from Sanskrit or from colloquial Kannada corruptions of Sanskrit names In a few cases only do they seem to be connected with territory The most interesting of the latter is Mailāpura Mādarasa, which seems to suggest the modern names Mylapore and Madras The etymology of the word Madras is uncertain, and we may well suggest for Madrasa-patnam of the East India Company's records the origin from some Mādarasa in the 16th century or earlier In any case our inscription is nearly a century before the foundation of Fort St George and is probably the oldest record suggestive of a derivation for the word '*Madras*' That Mailapur is one of the very oldest parts of Madras is clear from the Syrian Christian traditions regarding the visit of St Thomas to that place [We cannot also ignore the fact that Mailāpura is mentioned as suburb of Bevinahalli in I 278 f — H K S]

It is clear from the above table that of the 80 Brahmans among whom the land was divided 46 were students of the *Yajur-vēda*, 31 of the *Ṛig-vēda;* and of the remaining 3 it is not stated to which *Śākhā* they belonged This is interesting on account of the non-mention of the *Sāma-vēda* and of the *Sūtras* to which the Sāma-vēdin Brāhmanas belonged Among the *gōtras* rare in South India at the present day are Kapi *gōtra* of Nos 45 and 47, Vasishtha *gōtra* (No 38), and Agastya *gōtra* (No 79) It is possible that Kapi *gōtra* is a contraction of Kapila *gōtra* These *gōtras* were not unknown in South India in earlier times We find two names of donees of the Kapi *gōtra* in the Tandantōttam plates[1] of Pallava Vijaya-Nandivikrama-varman One of them belongs to the Āpastamba-*sūtra* and the other to the Prāvachana-*sūtra* In the same plates we have four donees of the Vasishta *gōtra*, all of whom are of the Āpastamba-*sūtra*

After the names of the donees, etc, have thus been given, there appear in the grant the surrounding villages, the neighbouring locality and certain other marks for identifying the places granted These are recorded in the Kannada dialect, the *Dēsa-bhāshā* as it is called in our grant

The edict was composed by Sabhāpati Svayambhu at the order of the king The engraver of the grant is Vīranāchārya, son of Vīrana.

TEXT[2]

[Metres vv 1-4, 6-8, 13, 19-20, 37-41, 43-53, 60-152, 155-9, *Anushṭubh*, v 9, *Harini*, v 36, *Dōdhaka*, v 160, *Śālinī*, vv 5, 21, 25 29-30, 32-3, 35, 42, *Śārdūlavikrīḍita*, vv 5, 8, 10, 11 22 3, 34, *Sragdharā*, vv 14, 54, 59, *Indravajrā*, vv 24, 26, *Mālinī*, vv 27-28 31, *Upendravajrā*, vv 55-8, *Vasantatilakā*]

First plate

1 श्रीगणाधिपतये नमः । नमस्तुंगशिरश्चुंबिचंद्रचामरचार-

2 वे । त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ।[।] १*] हरेर्लीलावराहस्य[3] दं-

[1] *South-Indian Inscriptions*, Vol II, Pt V, p 534

[2] From the ink-impressions

[3] Another reading is °वतारस्य-, as we find in "Conjeeveram plates of Krishnadēva Rāya" published by us (*Ep Ind*, Vol XIII, pp 123 ff) [But the plate has there °वरातस्य, perhaps an error for °वराहस्य —H K S]

3 ष्ट्रादंडः स पातु वः । हेमाद्रिकलशा यत्र धात्री छत्रश्रिय दधौ ।[। २*]
कल्याणा-
4 यास्तु तद्धाम प्रत्यूहतिमिरापहं । यद्गजोप्यगजोद्भूत हरिणापि च पू-
5 ज्यते ।[। ३*] अस्ति क्षीरमयाद्देवैर्मथ्यमानान्महांबुधेः । नवनीतमिवोद्भू-
6 तमपनीततमो महः ।[। ४*] तस्यासीत्तनयस्तपोभिरतुलैरन्वर्थनामा बु-
7 धः पुत्रैरस्य पुरूरवा भुजबलैरायुद्विषां[1] निघ्नतः । तस्यायुर्नहुषोस्य
8 तस्य परुषो युद्धे ययाति[:*] क्षितौ (।) ख्यातस्तस्य तु तुर्वसुर्वसुनिभः श्रीदे-
9 वयानीपतेः ।[। ५*] तद्वंशे देवकीजानिर्दिदोषे तिमभूपतिः । यशस्वी तुलुवे-[2]
10 द्रेषु यदोः कृष्ण इवान्वये ।[। ६*] ततोभूद्दुक्कमाजानिरीश्वरक्षितिपा-
लकः । अ-
11 त्रासमगुणभ्रश मौलिरत्नं महीभुजा ।[। ७*] सरसादुदभूत्तस्मान्नरसाव-
12 निपालकः । देवकीनदनात्कामो देवकीनदनादिव ।[। ८*] विविधसुकृतोद्दा-
13 मे रामेश्वरप्रमुखे सुहृर्मुदितहृदय[:*] स्थाने स्थाने व्यधत्त यथाविधि । बु-
14 धपरिवृतो नानादानानि यो भुवि षोडश त्रिभुवनजनोद्गीतं स्फीतं
15 यशः पुनरुक्तयन् ।[। ९*] कावेरीमाशु बध्वा बहलजलरयां ता विलङ्घ्येव
16 शत्रुं जीवग्राहं गृहीत्वा समिति भुजबलात्तंचराज्य तदीय । कृत्वा
श्रीरं-
17 गपूर्वं तदपि निजवसे[3] पट्टणं यो बभासे ।[4] कीर्त्तिस्तंभं निखाय त्रिभुव-
18 नभवनस्तूयमानापदानः ।[। १०*] चेर चोल च पांड्य तमपि च मधुरावल्लभं
19 मानभूपं वीर्योदग्र तुरुष्क गजपतिनृपति चापि जित्वा तदन्यान् ।
20 आगगातीरलंकाप्रथमचरमभूभृत्तटात नितात ख्यातः क्षोणीपतो-
21 ना स्रजमिव शिरसां शासन यो व्यतानीत् ।[। ११*] तिप्पाजीनागलादेव्यौः[5]
कौ-
22 सल्याश्रीसुमित्रयोः । देव्योरिव नृसिंहेंद्रात्तस्मात्पक्तिरथादिव ।[। १२*] वीरौ
23 विनयिनौ रामलक्ष्मणाविव नंदनौ [।*] जातौ वीरनृसिंहेंद्रकृष्णरायम-
24 हीपती ।[। १३*] रणक्षितींद्राच्युतदेवरायौ रक्षाधुरीणाविव रामकृष्णौ । वो[6]-
25 वाविकायां नरसक्षितींद्रादुभावभूतान्मुरगेंद्र[7]सारौ ।[। १४*] वीरश्रीनार-

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[1] Read °रायुद्विषां
[2] Read °द्रे
[3] Read °श्री
[4] Omit stop
[5] Read °श्री
[6] Read °वें
[7] The same reading is found in the Krishnāpuram plates of Sadāsiva Rāya (*Ep Ind*, Vol IX) The British Museum plates have भूतान्मरगेंद्र Prof Kielhorn corrects this into भूतां नरकेंद्र, while Dr Sten Konow proposes °तासुरगेंद्र The last seems to be the best reading.

26 श्रीनार[1]सिंहः स विजयनगरे रत्नसिंहासनस्थः कीर्त्या नीत्या निरस्य-
27 नृगनलनहुषानप्यवन्यामयान्यान् । आसेतोरासुमेरोरवनिसुर-
28 नुतः स्वैरमाचोदयाद्रेरापाद्यात्याचलांतादखिलहृदयमाषर्ज्य राज्यं
29 शशास ।[। १५*] नानादानान्यकार्षीत्कनकमदसि यः श्रीविरूपाक्ष-
देवस्थाने
30 श्रीकालहस्तीशितुरपि नगरे वेंकटाद्रौ च कांच्यां । श्रीशैले श्रीगणशैले

Plate II.

31 महति हरिहरेहीवले संगमे च (।) श्रीरंगे कुंभघोणे हततम-
32 सि महानंदितीर्थे निहत्तौ ।[। १६*] गोकर्णे रामसेतौ जगति तदितरेष्व-
33 प्यशेषेषु पुण्यस्थानेष्वारब्धनानाविधवहलमहादानवारिप्रवाहैः ।
34 यस्योदंचत्तुरंग(:)प्रकरखुररज(।)गुप्यदंभोधिमग्न(ा) क्ष्माभृत्पक्षच्छिदो-
35 यत्तरत्कुलिशधरोत्कंठिता कुंठिताभूत् ।[। १७*] ब्रह्मांडं विश्वचक्रं घटमुदि-
36 तमहाभूतकं रत्नधेनु (।) सप्तांबोधीश्च कल्पक्षितिरुहलतिके कांचनीं
37 का[2]मधेनुं । स्वर्णक्ष्मां योहिरण्याश्वरथमपि तुलापूरुषं गोसहस्रं । हेमा-
38 श्व हेमगर्भं कनककरिरथ पंचलांगल्यतानीत् ।[। १८*] प्राज्यं प्रशास्य
निर्वि-
39 घ्नं राज्य द्यामिव शमितुं । तस्मिन् गुणेन विख्याते क्षितेरिंद्रे दिवं
गते ।[। १९*] ततोप्य-
40 वार्यवीर्य[:*] श्रीकृष्णरायमहीपतिः । बिभर्त्ति मणिकेयूरनिर्विशेष महो भु-
41 जे ।[। २०*] कीर्त्या यस्य समंततः प्रसृतया विश्व रुचैक्यं व्रजे-
दित्याशंक्य पुरा पुरा-
42 रिरभवद्भालेक्षण. प्रायशः । पद्माक्षोपि चतुर्भुजोजनि चतुर्वक्त्रोद्भ[4]वत्पद्म-
43 भू (।) कालो खड्गमधाद्रमा च कमल वीणां च वाणी करे ।[। २१*]
शत्रूणां वासमेते द-
44 दत इति रुषा किं नु सप्तांबुराशीन्नानासेनात्तु[5]रगतटितवसुमतीधूलिका-
45 पालिकाभिः । संशोष्य स्वैरमेतत्प्रतिनिधिजलधिश्रेणिका यो विधत्ते (।) ब्रह्मां-
46 डस्वर्णमेरुप्रमुखनिजमहादानतोयैरमेयैः ।[। २२*] स्तुत्योदार्यसुधीभिस्स वि-
47 जयनगरे रत्नसिंहासनस्थः क्ष्मापालान्कृष्णरायक्षितिपतिरधरीकृत्य
48 नीत्या नृगादीन् । आ पूर्वाद्रेरधास्तक्षितिधरकटकादा च हेमाचलांता-

[1] Omit one श्रीनार. [2] Read °यत्कुरकुलिश°. [3] Read आ
[4] Read °वक्त्रोभव°. [5] Read तु.

49 दा सेतोरर्थिसार्थश्रियमिह बहलीकृत्य कीर्त्या बभासे ।[। २३*] कृतवति सुरलो-

50 कं कृष्णराये निजांश[1] तदनु तदनुजन्मा पुण्यकर्माच्युतेंद्रः । अखिलम-

51 वनिलोकं स्वांशमेत्यारिजेता विलसति हरिचेता विद्वदिष्टप्रदाता । [। २४*] अं-

52 भोदेन निपीयमानसलिलोगस्त्येन पीतोर्कि[2]तस्तप्तो राघवसायकाग्नि-

53 शिखया मतप्यमान सदा । अंतस्थैर्वडवामुखानलशिखाजालैर्विशुष्को

54 ध्रुव यद्दानांबुरवुधि[3]रयं पूर्णः समुद्योतते ।[। २५*] समजनि नरपालः सत्वध-

55 र्मप्रतिष्टो[4] विजयनगरराजद्रत्नसिंहासनस्थः [।*] नृमनलमहुपादीमोच-

56 यन्नाजनीत्या निरुपमभुजवीर्यौदार्यभूरच्युतेंद्रः ।[। २६*] क्षितिप्रतिष्टा[5]पित-कीर्त्ति-

57 देहे प्राप्ते पदं वैष्णवमच्युतेंद्रे[6] । अध्यास्य भद्रासनमस्य सूनुर्वीरो बभौ वें-

58 कटदेवरायः ।[। २७*] प्रशास्य राज्यं प्रभवा[7]स्वरूपे विद्वन्निधौ वेंकटराय-भूपे । अ-

59 भागधेयादचिराग्रजानामाखंडलावासमधाधिरूढे ।[। २८*] तिमांवावर-गर्भमौ-

Plate II, side ii

60 क्तिकमणी रगचितीद्रात्मजः चत्रालकरणेन पालितमहाकर्णा-

61 टराज्यश्रिया । शौर्यौदार्यदयावता स्वभगिनीभर्त्रा[8] जगत्रायिना[9] (।) राम-

62 क्ष्मापतिनाप्यमात्यतिलकैः कृ[10]ताभिषेकक्रमः ।[। २९*] श्रीविद्यानगरी-ललामनि

63 महासां[11]राज्यसिंहासने संतानद्रुरिव स्फुरन्मुरगिरौ संहृत्य विद्वेषिणः ।

64 आ सेतोरपि चा हिमाद्रि रचयन्राज्ञो निजाज्ञाकरान्सर्वां पालयते सदाशि-

65 वमहारायक्षिराय चमां ।[। ३०*] विख्यातविक्रातिनयस्य यस्य पट्टा-भिषेके श्रिय-

66 तं प्रजानां । आनदबाष्पैरभिषिच्यमाना देवीपदं दर्शयते धरित्री । [। ३१*] गोत्रो-

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1 The reading elsewhere is नितान्त
2 Read जिह्व
3 Read घनांबुरंबुधि
4 Read ष्ठो
5 Read ष्ठा
6 Read °च्युतेंद्रे.
7 Read प्रसवा°.
8 Read °भर्त्रा
9 Read जगत्रायिणा
10 Read कृष्णा°. The reading here may be justified by the rule रलयोरभेद.
11 Read सा.

67 ङ्[1]रविशारदं कुवलयापीडापहारोद्धुर (।) सत्यायत्तमतिं समस्तसुम-
68 नस्तोमावनैकायनं [।*] संजातस्मृतिभूरुचिं सविजयं संनंदकश्रीभरं (।)
69 यं शसंति यशोदयांचितगुण कृष्णावतारं बुधाः ।[। ३२*] विख्यातं
बहुभोगशृं-
70 गविभवैरुद्दामदानोद्धुरं (।) धर्मेण स्मृतिमात्रतोपि भुवने दत्तं प्रजारक्ष-
71 णे । प्राप्तां यस्य भुजं भुजंगमहिभृद्दिग्दंतिकूर्मोपमं पातिव्रत्यपताकिके-
72 ति धरणी[2] जानंतु सर्वे जनाः ।[। ३३*] यत्सेनाधूलिपाली शकम-
शकसमुच्चाटने
73 धूमरेखा रोमाली कीर्त्तिवध्वा इव भुवनमिदं सर्वमतर्वहंत्याः । वेणी ना-
74 रीयशीव[3] प्रकटितविहृतेर्वीरलक्ष्म्या रणाग्रे (।) शांत्यै जीमूतपङ्क्ति[4]
किल सक-
75 लखलस्तोमदावानलानां ।[। ३४*] तुगामिव दयां पदांबुजयुगं शोणं च
कृष्णां तनुं
76 रक्तानीलशितां[5] त्रिवेणिमनघां वीचा[6] गिरं नर्मदां [।*] तीर्थानीति समा-
वहत्य-
77 वयवैः शेषाद्रिवासी विभुः प्रायो यस्य विशेषभक्तिमुदितः पट्टाभिषेक-
श्रिये ।
78 [।३५*] वी[7]रधिपत्युपमायितगंडस्तोषणरूपजितासमकांडः [।*] भाषेगेतप्युवरा-
79 यरगडः पोषणनिर्भरभूनवखंडः ।[। ३६*] राजाधिराजबिरुदो राज-
राजसमां-
80 हृतिः । स्वाराजराजमान(:)श्री[:*] श्रीराजपरमेश्वरः ।[। ३७*] मूरुराय-
रगंडांको मेरु-
81 लंघियशोभरः । शरणागतमंदारः परारायभयंकरः ।[। ३८*] करदाखि-
लभूपा-
82 लः परदारसहोदरः । हिंदुरायसुरत्राण इदुवंशशिखामणिः ।[। ३९*]
गजौ-
83 घगडभेरुंडो[8] हरिभक्तिसुधानिधिः । वर्धमानापदानश्रीरर्द्धनारीश-
84 टेश्वरः ।[। ४०*] इत्यादि बिरुदैर्वंदितत्या नित्यमभिष्टुतः । [9]कांभोज-
[10]भोजका-

[1] Read ङा°
[2] Read र्यौ
[3] Read °यशीव.
[4] Read शांत्यै...पङ्क्ति.
[5] Read °शितां.
[6] Read वीचां
[7] Read र्यो
[8] This reading seems to be better than that in the Krishnapuram plates, which read "हरीमगडभेरुंडो".
[9] Read कांबोज

85 लिंगकरहाटादिपार्थिवैः सा[1]विदल्लपद प्राप्तै. मदर्शितनृपोपदः ।[। ४१*]
86 सोयं नीतिविशारदः सुरतरुस्फद्वाल[2]विश्राणनः सर्वोर्वीशनतः स-
87 दाशिवमहारायक्षमानायकः । बाहावंगदनिर्विशेषमखिला स-
88 र्वमहामुद्दहन्विद्दत्ताणरायणो विजयते वीरप्रतापोन्नतः ।[। ४२*] गु-
89 णाश्वेदशीताशुगणिते शकवत्सरे । वर्षे विरोधिकृन्नाम्नि मा-

Third plate, side 1

90 सि चाषाढनामनि ।[। ४३*] पक्षे बलक्षेपु[ष्ये][र्क्षे*] द्वादश्यामिंदुवासरे ।
91 तुंगभद्रानदीतीरे विट्ठलेश्वरसनिधौ ।[। ४४*] नानाशाखाभिधागो-
92 त्रसूत्रेभ्यश्शास्त्रवित्तया । विख्यातेभ्यो द्विजातिभ्यो वेदविद्भ्यो विशे-
93 षत' । [। ४५*] वक्षिते हस्तिनावत्याश्चोकेऊवडिनाडुके । रौडकु[3]दीयसी-
94 मायामपि विख्यातिमाश्रितं ।[। ४६*] ग्रामाद्गुडूरुनाम्नोपि प्राच्य सोमन-
95 र्हकृत[4] । जालोहळ्यभिधाद्ग्रामाद्दक्षिणस्या दिशि स्थित ।[। ४७*] जालोह-
96 क्लीकारटिकग्रामयोरुभयोरपि । सीमातात्सयुतादाशां पश्चि[मां*]-
97 समुपाश्रित ।[। ४८*] ग्रामात्कारटिकाभिख्यादुत्तरा दिशमाश्रित । श्रीम-
98 द्रामसमुद्राख्यामपरां समुपाश्रितं ।[। ४९*] पोनापुराभिधानेन ग्राम-
99 केण समन्वितं । ग्रामं वेविनहळ्याख्य सर्वसस्योपशोभितं ।[। ५०*] सर्व-
100 मान्य चतुस्सीमासयुतं च समंततः । निधिनिक्षेपपाषाणसिद्धसा-
101 ध्यज[ला*]न्वित ।[। ५१*] अक्षिण्यागामिसयुक्त[5] गणभोग्य समूरुह । वापीकूप-
102 तटाकैश्च कश्च्छारामैश्च[6] संयुत ।[। ५२*] पुत्रपौत्रादिभिर्भोग्यं क्रमादाचद्रता-
103 रकं । दानाधमनविक्रीतियोग्यं विनिमयोचित ।[। ५३*] भूकल्प-
शाखी
104 प्रथितारवोटिवृक्षक्षमापीजनि पुण्यशील: । यल्लांबिका तस्य
105 बभूव पत्नी पुरदरस्येव पुलोमकन्या[7] ।[। ५४*] अस्मादशेषभुवना-
106 वन[वारिजाक्षा][8]श्शृंगारराजवदजायत रामराज: । लक्ष्मीस-
107 मानचरिता ललनामतल्ली लक्कांबिका रतिरिवाजनि तस्य
108 देवी ।[। ५५*] तस्याधिकैस्समभवत्तनयस्तपोभिश्श्रीरामराजनृप-
109 तिश्शशिवंशदीप: । यस्याश्वलन्भुजमहासि यथा तथासन्नेत्रा-

[1] Read सौ
[2] Read स्फर्डालु
[3] Read पु
[4] Read ता
[5] Read क्ष
[6] Read °क्षारामैश्च
[7] Read °कन्या
[8] The bracketed letters appear to have been written over an erasure.

110 णि वैरिसदृशां[1] च निरजनानि ।[।] ५६*] स्वैरोपकंठविहृतिसंदृशां वि-
111 शालस्वालोकदूरिततमास्तनयस्तदीयः । अत्रासहृत्तिरव-
112 दातगुणानुवर्त्ती श्रीरामराजनरपालमणिस्समिंधे ।[।] ५७*] यस्मि-
113 न्प्रशासति महीं जगदेकवीरे भगो नदीषु[3] च पक्षपातः । वल्लीषु
114 पल्लवरुचिर्वनितारतेषु नीवीविमोचनमभून्नियतं प्रजानां ।[।] ५८*]
115 इंदुर्यशोबिंदुरपि प्रतापतेजस्कुलिंगस्य परं पतंगः । कंतु-
116 श्रियो यस्य तु चाटुकारः कर्णोधमर्णः करदानकेल्या ।[।] ५९*]
सुमतेरस्य
117 धीरस्य सुता'मसमतेजसः । सोमवशावतंसस्य सुकृतस्य मनी-

Third plate, side n

118 षिणां ।[।] ६०*] आत्रेयगोत्रालंकारमणेर्मनुनयस्थितेः । अंतेंवर-
119 गडस्य हरिभक्तिसुधानिधि.[5] ।[।] ६१*] नहुषोपमस्य नानावर्णश्री-
120 मंडलोकगंडस्य । ऐविरु[द]रायराहुतवेश्यैकभुजंगवि-
121 रुदभरितस्य ।[।] ६२*] विख्यातविरुदमनियविभाऊलीलस्य विजयश्री-
122 लस्य । विश्वभराभृतिस्फुटविश्रुतधरणीवराहविरुदस्य ।[।] ६३*] क-
123 न्यानंकुलरत्नेन काश्यपीकल्पशाखिना । प्रौडे(ढे)ननमलुक्केंद्रपू-
124 र्वपुण्यफलात्मना ।[।] ६४*] वीरेननमलुक्केंन्द्रविजितारातिभूभुजा[6] ॥
125 विहितांजलिबंधेन यो'चितस्य यशोनिधे. ।[।] ६५*] विनयौदार्य-
126 गांभीर्यविक्रमावासवेस्मनः[8] । वीरस्य रामराजस्य विज्ञ-
127 प्तिमनुपालयन् ।[।] ६६*] परीतः प्रयतै. स्निग्धै पुरोहितपुरोग-
128 मैः । विविधैर्विबुधैश्चोतपथिकैरधिकैर्गिरा ।[।] ६७*] सदाशिव-
129 महारायो माननीयो मनस्विना । सहिरण्यपयोधारापूर्व-
130 क दत्तवान्मुदा ॥[।] ६८*] पचत्रिंश[द्यु]तं वृत्तिशत ग्रामेत्र मन्यिते । वृत्ति-
131 मतो विलिख्यते विप्रा वेदातपारगाः ।[।] ६९*] कृतसनिधये गामे ह-
132 पाकूपारचक्षुषे । अर्पिता वृत्तिरेकात्र सुधाहाराय शंभवे ।[।] ७०*] विष्ण-
133 वे ग्रामदेवाय विश्वरक्षाविधायिने । विधातुं प्रत्यहं पूजां ह-

[1] Read °स्सदृशा.
[2] Read सु
[3] Read भगो नदीषु पवनेषु
[4] Read सुवा°
[5] Read °निधे
[6] Read ल्लां [This correction is unnecessary A more desirable correction would be °मलुक्केन for °मलुक्केंद्र — H K S]
[7] Read या The preceding *akshara* is confused
[8] Read °स्मन.
[9] Read या

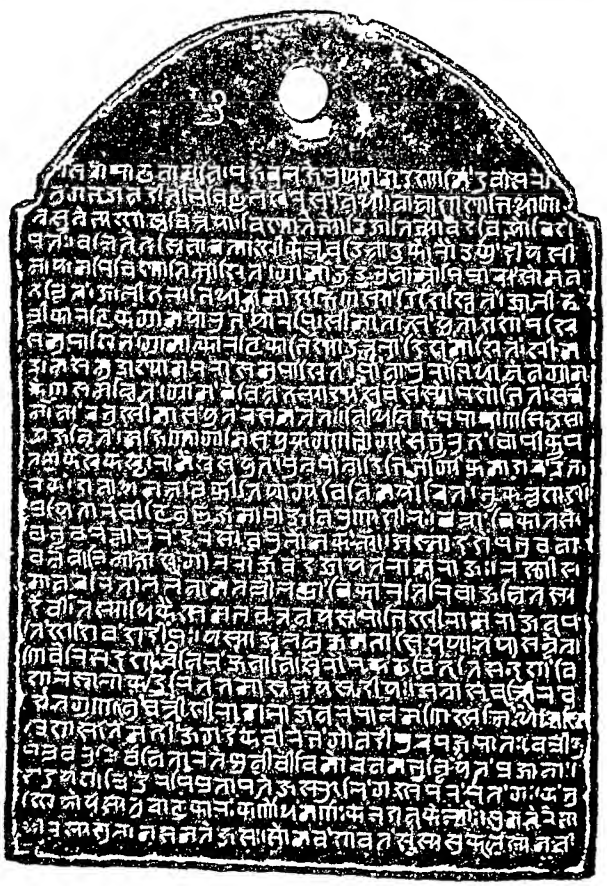
Bevinahalli Grant of Sadasiva Raya Saka 1473

I

II a

II b

III a



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SCALE 40

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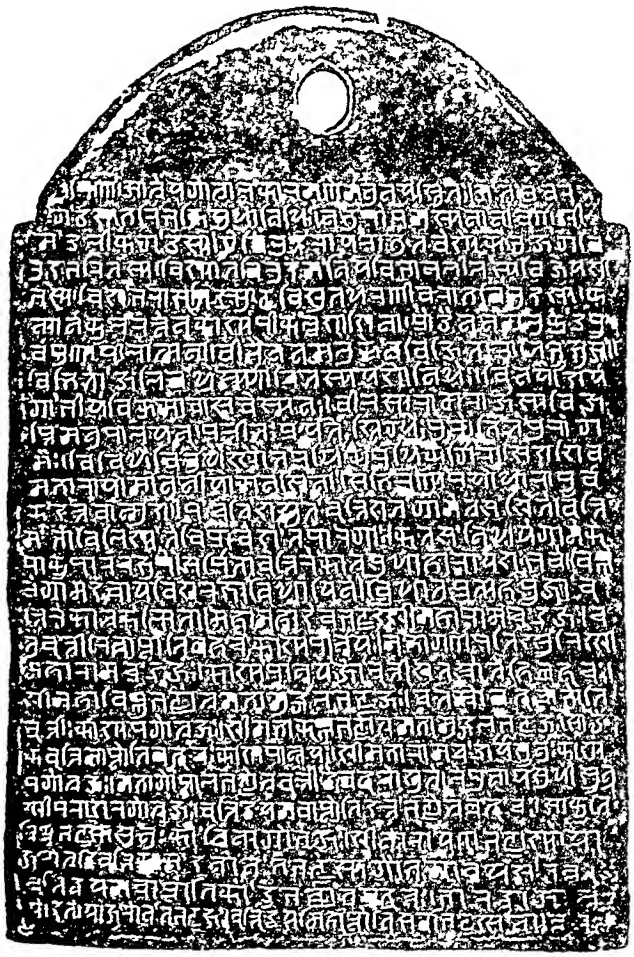
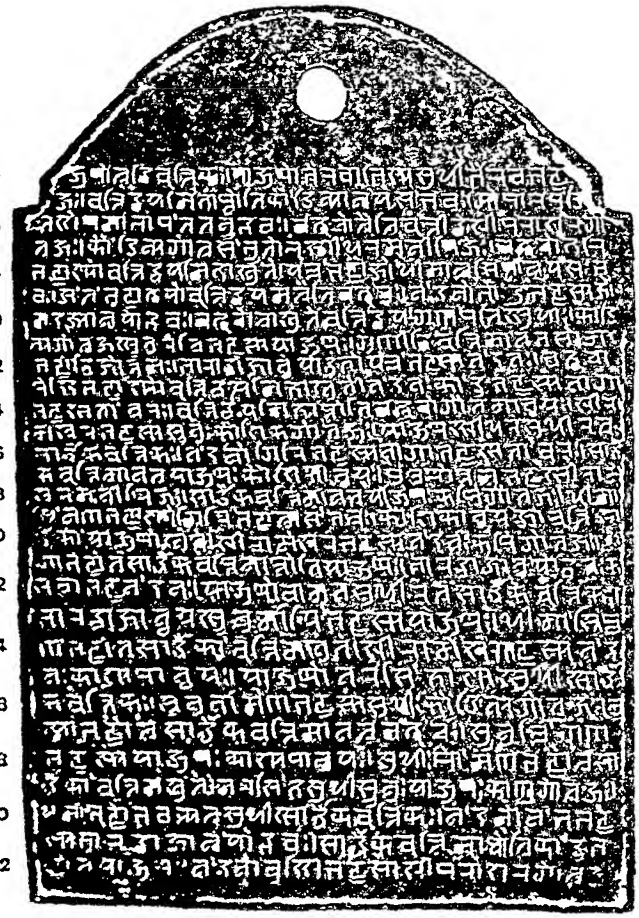


118 120 122 124 126 128 130 132 134 136 138 140 142 144

IV a

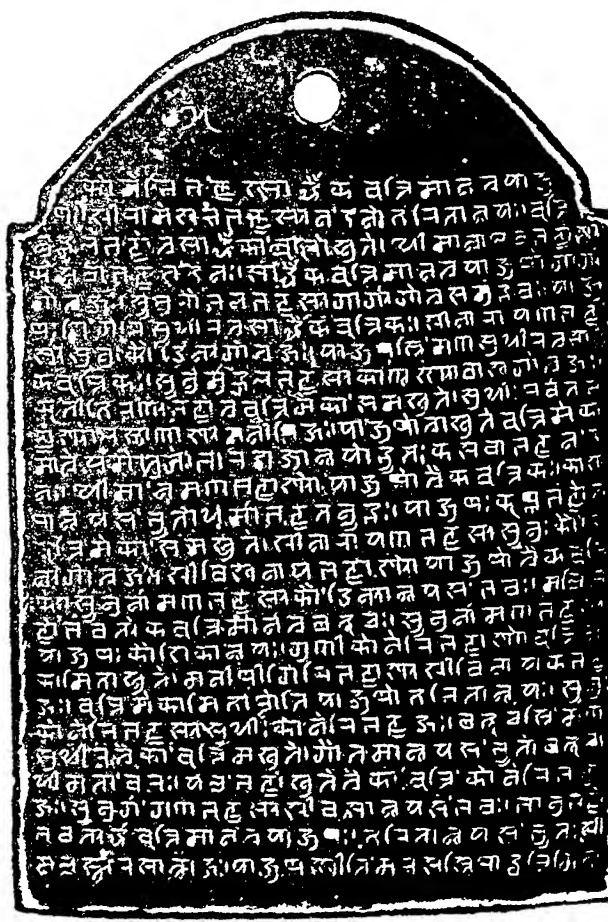
146 148 150 152 154 156 158 160 162 164 166 168 170 172

IV b



174 176 178 180 182 184 186 188 190 192 194 196 198 200 202

V a



204 206 208 210 212 214 216 218 220 222 224 226 228

134 त्तिरिकात्र कल्पिता ।[। ७१*] महामहादेवभट्टश्रीमहारामचद्रजः । च-
135 [1]तुर्वृत्तोरि[हा]प्रोति बह्वृचः[2][*] काश्यपान्वयः ।[। ७२*] महागणपतिसू-
रिश्री
136 महारामचंद्रजः । काश्यपान्वयजो वृत्तोद्यतसोवैर्हि[3] बह्वृचः[2] ।[। ७३*]
137 श्रीमहाविष्णुभट्टोत्र महामुद्गलभट्टजः । चतसो बह्वृचोभ्येति
138 वृत्तीः काश्यपगोत्रजः ।[। ७४*] श्रीमहाकृष्णभट्टोत्र महामुद्गलभट्ट-
जः । सार्द्धं-
139 कवृत्तिमाप्नोति बह्वृचः काश्यपान्वयः ।[। ७५*] श्रीमहारामचंद्रार्यसूनुः
काश्य-
140 पगोत्रजः । महागोपालभट्टोत्र वृत्ती द्वे बह्वृचोश्नुते ।[। ७६*] रघुनाथसुधीसूनु-
141 श्रीपराशरगोत्रजः । वृत्तिद्वयमवाप्नोति दत्तभट्टोत्र बह्वृचः ।[। ७७*] आकूति-
142 विष्णुभट्टस्य सूनुः कौडिन्यगोत्रजः । श्रीनारायणभट्टाख्यो या-
143 जुषोत्र द्विवृत्तिकः ।[। ७८*] नदनोनंतभट्टस्य गौतमान्वयसंभवः ।
144 वृत्तिद्वयमवाप्नोति कौडुभट्टोत्र बह्वृचः ।[। ७९*] भारद्वाजान्व-
145 योद्भूतो याजुषोनतभट्टजः । वृत्तिद्वयमिहाप्नोति सर्वाभट्टस्सतां [वरः] ।[। ८०*]

Plate IV, side 2

146 सूनुर्नृसिंहभट्टस्य याजुषो गार्ग्यगोत्रजः । नागावधानी विप्रें-
147 द्रो वृत्तिद्वयमिहाश्नुते ।[। ८१*] पुरुषोत्तमभट्टस्य नंदनो गार्ग्यगोत्रजः ।
वृत्तिद्व-
148 यमवाप्नोति यज्ञंभट्टोत्र याजुषः ।[। ८२*] नंदनोनतभट्टस्य भारद्वाजान्वयो-
द्भवः ।
149 याजुषशेषभट्टाख्यो वृत्तिद्वयमिहाश्नुते ।[। ८३*] गार्ग्यगोत्रसमुद्भूतो नरसिंह-
150 सुधीसुतः । वृत्तिद्वयमवाप्नोति फणिभट्टोत्र याजुषः ।[। ८४*] याजुषोनत-
भट्ट-
151 स्य सूनुः श्रीवत्सगोत्रजः । अत्र गगणभट्टाख्यो वृत्तिद्वयमिहाश्नुते ।[। ८५*]
नंदनो-
152 नंतभट्टस्य नागाभट्टस्सतां वरः । अत्र द्विवृत्तिमाप्नोति बह्वृचो गौतमान्व-
153 यः ।[। ८६*] पुरुषोत्तमभट्टस्य नदनो गार्ग्यगोत्रजः । गुणी द्विवृत्ति-
को धीमांस्ति-

[1] Read °तुर्वृत्ती°. [2] Read बह्वृच. [3] Read °र्वैति

154 माभट्टोत्र याजुषः ।[। ८७*] नदनोनंतभट्टस्य भारद्वाजान्वयोद्भवः । याजुषः कृष्णभ-
155 ट्टाख्यो वृत्तिद्वयमिहाश्नुते ।[। ८८*] नरसिंहसुधोसूनु[1]याजुषो गार्ग्य-गोत्रजः श्री-
156 मत्तिंमणभट्टाख्यसुधीरत्र द्विवृत्तिकः ।[। ८९*] सूनुर्नामणभट्टस्य काश्यपान्वय-
157 संभव । याजुषोनंतभट्टाख्यो वृत्तिद्वयमिहाश्नुते ।[। ९०*] श्रीम[त्का]मण-भट्टाख्यस्सु-
158 धीः कामणभट्टजः । वृत्तिद्वयमिहाप्नोति याजुषः काश्यपान्वयः ।[। ९१*] श्रीसोमना-
159 [थ]भट्टाख्यः पुरुषोत्तमभट्टजः । कृती द्विवृत्तिमानत्र याजुषो गार्ग्यगोत्र-
160 जः ।[। ९२*] सूनुर्लिंगणभट्टस्य सुधोरात्रेयगोत्रजः । तिस्मावधानी द्वे वृत्ती या-
161 जुषोत्र समश्नुते ।[। ९३*] सूनुर्देवणभट्टस्य वह्वृचो गार्ग्यगोत्रजः धीमांस्तिम-
162 णभट्टाख्यो वृत्तिद्वयमिहाश्नुते ।[। ९४*] भारद्वाजान्वयोद्भूतो धर्मा-भट्टतनू-
163 द्भवः । वह्वृचो जंनिभट्टाख्यो वृत्तिद्वयमिहाश्नुते ।[। ९५*] सूनुस्तिप्पणभट्ट
164 स्य याजुषः काश्यपान्वयः । वृत्तिद्वयमिहाप्नोपि कामाभट्टो महा-
165 मतिः ।[। ९६*] पराशरान्वयोद्भूतो वुश्शिभट्टस्य नंदनः । याजुषो वच्चि-
166 भट्टोत्र सूरिवर्य्यो द्विवृत्तिकः ।[। ९७*] सूनुर्नामणभट्टस्य सुधीः कौडि-
167 न्यगोत्रजः । श्रीमत्तिम्मणभट्टाख्यो वह्वृचोत्र द्विवृत्तिकः ।[। ९८*] धर्मा-
168 भट्टतनूजश्श्रीभारद्वाजान्वयोद्भवः । कृती हिरण्यभट्टाख्यो व-
169 ह्वृचोत्र द्विवृत्तिकः ।[। ९९*] सूनुस्तिप्पणभट्टस्य काश्यपान्वय-संभवः । या-
170 जुषः कृष्णभट्टाख्यो वृत्तिद्वयमिहाश्नुते ।[। १००*] सूनुस्तिंमणभट्टस्य भारद्वा-
171 जान्वयोद्भवः । श्रीरामेश्वरभट्टाख्यो याजुषोत्र द्विवृत्तिकः ।[। १०१*] भार-द्वाजा-
172 न्वयोद्भूतस्सर्वाभट्टतनूद्भवः । याजुषोनंतभट्टाख्यो वृत्तिद्वयमिहाश्-

[1] Read यां.

173 ते ।[। १०२*] श्रीमत्तिमणभट्टाख्यो धीमांस्तिप्पणभट्टजः । काश्यपा-
न्वयसभूतो या-

Plate IV, side ii

174 जुषोत्र द्विवृत्तिकः ।[। १०३*] याजुषो भैरवाभिख्यसुधीर्भैरवभट्ट-
175 जः । वृत्तिद्वयमिहाप्नोति कौडिन्यान्वयसभवः ।[। १०४*] गोपालपंडि-
176 तश्शेषमालीपंततनूद्भवः । बह्वृचोत्रैति वृत्ती द्वे श्रीपराशरगो-
177 त्रजः ।[। १०५*] कौडिन्यगोत्रसभूतो लक्ष्मीधरमनीषिजः । बह्वृचो
हरि-
178 भट्टाख्यो वृत्तिद्वयमिहाश्नुते ।[। १०६*] यज्ञभट्टोजो[1] धोमान्वसिष्ठान्वयसभ-
179 वः । [2]अतभट्टाह्वयो वृत्तिद्वयमत्रैति बह्वृचः ।[। १०७*] नंदनो भौंडु-
भट्टस्य जा-
180 मदग्न्यान्वयोद्भवः[3] । बह्वृचोत्राश्नुते वृत्तिद्वयं गणपतिसुधोः ।[। १०८*] कौंडि-
181 न्यगोत्रजस्सूनुरेचिभट्टस्य याजुषः । गुणो द्विवृत्तिमानत्र सोम-
182 भट्टो द्विजोत्तमः ।[। १०९*] भारद्वाजान्वयोद्भूतो यज्ञंभट्टस्य नदनः । बह्वृचो
183 पेद्दिभट्टाख्यो वृत्तिद्वयमिहाश्नुते ।[। ११०*] नंदनः कौंडुभट्टस्य नागा-
184 भट्टस्सुता वरः । वृत्तिद्वयमिहाप्नोति बह्वृचो गौतमान्वयः ।[। १११*] श्रीरा-
185 मेश्वरभट्टस्य सूनुः कौशिकगोत्रजः । याजुषश्श्रीधरसुधीरत्र
186 सार्द्धैकवृत्तिकः ।[। ११२*] नदनो गिरिभट्टस्य नागाभट्टस्सुता वरः । सार्द्धैक-
187 वृत्तिमानत्र याजुषः कौशिकान्वय ।[। ११३*] पुरुषोत्तमभट्ट[:*] श्रीरामे-
188 श्वरमनीषिजः । सार्द्धैकवृत्तिमानत्र याजुषः कपिगोत्रजः ।[। ११४*] धीमां-
189 स्तिमणभट्टाख्यो गिरिभट्टात्मसभवः । कौशिकान्वयजो वृत्ति सा-
190 र्द्धैका याजुषोश्नुते ।[। ११५*] श्रीरामेश्वरभट्टस्य नदनः कपिगोत्रजः । [ना]
191 गाभट्टोत्र सार्द्धैकवृत्तिमाप्नोति याजुषः ।[। ११६*] भारद्वाजान्वयोद्भूतः क-
192 सवाभट्टनंदनः । याजुषो वामनसुधीरत्र सार्द्धैकवृत्तिक ।[। ११७*]
193 भारद्वाजान्वयस्सूनुर्मायिभट्टस्य याजुषः । धीमांस्तिप्प-

[1] Read यज्ञभट्टात्मजो

[2] Read अन, the name *Annambhatta* being more common than *Antam.*°

[3] Read जामदग्न्यान्वयो°.

194 णभट्टोत्र सार्द्धैकांवृत्तिमश्नुते ।[। ११८*] श्रीरामेश्वरभट्टस्य नंद-
195 न· काश्यपान्वयः । याजुषो नारसिंहाख्यस्सुधोस्सार्द्धै·
196 कवृत्तिकः ।[। ११९*] सूनुर्नामणभट्टस्य सुधीः कौंडिन्यगोत्रजः । ब्र-
197 ह्मभट्टोत्र सार्द्धैकवृत्तिमानत्र बह्वृचः ।[। १२०*] सूनुर्त्रिंगण-
198 भट्टस्य याजुषः काश्यपान्वयः । सुधीः पोन्नणभट्टोत्र सा-
199 र्द्धैकां वृत्तिमश्नुते ।[। १२१*] नारसिंहसुधीसूनुः याजुषः कण्वगोत्रजः ।
200 धर्मभट्टो भवत्यत्र सुधोस्सार्द्धैकवृत्तिकः ।[। १२२*] नंदनोनंतभट्ट-
201 स्य भारद्वाजान्वयोद्भव· । सार्द्धैकवृत्तिमाप्नोति कौंडुभ-
202 ट्टोत्र याजुषः ।[। १२३*] नदनोवुशिभट्टस्य श्रीपराशरगोत्रजः ।

Plate V, side 1.

203 कोनेरिभट्टस्सार्द्धैकवृत्तिमानत्र याजु-
204 षः ।[। १२४*] श्रीरामेश्वरभट्टस्य नंदनो हरितान्वयः । वृत्तिं
205 मुद्गलभट्टोत्र सार्द्धैकां बह्वृचोश्नुते ।[। १२५*] धीमान्नाघवभट्टाख्यः
206 कसवाभट्टनंदनः । सार्द्धैकवृत्तिमानत्र याजुषो गार्ग्य-
207 गोत्रजः ।[। १२६*] सूनुरोभकभट्टस्य गार्ग्यगोत्रसमुद्भवः । याजु-
208 षः शिंगरिसुधोरत्र सार्द्धैकवृत्तिकः ।[। १२७*] श्रीनारायणभट्ट-
209 स्य सूनुः कौडिन्यगोत्रजः । याजुषस्तिमणसुधोरत्र सार्द्धै-
210 कवृत्तिकः ।[। १२८*] सूनुर्मुद्गलभट्टस्य काण्वश्यावाश्वगोत्रजः ।
211 कृती हिरण्यभट्टोत्र वृत्तिमेका समश्नुते ।[। १२९*] सुधीः पर्वतभ-
212 ट्टाख्यो लक्ष्मणाख्यमनीषिजः । याजुषोत्राश्नुते वृत्तिमेका-
213 मात्रेयगोत्रजः ।[। १३०*] भारद्वाजान्वयोद्भूतः कसवाभट्टनंद-
214 नः । धीमांनमणभट्टाख्यो याजुषोत्रैकवृत्तिकः ।[। १३१*] काश्य-
215 पान्वयसंभूतो धर्मभट्टतनूद्भवः । याजुष. कृष्णभट्टोत्र
216 वृत्तिमेकां समश्नुते ।[। १३२*] श्रीनारायणभट्टस्य सूनुः कौंडि-
217 न्यगोत्रजः । श्रीविश्वनाथभट्टाख्यो याजुषोत्रैकवृत्ति-
218 क ।[। १३३*] सूनुर्नामणभट्टस्य कौंडिन्यान्वयसंभवः । मल्लिभ-
219 ट्टो भवत्येकवृत्तिमानत्र बह्वृचः ।[। १३४*] सूनुर्नामणभट्टस्य
220 याजुष. कौशिकान्वय. । गुणी कोनेरिभट्टाख्यो वृत्तिमे-
221 कामिहाश्नुते ।[। १३५*] मनीषी गिरिभट्टाख्यश्रो[1]विनायकभट्ट-
222 ज· । वृत्तिमेकामिहाप्नोति याजुषो हरितान्वयः ।[। १३६*] सूनुः

[1] Read श्री

223 कोनेरिभट्टस्य सुधीः कोनेरिभट्टजः । बह्वृचस्तिमण-
224 सुधीरत्रैका वृत्तिमश्नुते ।[। १३७*] गौतमान्वयसम्भूतो बह्वृचो
225 धीमता वरः । यल्लभट्टोश्नुतेत्रैका वृत्ति कोनेरिभट्ट-
226 ज. ।[। १३८*] सूनुर्गंगणभट्टस्य श्रीवत्सान्वयसंभवः । भानुभट्टो
227 भवत्यत्रवृत्तिमानत्र याजुषः ।[। १३९*] हरितान्वयसंभूतः श्री-
228 मल्लक्ष्मरमात्मज' । याजुषश्श्रीतिंमरसस्त्रिपावृत्तिमिहा-

Plate V, side n

229 श्नुते ।[। १४०*] कौडिन्यगोत्रसंभूतश्श्रीविरुप्परसात्मज' ।
230 बह्वृचोत्र त्रिपावृत्तिमेति हरसस्सुधीः ।[। १४१*] याजुषस्ति-
231 मयामात्यनदनो हरितान्वय । रायसश्रीवेंकटाद्रिर-
232 त्रैका वृत्तिमश्नुते ।[। १४२*] हरितान्वयजश्श्रीमद्वसवामात्यन-
233 दनः । बह्वृचो वीरपामात्यो वृत्तिमेकामिहाश्नुते ।[। १४३*] भारद्वा-
234 जान्वयोद्भूतश्श्रीवीरमरसात्मज' । बह्वृचः श्रीतिंमरसो
235 धीमानत्रैकवृतिमान् ।[। १४४*] चेडिकेवसवामात्यसूनु. कौडि-
236 न्यगोत्रज' । बह्वृचस्तिमपामात्यो वृत्तिमेकामिहाश्नुते ।[। १४५*]
237 वेंकटाद्रिः कामरसतिमयामात्यनदन. । बह्वृचो वृत्ति-
238 मत्रैका भारद्वाजान्वयोश्नुते ।[। १४६*] बह्वृचस्तिमयामात्यो नज-
239 यामात्यनदनः । वृत्तिमेकामिहाप्नोति काश्यपान्वयस-
240 भवः ।[। १४७*] बह्वृचः श्रीवेनरसनदनोगस्त्यगोत्रजः । अत्रैका-
241 मश्नुते वृत्ति श्रीमद्भूमरसस्सुधीः ।[। १४८*] सुकुवागिलकोनेरि-
242 देवजो हरितान्वयः । गणपत्याह्वयोमात्यो बह्वृचोत्रैकवृ-
243 त्तिक' ।[। १४९*] कौडिन्यगोत्रजः काखो वसवामात्यशेखर'
श्रीदे-
244 चिराजवसवराजजोत्रैकवृत्तिकः ।[। १५०*] भारद्वाजान्वयो मै-
245 लापुरमादरसात्मजः । याजुषो वसवप्योत्र वृत्तिमेका
246 समश्नुते ।[। १५१*] ग्रामस्यास्यैव सीमानो दिक्षु प्राच्यादिषु क्रमा-
247 त् । तत्र चिह्नसमायुक्ता लिख्यन्ते देशभाषया ।[। १५२*] पोनापुर-
248 वेंव ग्रामग्राससहितवाद वेविनहल्लिगे प्रतिनामवा-
249 द रामसमुद्रवेंव सर्वमान्याग्रहारद वक्कियद दिवर
250 मूडलिगे रवुडकुंदोदारि आ दारिगे दक्षिण कोडिहल्लद व-
251 ळि सोकुकल्लिन वक्किय वामनमुद्रे । अदके दक्षिण चद्रम-
252 हल्लियिद बद दारि बक्किय वामनमुद्रे । अदके पडुवसु

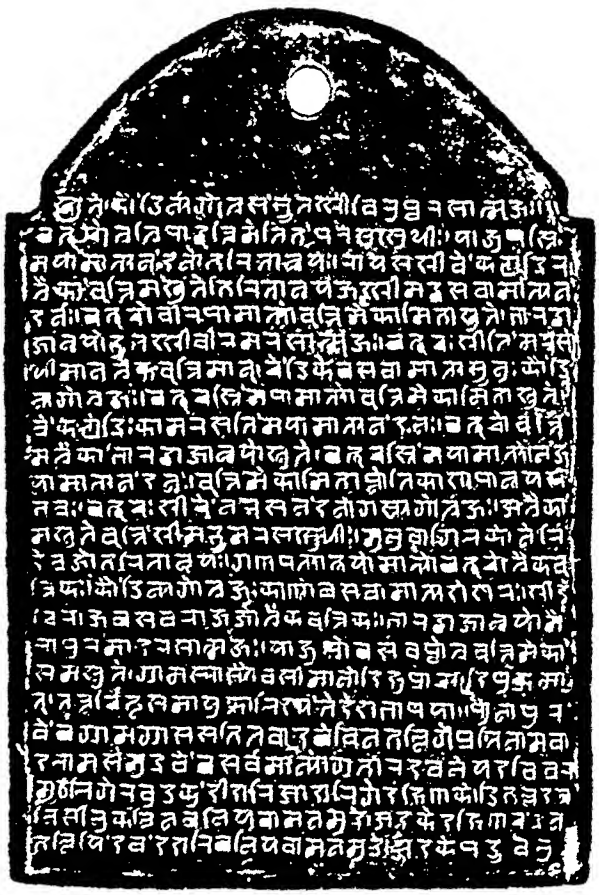
Plate VI, side i

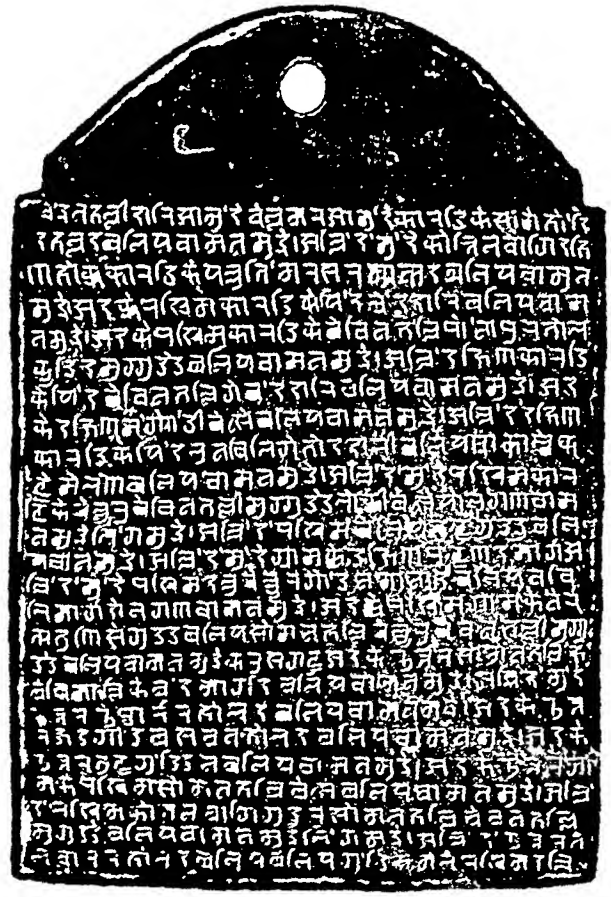
253 चंद्रनहक्कोदारि आ मुंदे वेक्कमर आ मुंदे कारडिकेसोमे होंदि-
254 द हक्कद वळिय वामनसुद्रे । अल्लिंदं मुंदे कोत्तिळवागि दक्षि-
255 ण होक्क कारडिकेयल्लु तिमरसमान्यद वळिय वामन-
256 सुद्रे । अदक्के पश्चिम कारडिकेयिद वंद दारि वळिय वाम-
257 नसुद्रे । अदके पश्चिम कारडिकेवेविनहल्लिपोनापुरहोल
258 कूडिद मुग्गुडे वळिय वामनसुद्रे । अल्लिं दक्षिण कारडि-
259 केयिद वेविनहक्किगे वंददारि वळिय वामनसुद्रे । अद-
260 के दक्षिण मंग्योंडोवेन्से वळिय वामनसुद्रे । अल्लिंदं दक्षिण
261 कारडिकेयिंदलु नविलिगे होद दारीवळियण काल्वेक-
262 ट्टेमेलण वळिय वामनसुद्रे । अल्लिदं मुंदे पश्चिम कार-
263 टिकेचेक्कूरुवेविनहक्किसुग्गुड्डे लोक्कोवेन्सेयोळगण वाम-
264 नसुद्रे लिगसुद्रे । अल्लिदं पश्चिमवेळियहुट्टुगुड्डुवळि-
265 य वानसुद्रे[1] । अल्लिंदं मुदे ग्रामक्के दक्षिण पट्टण्द मार्ग [।*] अ-
266 ल्लिंद मुंदे पश्चिमदल्लु चेक्कूर गौंडनमान्यद वळिय नवि-
267 लिमार्गदोळगण वामनसुद्रे । अदक्के पश्चिम ग्रामके नैरु-
268 त्य हुणिसेगुड्डवळिय सोमनहक्कोचेक्कूरुवेवनहक्कोसुग्गु-
269 ड्डेवळिय वामनसुद्रे करुसगट्टु अदके उत्तर सोमनहल्लिंदं
270 वेवि[न]हक्किके(गे) वंद मार्गद वळिय वामनसुद्रे । अल्लिंदं मुदे
271 उत्तर उप्पारर होलद वळिय वामनसुद्रे । अदके उत्त-
272 र जडगोंडवसवन होलद वळिय वामनसुद्रे । अदके
273 उत्तर हुट्टगुंडिन वळिय वामनसुद्रे । अदके उत्तर ग्रा-
274 मके पश्चिम सोमनहक्किवेन्से वळिय [वा]मनसुद्रे । अल्लिं-
275 दं पश्चिम कोतलवागिगुडूरुसोमनहक्किवेवनहक्कि-
276 सुगुड्डे वळिय वामनसुद्रे लिंगसुद्रे । अल्लिंदं उत्तर त-
277 ळवारर होलद वळिय वेळियगुंडि[न] मेले पश्चिमदल्लि

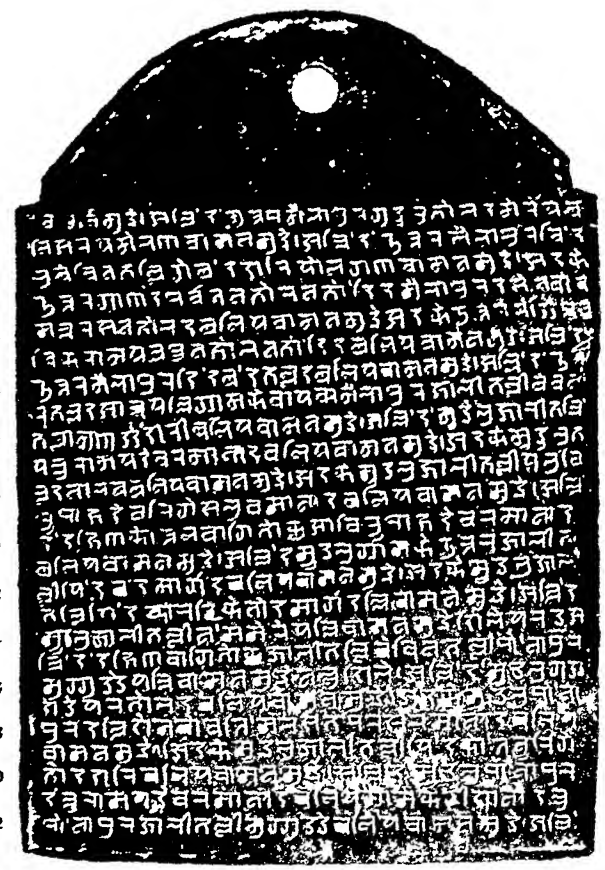
Plate VI, side ii

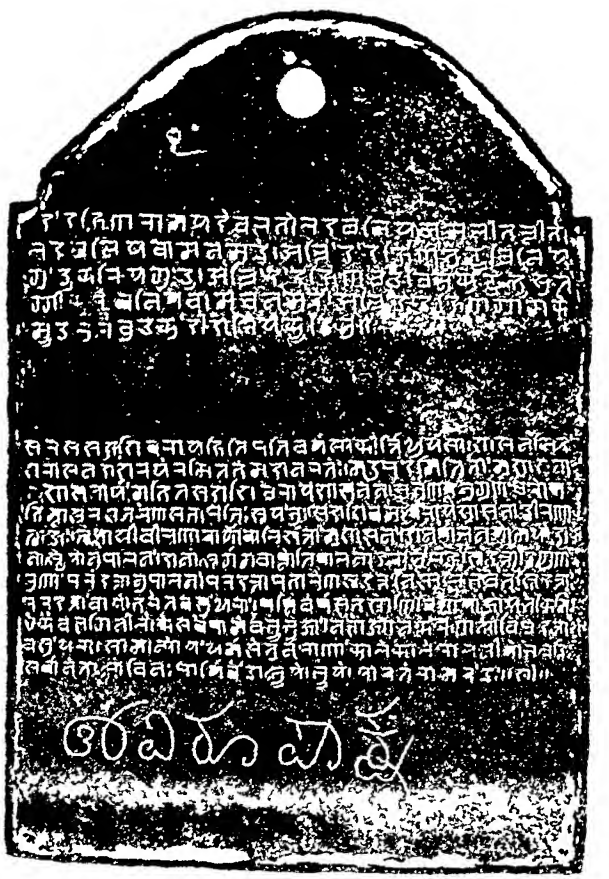
278 वामनेसुद्रे[1] । अल्लिंदं मुंत्तर मैलापुरगुडूरुहोलद मेरेय व-
279 ळि अरयमेलण वामनसुद्रे । अल्लिदं उत्तर मैलापुरविंद[2]-
280 लु वेविनहक्किगे वंद दारियोळगण वामनसुद्रे । अदके

[1] Read वामनसुद्रे. [2] Read उ. [3] Read °विंद









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281 उत्तर गाणद पर्वतन होलन होंदिद मैलापुरद सेनबोव
282 मल्लरसन होलद वळिय वामनसुद्रे [।*] अदके उत्तर रेड्डि य*]ल्लप्प
283 चिक्करामयल्लप्पन होलन होदिद वळिय वामनसुद्रे । अल्लिद
284 उत्तर मैलापुरदिद वद हक्कुद वळिय वामनसुद्रे । अल्लिदं उत्त-
285 र हक्कुद आचयल्लि ग्रामके वाय[व्य] मैलापुरजालीहक्कीवेविन-
286 हक्कीमुग्गुडेदारीवळिय वामनसुद्रे । अल्लिद मूडलु जालीहक्कि
287 यलु रामयदेवर मान्यद वळिय वामनसुद्रे । अदके मूडलु ह-
288 क्कुद नाल[न] वळिय वामनसुद्रे । अदके मूडलु जालीहक्कीयलु वि-
289 रूपाक्षदेवरिगे सलुव मान्यद वळिय वामनसुद्रे [।*] अल्लि-
290 द दक्षिण कोत्तळवागि होक्क आ विरूपाक्षदेवर मान्यद
291 वळिय वामनसुद्रे । अल्लिद मूडलु ग्रामके उत्तर जालीह-
292 क्कीयिद वंद मार्गद वळिय वामनसुद्रे । अदके मूडलु जाली-
293 हक्कियिंद कारटिके होद मार्गदल्लि वामनसुद्रे । अल्लिद
294 मू[ड]लु जालीहक्की नम मेरेयल्लि वामनसुद्रेशिले यरड [।*] अ-
295 ल्लिद दक्षिणवागि होक्क जालीहक्किवेविनहक्कीपोनापुर-
296 मुग्गुडेयल्लि वामनसुद्रे नक्कुशिले । अल्लिद मूडलु गड्ड-
297 दोडियर होलद वळिय वामनसुद्रे । अदके मूडलु पोना-
298 पुरदल्लि शेनबोव तिंमरसहपरसर मान्यद वळिय
299 वामनसुद्रे ॥ । अदके मूडलु जालीहक्कीयिद्र कोंतनूरिगे
300 होद ारि वळिय वामनसुद्रे । अल्लिद मूडलु पोनापुर-
301 दल्लु रामयदेवमान्यद वळिय ग्रामके ईशान्यदल्लु
302 पोनापुरजालीहक्कीमुग्गुडे वळिय वामनसुद्रे । अल्लिं-

Plate VII

303 दं दक्षिण रामयदेवर होलद वळिय [1]समळीहक्कीहो-
304 लद वळिय वामनसुद्रे । अल्लिंदं दक्षिण हुट्टुविळिय-
305 गुंडु करियगुंडु । अल्लिद दक्षिण वडविनकुद्रे हसुत-
306 गीकुद्रे वळिय वामनसुद्रे । अल्लिद दक्षिण ग्रामके
307 मूडलु रवुडकुंदीदारिय कूडितु ॥
308 सरससदाशिवरायक्षितिपतिवर्यस्य कीर्त्ति[2]धुर्यस्य । शासनमिदं
309 शरासनदाशरथेरमितहेमदानरतेः ।[। १५३*] मृदुपदमिति तांस[3]शासना-
310 शासनार्थमहितसदाशिवरायशासनेन । अभणदनुगुण वचोम-

[1] Or च ? [2] Read र्त्ति. [3] Read तास [4] Omit शासना.

311 छिन्ना सरसतरेण सभापतिः स्वयंभूः ।[। १५४*] सदाशिवमहारायशास-
नाद्वीरणा-
312 त्मजः । त्वष्टा श्रीवीरणाचार्यो व्यलिखतां[1]मशासन ।[। १५५*] दान-
पालनयोर्मध्ये दा-
313 नाच्छ्रेयोनुपालनं । दानात्स्वर्गमवाप्नोति पालनादच्युतं पदं ।[। १५६*]
स्वदत्ताद्विगुण[2]
314 पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं नि[3]स्फलं भवेत् ।[। १५७*]
स्वदत्तां
315 परदत्ता वा यो हरेत वसुंधरां । षष्टिं वं(व)र्षसहस्राणि विष्टायां जायते
क्रिमिः ।[। १५८*]
316 एकैव भगिनी लोके सर्वेषामेष भूभुजां । न भोज्या नकरग्राह्या विप्रदत्ता
317 वसुंधरा ।[। १५९*] सामान्योयं धर्मसेतुर्नृपाणां काले काले पाल-
नीयो भवद्भिः ।
318 सर्वानेतान्भाविनः पार्थिवेंद्रान्भूयो भूयो याचते रामचंद्रः ॥ श्री ।[। १६०*]
श्रीविरूपाक्ष[4]

ABSTRACT OF CONTENTS.

(Verses 1-3) Invocation to Śambhu, the Varāha *avatāra* of Vishṇu, and Ganēśa.

(Vv 4-8) The genealogy as far as Narasa.

(Vv 9-11) Praises of Narasa, his generosity and exploits.

(Vv 12 and 13) Mention of Vīra-Nrisimha and Krishna-Rāya as the sons of Narasa by Tippājī and Nāgalā

(V 14) Mention of Ranga and Achyutadēva-Rāya as the two other sons of Narasa by Ōbāmbikā

(Vv 15-19) The conquests of Vīra-Nrisimha, his gifts at the various places of pilgrimage and death

(V 20) Krishna-Rāya ascends the throne.

(Vv 21-23) Praises of Krishṇa-Rāya, etc

(V 24) Achyuta, Krishṇa-Rāya's brother, succeeds him.

(Vv 25 and 26) Praises of Achyuta-Rāya

(V 27) Venkatadēva-Rāya succeeds his father Achyuta

(Vv 28-30) At the death of Venkata Sadāśiva, the son of Raṅga, the lord of earth, by Timmāmbā, was installed on the throne of Śrī Vidyānagarī by king Rāma of Karnāṭa, a brother-in-law of Sadāśiva

(Vv 31-35) Praises of Sadāśiva.

(Vv 36-40) The titles of the king

(Vv 41 and 42) Praises continued.

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[1] Read चा.
[2] Read स्वदत्ताद्विगुणं
[3] Read फ.
[4] In Kannada characters.

(Vv 43 and 45) In the Śaka year *Gun-āśva-vēda-śītāṁśu* (i e, 1473), according to the Śālivāhana reckoning in the year Virōdhikrit, in the month of Āshādha, on the Dvādaśī day of the bright fortnight, on Monday (is made the gift) on the banks of the Tuṅgabhadrā, in the vicinity of Vitthalēśvara, to Brahmans of various *gōtras*, *sūtras*, etc, who are well-versed in the *Vēdas*

(Vv 46-50) The object of the grant is the village of Bēvinahalli, otherwise known as Rāma-samudra, with the hamlet of Ponnāpura It was situated in Raudakundi *sīmā*, in Kēlavadi *nāḍu*, in the *valita* of Hastināvati (Anegondi) to the east of Gudūru and Somanahalli, to the south of Jālihalli, to the west of the borderland between the villages of Jālihalli and Kāratika and to the north of Kāratika

(Vv 51 and 53) The terms of the grant, as commonly seen in all Vijayanagara grants.

(Vv. 54-57) The genealogy of the Āravīti family down to Rāma-Rāja

(Vv 58-63) Praises of Rāma-Rāja, his titles, etc

(Vv 64-68) Mention that the grant was made at the request of Ainana Malukka, the son of the chief Ainana Malukka of the Kanyārna race

(V 69) The village was split up into 135 *vrittis*

(Vv 70 and 71) Grant to Śambhū and Vishnu, the village deities

(Vv 72-151) The names of the donees, etc., the shares ranging from 4 to ½ of a share

(V 152) The boundaries and certain marks of identification of the places granted are described in the language of the country (*dēsa-bhāshā*)

(Lines 247-307) Written in the Kannaḍa language

(Vv. 153 and 154) The edict was composed by Sabhāpati Svayambhu

(V 155) The engraver of the grant Vīrana, son of Vīrana

(Vv 156-160) The usual admonitory verses Śrī-Virūpāksha

No 17—THE KUDIYANTANDAL GRANT OF VIRA-NRISIMHA SAKA 1429

By Professor S V. Venkateswara, M A, and S V Viswanathan, M A, Kumbakonam

The grant is engraved on three copper-plates, bored at the top and secured by a ring. They were discovered by us in the *matha* of the Śankarāchārya of the Kāmakōti *pītha* of Conjeeveram, who was kind enough to lend them to us for examination and publication in the *Epigraphia Indica*

The plates measure 7 9 in by 6 8 in., except in the middle, where they are longer, 10 3 in, on account of the arch at the top The ring has a diameter of 2 5 in The holes through which the ring passes have a diameter of 6 in The plates were apparently secured by a seal in the Vijayanagara fashion, but the seal was missing in them as handed over to us All the plates have raised rims The writing runs throughout across their entire breadth It is quite legible, except in a few places The first and third plates are engraved only on one side, the second on both sides The inscription contains 85 lines in all, excluding the signature at the bottom The height of each line is 3 in on the first plate and 2 in on the others In the signature the letters are larger than elsewhere

The language is Sanskrit, and the whole inscription is in verse, except the opening invocation to Gaṇādhipati The metres used are those which are generally found in the Vijayanagara plates—the Śārdūlavikrīḍita, Anushṭubh, Sragdharā, etc The poetry is of a very low order. The characters are Nandi-nāgarī, except the signature, which is in Kannada characters, engraved at the bottom of the last plate

The inscription abounds in orthographical irregularities Stops are often omitted at the end of a verse, though the half verses are always marked off by a single vertical stroke. The omissions have been marked and supplied in the text below There are innumerable instances of confusion between the use of the long and the short *i* and *u* Noteworthy among these are *mula-stambhāya* for *mūla-stambhāya* in line 2, *navanitam* for *navanītam* in line 9, *Pururavā°* for *Purūravā°* in line 12, *Tippāji* for *Tippāji* in line 34, *Śivarupinē* for *Śivarūpinē* in line 72. These mistakes could hardly be due to the ignorance of the engraver, and are partly accounted for by the fact that both long and short vowels are represented by similar kinds of marks over or under letters The letters *ya, va, pa, ta* and *na* assume forms which are capable of passing into one another In a few instances the terminations for the Imperfect and the Pluperfect third person singular are left out, e g, *vyatāni* for *vyatānīt* in line 33. As in other plates of the Vijayanagara dynasty, a conjunct consonant is expressed by combining the full form of the first with the secondary form of the second consonant; e g, *rya* The confusion of consonants to be compounded is seen in line 41 (*shra* for *rsha*), l 77 (*vra* for *rva*), l 84 (*mradhyē* for *rmadhyē*) The influence of the Dravidian languages in the pronunciation of Sanskrit words is clear from *irāja* (for *rāja*) in l 55, *yidam°* (for *idam°*) in l 80, *Mallanāśāri* and *Vīranāśāri* (for *Mallanāchārya* and *Vīranāchārya*[1]) in ll 82, 83, and in *Achchuta* (for *Achyuta*) in l 85

The inscription is very important, as the first copper-plate record that we have of Vīra-Nrisimha of the second Vijayanagara dynasty It makes the king the son of Narasa Avanipālaka by Tippāji This Narasa, better known as Narasa-Nāyaka, is supposed to be the founder of the Tuluva dynasty. But the plates before us have the genealogy thus —Timma, Bhūpati Īśvara Kshitipālaka, and Narasa Avanipālaka

The titles seem to imply that the nearest ancestors of 'Narasa Nāyaka' were ruling kings and not merely local chieftains The king Vīra-Nrisimhēndra, *alias* Vīra Śrī Nārasimha, assumes the titles Rājādhirāja, Vīra-pratāpa, etc It is interesting that Krishna-Rāya is referred to as *mahīpati*, while his brother was yet ruling This circumstance lends weight to the view that the brothers were ever friendly, and that Krishṇa-Rāya succeeded to the throne only after the demise of his elder brother Narasimha Cf. *Tasmin gunēna vikhyātē kshitēr indrē divam gatē tatōpyavārya-vīrya-śrīḥ Krishna-rāya-Mahīpatiḥ* in the Udayambākam grant of Krishna-dēva-Rāya (Pl II, Side 1, ll 8, 9) At the same time this passage enhances the credibility of the tradition embodied in the *Krishnarājavijayamu* of Kumāra-Dhūrjati, a Telugu poet who lived later in the same century He states that Krishna-Rāja succeeded his father directly It is quite possible that Narasa left the throne to his sons, who were both apparently crowned in his lifetime

The village granted is Kudiyāntandal in the Chingleput district The boundaries of the village are not clearly engraved on the grant The village is situated in the Varakkātaru *sīmā*, Kāliyūr-kōshtha, Kānchī *pāḍu*, Padavīdu *rājya*, in Jaya(mkonda)-Chōla *mandala* It was bounded on the north by Kaḷakāṭṭāru, on the east by Śurittiluru, on the south by Śittelep pākkam, and on the west by Kunantāgal

The donee is Mahādēva Sarasvatī, the disciple of Sadāśiva Sarasvatī, a teacher undoubtedly belonging to the *matha* of Śankarāchārya This point has to be made out here at some length Remarking on the plates of Krishnadēva-Rāya lent for examination by Mr Venkateswara, the Epigraphist to the Madras Government states as follows: " . it looks suspicious why the name Śankarāchārya is not mentioned even incidentally in any one of the copper-plates under reference" (Enclosure to G O No 1260-Public, dated 25th August 1915, page 117) Elsewhere in the same report he remarks on the grant of Vijaya-Gandagōpāla as follows: "Mr. Venkateswara Ayyar is editing in the *Ep Ind* an earlier copper-

[1] As we find in other Vijayanagara copper plates.

plate grant, which belongs to the same *maṭha*, but is not included in Appendix A . . It is not clearly stated in the record if the *matha* presided over by the Śankarārya herein referred to was identical with the Śankarāchārya *matha* at Conjeeveram "

In the first place, the Āchāryas of the *matha* have each a proper name like Mahādēva, Sadāśiva and Chandraśēkhara, while all of them are styled Śankarāchārya by the people This will be clear from the *Guru-paramparā* of the *matha*, extracts from which we reproduce below, and which must be at least three centuries old Secondly, the attributes of the great Sankara such as *parama-hamsa parivrājakāchārya*, etc, are found in these copper-plates. Thirdly, the plates make it clear that the donee was a great teacher of Advaitism cf line 68 *śītōshnādi-dvandva-duhkha-vyatītāya mahātmanē* Also, *nigamānta-rahasyārtham śishyēbhyaḥ suvivrinvatē* in the grant of Vijaya-Gandagōpāla The teacher is styled *tapasvin* in the present grant, and *Śiva-chētas* and *Yati-rāja* in the plates of Krishnadēva Rāya, and also an exponent of the *māyā-vāda* Fourthly, the Āchārya has his seat in Kāñchī-puram, and the plate of Vijaya-Gandagōpāla locates the *matha* as situated to the west of the temple of Hastiśaila-nātha Unless the critic could prove the existence of another *matha* at Conjeeveram to which the above attributes can be applied, there seems to be no point in calling in question the identification of the *matha* to which the grants were made with the *matha* of Śankarāchārya at Conjeeveram As a matter of fact the *maṭha* owns, even at the present time, lands in Ambikāpuram and various other villages granted in these copper-plates

The date of the grant is Śaka 1429, Śukla, Māgha, on the occasion of the *Mahōdaya*, which is considered a very auspicious conjunction of constellations The week-day is not mentioned, nor is the *tithi* But the mention of the cyclic year is important It shows that Vīra-Nrisimhēndra must have ascended the throne at the latest by 1506 A D

The chief interest of the grant, however, is that, taken together with the copper-plates of Krishnadēva Rāya and Vijaya-Gandagōpāla, it enables us to determine approximately the date of the great Śankarāchārya The *Gurus* of the Śankarāchārya *matha* named in the plates are—(1) Śrī Śankara-yōgin, 1291 A D, (2) Sadāśiva, Mahādēva and Chandrachūda, and Sadāśiva, contemporaneous with the Vijayanagara kings Vīra-Nrisimhēndra and Krishṇa-Rāya (1506 to 1527 A D) Fortunately for us, we find these names in the old list of the Āchāryas preserved in the *matha* One of the teachers, the third in apostolic descent from Sadāśiva (1527 A D), composed a *Guru-rāja-ratna-mālā-stava*, of which the following are the closing stanzas —

* * * * * * * * * * * * * * * * *

निजनोद्वदवग्रहेतिखेद त्यज नेपालनृपालपूज्यपादः ।
स पुरो मम साधु सन्निधत्ता विपुलानन्दसदाशिवो ऽप्रमत्तः ॥
बहुधाहितसूत्रभाष्यशान्तिः बहुलामोदवहस्समग्रशान्तिः ।
शमन्न समुदस्य श्र ममाल स महादेवगुरुर्दिशेत्सलीलम् ॥
सततार्हितचन्द्रमौलिसेवः श्रितकाञ्चीपुर एव शुद्धभावः ।
सृजतान्मम चन्द्रचूडमौनी स जयं सर्वत एव साधुमानी ॥
अथ मे स सदाशिवः कृपोष्ट(:) प्रथम बोधपदेन तत्त्वदेष्टा ।
कुशलं कुशलाग्रणीः प्रकामं प्रशमी ऽप्युज्ज्वलमूर्तिराप्तकामः ॥
हृदये स पदं सदा विधत्ता सदयो मे प्रणुदन् प्रमादवत्ताम ।
निगमान्तगुरुः परांशिवात्मा सुगमस्साधुततेर्यमी महात्मा ॥

यदुदीक्षणलिप्सतो जनाना विदुरद्वैतमतिं द्वितां धुनानाम् ।
तमह परमाद्वितं शिवेन्द्रं शमवन्तं शरण श्रये यमीन्द्रम् ॥
इति नाथनया ऽऽत्मबोधनाम्नो यतिराजस्य सदाशिवेन्द्रभूम्ना ।
कलिता जयताद्वसन्तमालाषडशीत्या गुरुराजरत्नमाला ॥

इति श्रीमत्परमहंसपरिव्राजकाचार्यवर्यश्रीसदाशिवब्रह्मेन्द्रकृतिषु गुरुराजरत्नमालास्तव' सपूर्ण' ।

The fact that the *gurus* after the 16th century are not mentioned in this *stōtra* may be taken as indicating that there has been no addition to it since the author's lifetime. The author cannot be regarded as an authority regarding the generations of *gurus* remote from his time, but the tradition embodied by him in relation to that epoch may be treated with some consideration. The *guru-paramparā* of the *matha*, as gathered from this work, may be thus arranged —

1 Śankara
2 Surēśvara
3 Sarvajña
4 Satyabōdha
5 Jñānānanda
6 Śuddhānanda
7 Ānandajñāna Yōgin
8 Kaivalya Yōgin
9 Kripāśankara
10 Mahēśvara
11 Chiddhana
12 Chandrachūda
13 Sachchidghana
14 Vidyāghana
15 Gangādhara
16 Sadāśiva
17 Surēndra
18 Vidyāghana
19 Sankarēndra
20 Chandrachūda
21 Paripūrnabōdha
22 Sacchitsukha
23 Chitsukha
24 Chidānandaghana
25 Prajñāghana
26 Chidvilāsa
27 Mahādēva
28 Bōdha
29 Sachchidānandaghana
30 Chandraśēkhara
31 Chitsukhēndra
32 Vidyāghana
33 Śrī Śankara
34 Sacchidvilāsa
35. Mahādēva
36 Gangādhara
37. Pūrnabōdha
38 Brahmānandaghana
39 Ānandaghana
40. Parasiva
41 Bōdha
42 Chandrachūda
43 Chidvilāsa
44 Mahādēva
45 Chandrasēkhara
46 Vidyātīrtha
47 Śiva Yōgin
48 Śankarānanda
49. Sadāśiva
50 Mahādēva
51 Chandrachūda
52 Sadāśiva
53 Paraśiva
54 Ātmabōdha
55. Śivēndra

It will be clear from the above genealogy that, though some names occur more than once, it is only at wide intervals The Āchāryas mentioned in the copper-plate grants of Vīra-Nrisimha and Krishna-dēva-Rāya are the 49th to 52nd in the list The identification is confirmed by the mention of the Nepalese king in the *stōtra* referred to above Buhler has noted[1] that a certain *Swāmin* of South India went to Nepal about 1503 and that he was named Sōmaśēkharānanda Our copper-plates show that Chandrasēkhara Sarasvatī was also named Chandrachūda. 'Sōmaśēkhara' may be another variant, as it has the same meaning It is more than merely possible that the Sadāśiva of the *stōtra* may have sent one of his disciples, Chandrachūda, *alias* Sōmaśēkhara, to Nepal at the request of its king The date of our grant of Nrisimha is 1506, and then the *Swāmin* was Mahādēva, a disciple of Sadāśiva It follows therefore that Sadāsiva may have lived till 1506 If so, his sending a *śishya* to Nepal in 1503 may be accepted as a fact

It remains to consider who was the *guru* in the genealogical list corresponding to Śrī Sankarārya *guru alias* Śankara Yōgin mentioned in the copper-plate grant of Vijaya-Gandagōpāla There are in the list only two such names which could be thought of, viz No 19 Śankarēndra and No 33 Śrī Śankara The date of the plate being 1291, it could hardly be of the time of No 19, as in that case there would be 30 generations from him to Sadāśiva of 1503 A D, covering a period of only two centuries So the Śankara of the plate should be identified with No 33 We then get 16 generations for a period of 215 years, i e on the average 13½ years for a generation This should not be regarded as a low figure,[2] as in most cases a man becomes the head of the *matha* only when advanced in years, and is generally succeeded by the oldest among his disciples Counting back at the same rate of 13½ years, we get the 9th century A D for the great Śankarāchārya. It has been shown elsewhere[3] that this date agrees with all known or inferable data, external and internal, in relation to the date of Śankarāchārya

The engraver of the grant is Vīranāchāri, son of Mallaṇāchāri Elsewhere they are styled Viraṇ-āchārya and Mallaṇ-āchārya But *āchāri* or more properly *āśāri* is a Dravidian word which means 'artisan' even now It may therefore be assumed that the engraver was of the *āśāri* or artisan caste This caste had a practical monopoly of work on metals, wood or stone

As regards the descendants of Mallaṇa we know that Vīrana, his son, surnamed *nasitri*, the engraver of the present grant, was engraver to Krishnadēva-Rāya and Achyuta-Rāya, and that he had a son, also named Vīraṇa, who was the engraver to Sadāśiva-Rāya

Of the localities mentioned the following may be identified with villages of modern times in Chingleput and North Arcot districts —

Varakūtaru is probably the same as Velkūru in Chittoor *tāluk*

Kalakāttaru is the same as the village of the same name in Palmanēr *tāluk*, N Arcot district

Surittiluru is perhaps the same as Suruttal in Arcot

Śitteleppākkam is the same as Śitteleppākkam in Arcot

Kudiyāntandala is known to-day by the name Kundiyāntandala in N Arcot district

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[1] *Inscriptions from Nepal*, p 40

[2] Compare the Jaina *Guru paramparā* of the Tupā Gachchha (cited by Mr Venkateswara) in *J R A S*, Jan 1917, p 127, which gives 376 or 386 years for 23 generations of *sthaviras*

[3] See Mr S V Venkateswara Ayyar's paper on the date of Śankarāchārya in the *J R A S* for January 1916 See also his note on the contemporaneity of Sarvajñātman, the *prashishya* of Śankara, and the Chōḷa king Ādityā I, 880 907, (*Ind Ant*, for 1914, p 238)

TEXT[1]

[Metres vv 1-4, 6-8, 12, 13, 18-20, 22-31, 33 and 34, *Anushṭubh*; v. 5, *Śārdūlavi*; v 9, *Harini*; vv. 10, 11, 14-17, *Sragdharā*; vv 21, 32, *Mālinī*.

Plate I

1 श्री गणाधिपतय[1a] नमः [॥*] नमस्तुगशीरचुं[2]-
2 बिचंद्रचामरचारवे । त्रैलोकानगराकारसु-
3 लस्तंभाय शंभवे ।[। 1*] हरिलो[3]लावतार-
4 स्य दंष्ट्रादंडस[4a] पातु वः [।*] हेमाद्रिकलशा यत्र धा-
5 त्री छत्रश्रियं दधौ ।[। 2*] कल्याणायास्तु[5] ते धाम
6 प्रत्यु[6]हतिमिरापहं । यद्गजोप्यगजोद्धृ[7]तं
7 हरिणापि च पु[8]ज्यते ।[। 3*] अस्ति क्षि[8a]रमया-
8 हेवैर्मत्थ्यमानस्वहांबधिः[9] ।
9 नवनितमीवोभुत[10]मपनीतत-
10 मो महः ।[। 4*] तस्यासीत्तनयस्तपो-
11 भिरतुलैरन्वर्थमामा पु[11]धः पुरवै-
12 रस्य पुरु[12]रवा भुजबलैरायुर्द्वि-
13 षां निघ्नतः । तस्यायु[13]नहुषोस्य त-
14 स्य पुरुषो [यु]द्धे र्य[14]याति[·] क्षितौ ख्यातस्तस्य
15 तु भुवसुव[15]सुनिभ[:] श्रीदेवयान[16]पतेः ।[। 5*]
16 तद्वंशे देवकिजानि दि[17]दीपे तिग्मभु[18]-
17 पतिः । यश्चस्त्री तुरुवेंद्रेषु तदा[19] क्र-
18 ष्ण इवान्वये ।[। 6*]

Plate II, side i

19 ततोभूद्वक्करराजानामि[20]श्वरक्षितिपालकः । अता[21]षमगुणभंश मौ-

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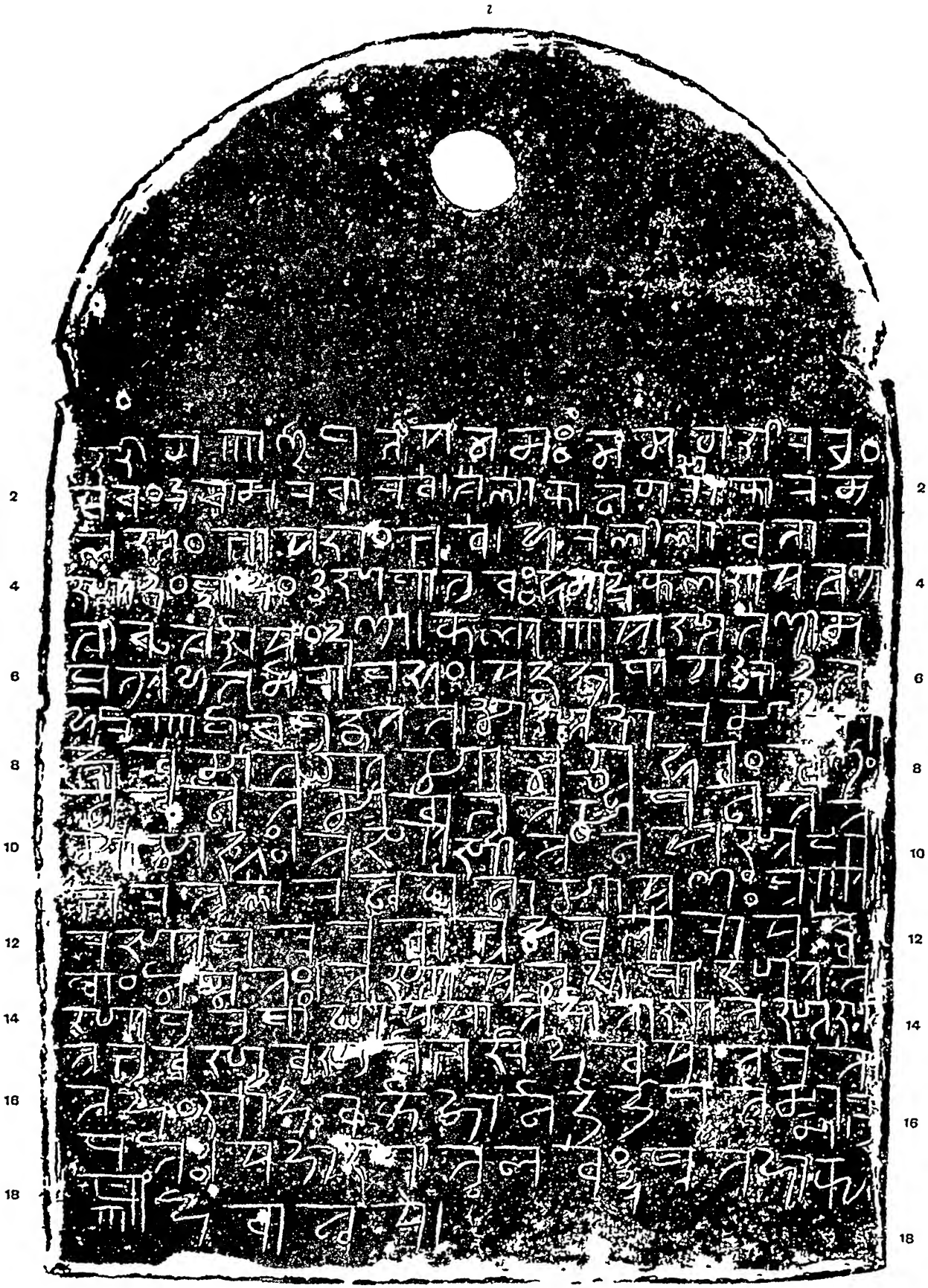
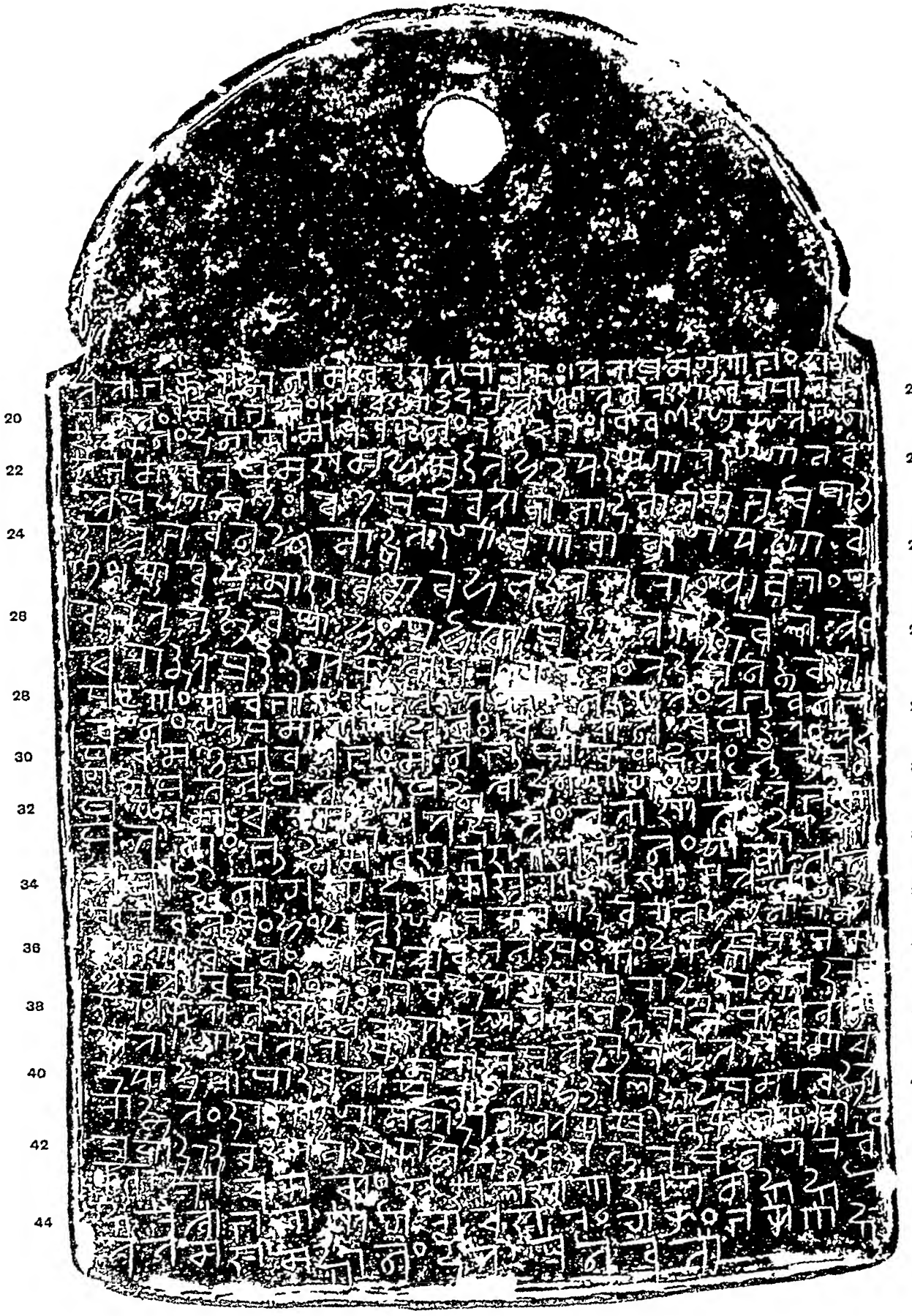
[1] From the plates
[1a] Read शे
[2] Read °सुंगशिरसुं
[3] Read त्रैलोक्य. मू The usual reading in what follows is नगराराम°, the verse being quoted from *Harsha-Charita* (Benedictory stanzas).
[4] Read स्त्री
[4a] Read स्य.
[5] Read सु
[6] Read त्रु
[7] Read °द्धृ.
[8] Read पू
[8a] Read क्षी
[9] Read °मंथ्यमानाग्रहाबुधै
[10] Read नवनीतमिवीद्भूत
[11] Read तु
[12] Read रु
[13] Read नं
[14] Read परुषो . . . य
[15] Read तुर्वसुर्य
[16] Read नो
[17] Read देवकीजानिर्दि°.
[18] Read भू
[19] Read यदो.
[20] Read ततोभूद्वक्कमाजानिरी
[21] Read अतास . ग°

Kudiyantandal Plates of Vira-Nrisimha Saka 1429



F W THOMAS SCALE 8 W GRIGGS & SONS, LTD PHOTO-LITH

11 a



20 लिरत्र महीभुजां ।[। 7*] सचस्वादुदभुत्तस्मात् नरसोवनिपालक[1] [।*]
21 देवकि[2]नंदनाकामो[3] देवकिनदनादिभि[4]: ।[। 8*] विविधसुकृतै स्था
22 ने[5] रे[6]मेश्वरप्रमुखे सुहृर्मुदितहृदय स्थाने स्थान त्वध-[7]
23 त्त यथाविधि:[8] । ब[9]धपरिहृतो नानादनोनि[10] यो भुवि षाड-[10a]
24 श्च त्रिभवनजनोद्गीत[11] सौवर्णवानुस[12] यधावि-
25 धि:[8] ।[। 9*] कावेरीमाश्च बर्ध्वा बहलजलभरा यो विलध्यै-
26 व त्रतुनु[13] जीवग्राहं गृहीत्वा प्रथितभुजबलात्तं-
27 चराज्य प्रदीद्य[14] [।] कृत्वा श्रीरगपूर्वं तदपि निजवशे
28 पट्टण यो व(व)भासे कीर्त्ति[14a]स्तंभं निखातं तिभुवनभ-
29 वन[14b]स्तूयमानापदान: ।[। 10*] चेर चा[15]लं च पा[16]ण्ड्य तद
30 पि च मधुरावल्लभ मानभुषा[17] वि[18]र्योदग्रं तुरुष्क
31 गजपतिन्न[19]पतिं चापि जित्वा दन्या[20] [।] आगगाति[21]रभूमि
32 षधमचरमदग्रतटात्त[22] निता[23] ख्यात: क्षोणी-
33 पतीनां भुजमिव[23a] शिरसा शासनं यो व्यतानि[24] ।[। 11*]
34 तो[25]प्याजीनागलादेव्यो[25a] कौसेल्या[26]श्रीसुमित्रयो । दे-
35 व्यरिव[27] नृसिंहेंद्रात्तस्माप्यक्त[28]रथादि[29] ।[। 12*] विरौ[30] निजधनौ[31] राम-
36 लक्ष्मणाविव नंदनौ [।*] जातौ विरनसिंहेंद्र[32]कृष्णरायम-
37 हीपती ।[। 13*] विरसींह:[33] स षिजयनगरे राज्यसिंहासन-
38 स्थ: कीर्त्या नीत्या निरस्य[34] नृगनलनहुषानप्यवन्या:[35] प्र-
39 दाता[36] । आ सेतोरा सुमेरोरप[37]निसुरनुत[:*] स्वैरमाची-

---

1 Read सरसादुदभूत्तस्मात् . . पालक.
2 & 3 Read देवकी गास्का°
4 Read देवकीनदनादिव
5 Read विविधसुकृतीद्दामे
6 Read रा
7 Read स्थाने व्यध
8 Omit *visarga*.
9 Read बु
10 Read °दानानि
10a Read षोड.
11 Read त्रिभु . . . तं
12 The reading in other Vijayanagara plates, e.g Krishna-Rāya plates, is स्तीतं यश: पुनरुक्तयन् This seems to be the better
13 Read शत्रून्
14 The reading in other plates is तदीय
14a Read र्त्ति
14b Read न
15 Read चोलं च.
16 Read पांड्य तमपि
17 Read वल्लभ मानभूष.
18 Read वी
19 Read न्
20 Read तदन्यान्
21 Read ती
22 & 23 Read प्रथमचरमभूतटात नितांतं
23a Read भुजमिव शिरसां
24 Read व्यतानीत्
25 Read ति.
25a Read ष्यो
26 Read कौसल्या
27 Read देव्योरिव
28 Read त्यक्त्रि
29 Read °रथादिक
30 & 31 The reading in the other grants of the kings of Vijayanagara is वीरौ विनयिनौ The meaning of the reading in the present plate would be "who are wealth to themselves" or something like that The reading विनयिनौ is to be preferred
32 Read वीरनृ°
33 Read वीरश्रीनारसिंह..
34 Read निरस्यन्.
35 & 36 Read °वन्यामग्राह्यान्.
37 Read रव.

40 दयाद्रेरापाद्यत्य[1]चलांतादखिलहृदयमावर्ज्य
41 राज्यं शशास ।[। 14*] ननादानन्यकार्षीत्[2] कनकसी[3] वी-
42 रुपाच[4]देवस्तने य[5]कालहस्तीशितुरपि नगरे वे-[6]
43 ङटाद्रौ च काच्यां[7] [।*] श्रियैले[8] श्रीशैले मह[9] हरि-
44 हरे लीभ[10]लाख्ये गिरौ[11] च श्रीरंगे कुंभकोणे ह-
45 ततमसी[12] महानंदितीर्थे निव्रतौ[13] ।[। 15*]

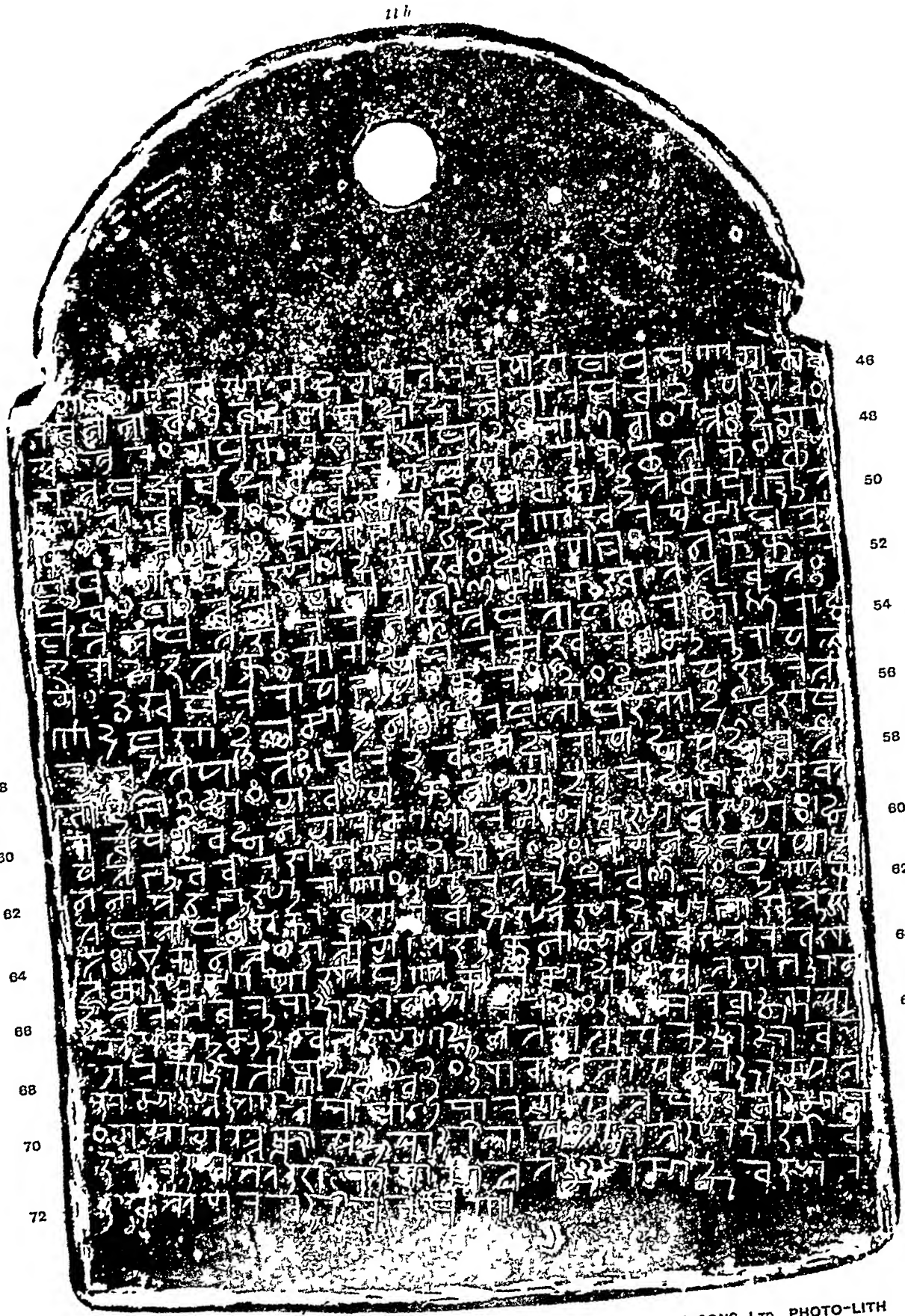
Plate II, side 11.

46 गोकर्णे रामसे[तौ] जगति तरेष्वप्यशेषपु[14] पुण्यग्रामेष्वा-
47 रब्धनानाविधबहलमहादानवारिप्रवाहे[15] । यस्योदं-
48 च[16]त्तुरंगप्रकरखुर[17]प्रणुण्यदंभोधिवांत:[18]क्षा-
49 भत[19]पत्तचिदौतत्तर[20]कुलिशधरोत्कुठिता कं[21]ठिता-
50 सीत् ।[। 16*] ब्रह्मांडं विश्वचक्र घटसुदितमहाद्रु[22]त-
51 कं रत्नधेनु:[23] सप्ता[24]भोधीन् हिरण्याश्वरथमपि तुल-
52 पुर्ष[25] गोसहस्रं । हेमाश्व हेमगर्भ[26] कनककरि-
53 रथं पंचलागल्यतानी[27] धर्मैकस्वातन्त्रवृत्ति:[28]
54 प्रतिन[29]पतिशिरेरत्नकि[त्ति][29a]प्रताप: ।[। 17*] राजाधिराज
55 [इ]राज[30] इत्युक्त: यो राजपरमेश्वर: । मूरुरायस-
56 गंडश्च पररायभयंकर:[31] ।[। 18*] इं[32]दुरायसुरत्रा-
57 णो दुष्टशार्दु[33]लमर्दन: । वि[34]रप्रताप इत्यादिविशेषै-
58 रुचितैयात:[35] ।[। 19*] वि[36]र देव महाराय जय जीवेति
59 वादिभि: [।*] अंगवंगकलिंगाद्यै राजभिस्सेव्य-

---

1 Read °पाद्याल्या
2 Read नानादानान्यकार्षीत्
3 Read कनकसदसिय-श्री°
4 Read विरुपाच स्थाने
5 Read श्री
6 Read वे
7 Read काच्या
8 Read श्रीशैले
9 Read महति
10 Read °हीवले
11 Read संगमे [Notes 10 and 11 are not quite necessary —H K S]
12 Read सि
13 Read निव्रत्तौ
14 Read तदितरेष्वप्यशेषेषु
15 Read हे .
16 Omit *anusvāra*
17 Insert रत्न after खुर
18 Read °क्षिदोध°
19 Read मग
20 Read भृत्
21 Read रकठिता कुंठितासीत्.
22 Read भू
23 Read रत्नधेनु
24 Read सा
25 Read तुलापूरुषं
26 Read र्भं .
27 Read सीत्.
28 Read °स्वातन्त्रवृत्ति..
29 Read शिरोरत्नकीर्त्ति°.
29a Read °कीर्त्ति°.
30 Omit इराज
31 Read °कर:.
32 Read इं.
33 Read °र्दुल:
34 Read वीर
35 Read वीं

Kudiyantandal Plates of Vira-Nrisimha Saka 1429.



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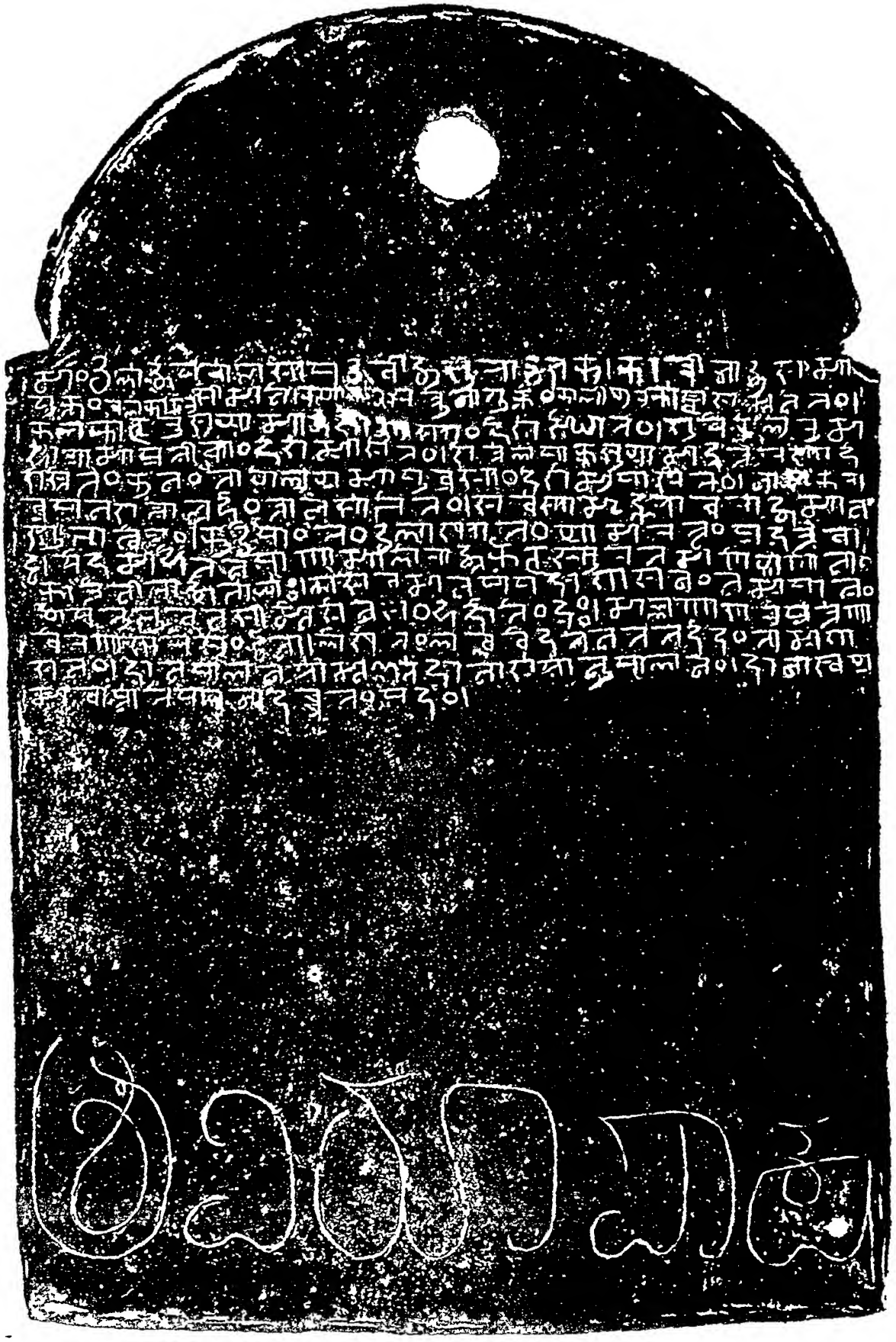
SCALE 8

F W THOMAS



60 ते च यः ।[। 20*] विज[1]नगरमध्ये रत्नसि[2]हासनस्थः ज-
61 यति[स*]भुवि वीर[3]शीतींसिंहक्षितिंद्रः[4] । नृगनहुपययाती-
62 नत्ययन् भु[5]सुराणां सुरतरुरिव धीरः पुण्यकि[6]-
63 तिप्रतापः ।[। 21*] शकाब्दे शालिवाहस्य सहस्रेभ्यश्चतुश्श-
64 तैः । एकोनत्तृंशता[6a] गण्ये शुक्लनामनि वत्सरे[7] ।[। 22*] विख्या-
65 ते मासि माघाख्ये पुण्यकाले महोदये तु[8]गभद्रन-
66 दीतिरे[9] त्रिविरु[10]पाक्षसन्नीधे[11] ।[। 23*] परहं[12]सपरिव्राजकाचा-
67 र्याय सुसुक्षवे । भस्मोद्धुलितगात्राय[13] रुद्राक्षावलि-
68 धारिणे ।[। 24*] शितोष्णदादिद्वद्वदुःखाव्यतिताय[14] महात्मने [।*]
69 समस्तशास्त्रपाधोर्थ[15]पारगाय तपस्विने ।[। 25*] अष्टा-
70 गयोगयुक्ताय दयाशीलाय ध[16]मते [।*] सदाशीव[17]-
71 सरस्वत्यैश्शीष्यायामिततेजसे[18] ।[। 26*] महे[19]वसर-
72 स्वत्यै गुरवे शीवरु[20]पिणे ।

Plate III

73 मडले जयचोलस्य पडवीडुसुराज्यके ।[। 27*] काञ्ची[21]नाडुसमा-
74 युक्तंवलकारुरु[22]सीमनि । [क्रुणवशपत्तु[23]नागुक्तं] कालीयुस्कोष्टसम्नानित[24] ।[। 28*]
75 कलकाट्टरुसुग्रामाद[25]चीणस्यां दिशि स्थित । शुरिट्टिलुरुम-
76 हाग्रामाप्र[26]तीच्यां दिशमाश्रित ।[। 29*] शित्तेलेपाक्कसुग्रामादुत्तरस्या[27] दि-
77 शि स्थित [।*] कुनतागल्यग्रामा पुव्रस्यां[28] दिशिसुपाश्रित ।[। 30*] नालिकेरा-
78 [29]व्रपनशतालङ्कितालशोभितं । सर्वस्याम्रद्ध्या[30] च राजमानं
79 शुभान्वितं । कुडियांतडलाख्यात ग्रामरत्नं प्रदत्तवा-
80 न् ।[। 31*] यि[31]दमधित नृपाणा मौलिराज्यकिट[32]स्फुरितमणिगणानां
81 कान्तिनीराजिताघ्रिः[33] । असत[34]मनघपद्यशासन नम्रपात्र[35]

---

1 Read °विजय.
2 Read सि
3 & 4 Read श्रीनृसिंह क्षितीन्द्र
5 Read भू.
6 Read की.
6a Read वि शता
7 Read वत्सरे
8 & 9 Read तुंगभद्रानदीतीरे
10 Read रू
11 Read °सनिधौ
12 Read परमह [This correction is wrong It offends against the metre —H K S]
13 Read भस्मोद्धुलितगात्राय
14 Read °शीतोष्णादिद्वद्वदुःख व्यतीताय
15 We should suggest °कोशार्थ [पाधोधि is evidently what was intended.—H K S]
16 Read धी
17 & 18 Read सदाशिवसरस्वत्याश्शिष्याया°.
19 Read महादे
20 Read शिवरू
21 Read कांची
22 Read °युक्तवरकाटरु
23 The writing here is confused so much that it is difficult to decipher exactly what it is
24 Read °समन्वित
25 Read दृचि
26 Read व्रतीचौ
27 Read र्यां
28 Read °ग्रामात्पूर्वस्या
29 Read स
30 Read सवसस्वमृद्ध्या.
31 Read इ. पां
32 Read राजत्किरीट.
33 Read तांघ्रि'.
34 Read लिखित ?. The context is ungrammatical
35 Read तामपत्रे.

82 जयतु भुवनसीम्नि श्रीनृसिंहक्षितिद्र[1] ।[।] 32*] मल्लणाशारिपुत्रेण[2]
83 विरणाशारि[3]संज्ञिना । लिखितं लाक्षविदतिनत[4] तदिदं ताम्रशा-
84 सन ।[।] 33*] दानपालनयोर्मध्ये[5] दानाच्चे[6]योनुपालनं । दानास्वर्ग[7]-
85 मवाप्नोति पालनादच्चु[8]त पद ।[।] 34*]

— श्रीविरूपाक्ष —

ABSTRACT OF CONTENTS

V 1. Invocation to Śambhu

V. 2 To the boar incarnation of Vishnu.

V 3. To Ganēśa

Vv 4 & 5 Descent of the family from the moon through Buddha, Purūravas, Āyus, Nahusha, Yayāti and Turvasu

Vv 6, 7 & 8 Genealogy as far as Narasa, who was born of the son of Dēvakī (Bukka) as Kāma was from the son of Dēvakī (Krishna)

V 9 The munificent gifts of Narasa in holy places

Vv 10 & 11 His exploits and victory over his enemies such as the Chēras, Chōlas, Pāṇḍyas, etc

Vv. 12 & 13 To that king were born of Tippājī and Nāgalā Dēvī, the sons Vīra-Nrisimhēndra and Krishna-Rāya, who were brave yet well-behaved, as Rāma and Lakshmana were born to Panktiratha (Daśaratha) of Kausalyā and Sumitrā

V 14 The brave Vīra-Nārasimha, seated on his jewelled throne at Vijayanagara, eclipsed in fame and policy other kings of the world like Nriga, Nala and Nahusha He ruled the kingdom between the eastern and western mountains, drawing to him the hearts of all people

Vv. 15 & 16 His gifts at holy places such as Chidambaram, Kālahasti, Tirupati, Śrīrangam, Kumbhakōnam, Conjeeveram, Ahōbalam, Gōkarna, Rāmasētu, etc

V 17. His praises

V. 18 His *birudas*

Vv 19-21 Praises of the king

Vv 22-27 In the Śaka year 1429 according to the Śālivāha reckoning, in the year, Śukla, in the famous month Māgha, in the holy Mahōdaya, on the bank of the Tungabhadrā, in the vicinity of Śrī Virūpāksha (the gift was made) to the Guru Mahādēva Sarasvatī, the disciple of Sadāśiva Sarasvatī, etc

Vv 27-31 Name of the village granted with its boundaries, etc

V 32 Praises of the king Vīra-Nrisimha for the grant

V. 33 The engraver of the grant was Vīranāśāri, son of Mallanāśāri

V 34 The merits of charity

Signature in Kannada, *Śrī Virūpāksha*

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[1] Read श्रीनृसिंहक्षितीन्द्र
[2] Read चार्य
[3] Read वीरणाचार्य
[4] [Read लक्षविदतिनत्—F W T]
[5] Read °मध्ये.
[6] Read दानाच्चे.
[7] Read °स्वर्ग
[8] Read च्यु-

No 18—THE TRUE LONGITUDE OF THE SUN IN HINDU ASTRONOMY

The Siddhānta-Śirōmani

By Robert Sewell (I C S, retired)

(*Continued from Epig Ind XIV p 66*)

257 In my last article I have given Tables for finding the longitude of the sun, both mean and true, at any time of any year according to two of the great Indian astronomical authorities, the *First Ārya Siddhānta* or *Aryabhaṭīya* of Āryabhata (A.D 499) and the *Present Sūrya-Siddhānta* (exact date unknown, introduced about A D 1100) The present Table affords similar information for the *Siddhānta-Śirōmani* (12th century)

As soon as I obtain definite assurance as to the value assigned by Brahmagupta to each of the twenty-four base-sines of angles, I shall be able to provide a similar Table for his *Brahma-Siddhānta* (A.D 628) For the present this is not possible We know that the sine-values given in detail in the *Sūrya-Siddhānta* (II, 15-22) were the same as those used by Āryabhata six centuries earlier (see *Ārya-Siddhānta, gītikā pāda*, v 10, and the Hindi Commentary by Udayanārāyan Singh—*Mozaffarpur, 1906*—with list of differences between the sines), but according to the printed Benares edition of the *Brahma-Siddhānta*, with which one *MS* copy in the India Office agrees (see II, *Spashṭa-adhikāra*, vv 2-5), Brahmagupta used a totally different set of sine-values, and these actually erroneous ones, while the values used a century before his time and 500 years later were as nearly as possible mathematically correct [1]

Seeing no reason why Brahmagupta should have made his calculations by a set of sines that may be condemned as positively wrong, in opposition to the correct set in use before his day, I have instituted enquiries in order to ascertain whether perhaps the Benares edition of his Siddhānta may have followed a MS which by some mischance contained a copyist's error, equally the source of error in the MS in the India Office Unfortunately two other MSS in the India Office and one in the Bibliotheque Nationale in Paris are wanting in the passage which contains the sine-values

Oxford possesses no copy I have sought for information from India, but this is not yet to hand

I hope to be allowed hereafter to publish a Table for work by the *Siddhānta-Śirōmani* assimilated to Table I of the *Indian Calendar*, which will enable us to ascertain the tithi, yoga, nakshatra and solar month according to that authority as easily as we have been enabled to do according to the *Ārya-* and *Sūrya-Siddhāntas*, and this will, I hope, be followed by similar Tables for work by the *Ārya* and possibly by the *Brahma-Siddhānta*

Epigraphists will then be in a better position than heretofore to judge of the authenticity of inscription dates

In case my Tables should be considered over-minute in detail, running as the entries do to several decimal points, I would ask readers to remember that they are designed as standard Tables for the settlement of the closest possible cases Such a case as is mentioned in my former paper (*above, Vol XIII, 2, §§ 206, 207, on the cycle of Jupiter*) proves that permanent reference Tables can hardly be too accurate I have found other cases somewhat similar in

[1] Sin. 90° = radius With π (ratio of diam to circumf) = 3 14159 the radius = 3437′ 74967 The *Sūrya-Siddhānta* and *Ārya Siddhānta* radius is 3438 The *Brahma Siddhānta* value of Sin 90° or radius is 3270′, which implies a ratio π = 3 303 The ratio according to Archimedes (B C 250) was 3 14286 If the ratio 1 $\sqrt{10}$ mentioned in the *Sūrya Siddhānta* should be adopted, we should have the ratio 3 16228 Brahmagupta's implied ratio, 3 303, is quite different from any of these

calculating the intercalated and suppressed lunar months by the *Siddhānta-Śirōmani* In ordinary cases it will always suffice to work with merely the whole numbers

Elements of the Siddhānta-Śirōmani

258 The *Siddhānta-Śirōmani* by Bhāskarāchārya dates, it is believed, from about A D 1150, though Dr Bhau Dājī (J. R A S *n s I. 392*) placed it in about 1105 It was used in some tracts and for some periods—we have yet to learn which—for the preparation of local almanacks My future Tables will embrace the period A.D 1100 to 1750 The earlier date will suffice for safety, and it is not necessary to work for years later than 1750

According to this authority the length of the year from mean Mēsha-samkrānti to mean Mēsha-samkrānti is $365^d\ 6^h\ 12^m\ 9^s$ or $365^d\ 258437500$

Its sine-values of angles are the same as in the *Ārya-* and *Sūrya-Siddhāntas*, with radius taken as equal to 3438′

For the sun's mean motion in days, hours, etc, see Table XLIII (*above, Vol XIV*)

The twenty-four base equations are given in col 9 of Table XLVII of the same article with the differences per minute of anomaly angle (*col 10*), and in fuller detail in Table XLVII, A, cols 9-10.

The epicycle of the sun not being considered as contracted at any part of the orbit, as it is in the *Sūrya-Siddhānta*, and the circumference of the epicycle being given as 13° 40′ or 820′, the equation (α being the sun's mean anomaly, or the angular distance of the mean sun from the perigee-point of his orbit) is $\frac{13^\circ\ 40'}{360^\circ}\sin\alpha$, or $\frac{820'}{21600'}\sin\alpha$, or finally $\frac{41}{1080}\sin\alpha$

This Siddhānta postulates a constant forward shift in the line of apsides of the sun's orbit This shift is more rapid than the *Sūrya-Siddhānta's* shift and amounts to 0′ 0174 or 1″ 044 per annum, and to 11′ 18″ 6 or 11′ 31 in the 650 years succeeding A D. 1100 [1]

According to the *Siddhānta Śirōmani* the Kaliyuga began, or in other words K Y 0 began, with a conjunction at celestial longitude 0° or 360° of mean sun, mean moon and other planets at the moment of mean sunrise or 6 A M on Friday 18th February B C 3102 or 18th February $0^h\ 0^m\ 0^s$ Lanka time This was the moment of mean Mēsha-samkrānti in that year True Mēsha-samkrānti, the moment when the true or apparent sun touched long. 0° occurred by the same authority on Tuesday 15th Feb in that year at $19^h\ 52^m\ 21\frac{1}{2}^s$ after mean sunrise

The interval between these two occurrences which we call the *śōdhya*, and which is the time occupied by the sun in travelling over the arc of the equation-angle, was 2^d 171971 or $2^d\ 4^h\ 7^m\ 38\frac{1}{2}^s$ according to Dr Schram's calculation (*see "Indian Chronography,"* Table, p 16) [2]

259 In the matter of the sun's equation and true longitude it should be noted that every entry in cols 6 to 9 of Table XLVIIIC has been separately calculated from the value of his mean anomaly at each twenty-four hour period measured from the moment of true Mēsha-samkrānti, by use of the *Siddhānta-Śirōmani* equation Table

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[1] The shift according to the *Ārya-Siddhānta* is *nil*
" " *Brahma Siddhānta* 0″ 144 per ann
" " *Sūrya Siddhānta* 0″ 1161 "
" " *Siddhānta Śirōmani* 1″ 044 "
" " *2nd Ārya Siddhānta* 0′ 1383 "
(Jacobi, *Epig Ind I 441*)

[2] For explanation of technical matters see above, Vol. XIV, §§ 249 255

260 The forward shift of the sun's apsis, while leaving the sun's mean longitude unaffected, causes a slight change every year in the sun's mean anomaly (his mean distance from the perigee-point), this becoming each year proportionally less as the perigee point moves forward And since the shift induces a corresponding, though very minute, change in the velocity of the sun (considered as a planet) at all times of the year, the sun's equation and true longitude are each year a little different from what they were in the year previous

The change in mean anomaly is stated in Table LI below

The change caused by the shift of the apsis in the equation and true longitude of the sun at true Mēsha-samkrānti amounts to only 2″ (actually 1′ 9675) in the 300 years on either side of K Y 4500, which is the base-year of my main Table XLVIIIC,—the annual change being at the rate of about 0′ 0066 per annum [1]

The corresponding time-difference, or change in the *śōdhya*-value, is about 0^s 16 per annum (actually 0^s 15975) by which amount the *śōdhya*-value at true Mēsha-samkrānti increases every year. In 300 years this amounts to 47^s 925 or about 48^s (*For particulars see Table LII*)

261 The length of the solar year from mean Mēsha-samkrānti to mean Mēsha-samkrānti according to this Siddhānta being 365^d 6^h 12^m 9^s, it differs from that of the *Ārya-Siddhānta* year of 365^d 6^h 12^m 30^s by 21^s every year since K Y 0 The difference-Table given in *Indian Chronography*, p 61, is here reprinted for ready reference (Table LIII) The difference is cumulative from K Y 0 In A D 1120, which is the very earliest date possible for the *Siddhānta-Śirōmani* to have come into use (it was probably 30 years later), the moment of mean Mēsha-samkrānti by that authority was already 1^d 0^h 37^m 21^s earlier than the same according to the *Ārya-Siddhānta*, and the difference between them increased with every subsequent year Consequently both mean and true Mēsha-samkrānti by the *Siddhānta-Śirōmani* always fell respectively on the day previous to their occurrence by *Ārya-Siddhānta* reckoning, the time of which is given in the "*Indian Calendar*," Table I, cols 13 to 17

When therefore we are examining a date and have worked in the ordinary way for settlement of details by the *Ārya-Siddhānta*, using the *Indian Calendar* process for finding the values *a*, *b*, *c*, *s* and *n*, if we desire to find roughly the value of *s* according to the *Siddhānta-Śirōmani* by use of the new Table XLVIIIC below for determination of the nakshatra by that authority, we must take the Table value of *s* (*cols 8-9*) not for the Day-number given in the Table, but for the day next following *E g*, if we suppose that preliminary examination of a date by the *Indian Calendar* process proves the record-date to be Day 120 (as measured from 1st Jan) and that Table I, cols 13-17, shews that by the *Ārya-Siddhānta* true Mēsha-samkrānti took place on Day 85, then in order to ascertain the equation and longitude of the sun by the *Siddhānta-Śirōmani* we must take the details given in Table XVIIIC not as given for (120—85) Day 35, but for Day 36, that number of days having elapsed since true Mēsha samkrānti by the latter authority For accuracy the difference between the times of true Mēsha-samkrānti by the two authorities must be allowed for

262 Since the Table-entries are for each twenty-four hour period from true Mēsha-samkrānti in any year it is necessary to know the number of hours and minutes since sunrise of the occurrence of true Mēsha-samkrānti in the year in question, and deduct the sun's movement during those hours and minutes, in order to arrive at his true longitude at mean sunrise of the given day For this purpose we may use Tables XLIX and L (in Vol XIV above) [2] The

[1] *Minus* for years earlier, *plus* for years later, than the base year

[2] These stand exact for the *Ārya-Siddhānta*, but are close enough for general use. For absolute exactness see my last article (*above, Vol XIV*, § *243*)

method for finding these hours and minutes is detailed in *Indian Chronography*, pp 27, 28, 61, 62, but to save reference it is repeated here, with the accompanying Table

To find time of true Mēsha-samkrānti by the *Siddhānta-Śirōmani*, (i) *The longer rule* Take the moment of true Mēsha-samkrānti by the *Ārya-Siddhānta* from Table I of the *Indian Calendar*, cols 13 to 17 adding 30^s in odd A D years, none in even (*Hint 20, p 79, Indian Chronography*) Add the *sōdhya* by that authority—always 2^d 3^h 32^m 30^s This gives time of mean Mēsha-samkrānti Deduct for every year of the Kaliyuga expired at the given date the amount obtained from Table LIII below This gives time of mean Mēsha samkrānti by the *Siddhānta-Śirōmani* Deduct the amount of *sōdhya* noted in Table LII below for the given year, for great exactness it may be found from col 3, difference for the year in minutes and seconds being calculated from the entry for the beginning of each century for close approximation take, without further calculation, the century entry in col 4 The result is the required time of true Mēsha-samkrānti by the *Siddhānta-Śirōmani*

(ii) *The shorter rule* Take the *Ārya-Siddhānta* time of true Mēsha-samkrānti—*the first process in* (i) Add together the amounts gathered from Table LIII—*the third process in* (i)—and the number of minutes for the century in col 5 of Table LII Deduct the total from the *Ārya-Siddhānta* time of true Mēsha-samkrānti The result gives the required time of true Mēsha-samkrānti by the *Siddhānta-Śirōmani* with sufficient exactness for ordinary purposes Examples are given in *Indian Chronography*, p 27, and need not be repeated

My future Tables will entirely do away with the necessity of *finding* the moment of true Mēsha-samkrānti by the *Siddhānta-Śirōmani*, the correct time being *given* for each year.

263 Calculation for the correct tithi-index by the *Siddhānta-Śirōmani* may for the present be considered as sufficiently carried out by work according to the *Ārya-Siddhānta*, there will often be a difference between the two Correction of the equation (*see above, Vol XIV, § 217, ii, the tithi*) may cause a difference of one unit in the tithi-index, and there may be a slight difference in consequence of a different mean anomaly value requiring the equation to be calculated from a different base-angle

Construction of the Main-Table XLVIIIC

264 In order to conform to my similar Tables for the *Ārya-* and *Sūrya-Siddhāntas* (*above, Vol XIV, Tables XLVIIIA and B*), I have worked for the year K Y 4500, expired, A D 1399-1400 The first thing was to fix the exact value of the sun's mean anomaly in that year at the moment of true Mēsha-samkrānti

From Dr Schram's fixture of the sun's equation of the centre by the *Siddhānta-Śirōmani* at that moment in K Y 4000 as 2° 8′ 52′ 761328955 and in K Y 5000 as 2° 8′ 59″ 319753357 we find the equation in K Y 4500 to be 2° 8′ 56″ 040541156, or, in 10,000ths of the circle, 59 691670842

From Prof Jacobi's determination of the position of the sun's apsis (I take perigee, not apogee) at that moment as 258° 55′ 12″ in K Y 4000 and 259° 12′ 36″ in K Y 5000 we find the perigee-point in K Y 4500 to be 259° 3′ 54″, or, in 10,000ths of the circle, 7196 250 (exact)

The sun's mean anomaly at any moment is 360° minus the longitude of perigee and the equation of the centre This, using the above figures, gives us his mean anomaly at that moment in K Y 4500 as 98° 47′ 9″ 959458844 or, in decimals of a minute for purposes of calculation, 98° 47′ 165990981, or, in 10,000ths of the circle, 2744 058329158

Tested by the sine-and-equation-Table (*Vol XIV, Tables XLVII and XLVIIA*) with use of the most accurate possible details (*for method see text § 256, above, Vol XIV*) I find

that the result of calculation from that amount of mean anomaly gives the sun's true longitude as exactly 360° down to four decimals of a second The figures, then, are accurate for the moment of true Mēsha-samkrānti in K Y 4500

The sun's mean longitude at any moment is his true longitude less the equation of the centre, here 360° — 2° 8′ 56″·040541156 or 357° 51′ 3″·959458844, or, in 10,000ths, 9940 308329158.

These figures are given for the moment of true Mēsha-samkrānti at the head of the main Table

Example

265 An inscription is found dated "Śaka 1571 Virōdhin, 15 krishna of Mārgaśira, Sunday, (*nakshatra*) Pūrva-Āshādhā, 24 Dhanus"

We work first by the Tables of the *Indian Calendar* in order to obtain a close approximation according to the *Ārya-Siddhānta*

The year was K Y 4750 expired, or A D 1649-50 Its samvatsara-name was Virōdhin. In that year the lunar month Āshādha was intercalated

Calculation for the lunar tithi proceeds as usual—

	d	*w-d*	*a*	*b*	*c*
(*Beginning of lunar year*)	63	1	29	415	212
(*Table IV Intervening days*) ...	294	0	9558	670	805
	357	1	9587	85	17
(*Eqn b, Table VI*)			211		
(*Eqn c, Table VII*)			54		
(*Tithi-index*)			*t*=9852		

The day, 357, was (*Table IX*) 23 Dec 1649 A.D. The week-day was 1 Sunday The value of *t* shews that at mean sunrise of that day the tithi was 15 krishna (*Table VIII*)

For the nakshatra, as by the rough rule—

(*c*×10)	170
(*Constant*) ...	7207
	7377
(*Less eqn c*) ...	−54
(*Sun's true longitude*) ...	*s*,= 7323[1]
(*Tithi-index (above)*)	*t*,= +9852
(*Nakshatra-index*) ...	*n*,= 7175

This nakshatra-index shews (*Table VIII*) that by the equal-space system of nakshatras the moon stood, at mean sunrise of the day in question, in Pūrva-Āshādhā

[1] Calculation by Tables XI, VIIIA and B shews that this value of *s* at mean sunrise of the Sunday in question is correct according to the *Ārya Siddhānta*, the actual value being 7322 8775 By the *Sūrya Siddhānta* it was 7320·7094.

For the solar month and date—

Table I, cols 13-17, shews that true Mēsha-samkrānti in the given year took place on day 87 (measured from 1 Jan), Wednesday, at 14^h 2^m after mean sunrise The interval to Dhanus-samkrānti (*Indian Chronography, Table XVIIIA*) was 246^d 7^h 18^m

d.	*w-d*	*h*	*m*
87	4	14	2
246	1	7	18
333	5	21	20

The Dhanus-samkrānti took place late in the day on day 333 and by all rules the civil day called "1 Dhanus" was day 334, (6) Friday. The given day (above) being 357 there are 23 intervening days to be added to 1 Dhanus

	d	*w-d.*
1 Dhanus=	334	6
23	23	2
24 Dhanus=	357	1 (Sunday)

The day of the date was therefore in solar reckoning Sunday 24 Dhanus Thus all the details of the date are proved correct by the *Ārya-Siddhānta*.

What would be the correct description of the date if it had been calculated by the *Siddhānta-Śirōmani* ? *i e* how would Sunday 23 Dec 1649 A D. have been described ?

Since true Mēsha-samkrānti always took place by that authority a day earlier than by the *Ārya-Siddhānta*, the Sunday would have been 25, not 24, Dhanus.

The details of the tithi may, for present purposes, be taken as the same by both authorities, or almost the same

To find the sun's true longitude, *s*, by the *Siddhānta-Śirōmani*, we must first ascertain the moment of occurrence of true Mēsha-samkrānti in the given year by that authority Future Tables will state this in the same way that Table I, *Indian Calendar*, does for the *Ārya-Siddhānta* (cols 13-17) For the present it must be sought for The rule is given above

The given year was K Y 4750 Table LIII gives us the difference between the times of Mēsha-samkrānti according to the *Ārya-Siddhānta* and *Siddhānta-Śirōmani* due to the difference in their year-lengths

		h	*m*	*s*
Diff in 4000 years	...	23	20	0
700 ,,	..	4	5	0
50 ,,	..		17	30
		27	42	30

or 1^d 3^h 42^m 30^s Add to this the difference due to shift of apsis—here, shortly, 48^m (*col* 5). Total difference 1^d 4^h 30^m 30^s.

		d	*h*	*m.*	*s*
(*Table I*) True Mēsha-samk by *Ārya-Siddh*		87	14	2	30
	Less	—1	4	30	30
True Mēsha samk by *Siddh -Śirōmani*	...	86	9	32	0

True Mēsha-samkrānti by the *Siddhānta-Śirōmani* took place in the given year on day 86 (measured from 1 Jan) or Saturday 22 Dec. A D 1649.

The day of the inscription (measured from 1 Jan) was 357 357−86=271, *i e* the inscription-day was 271 periods of 24 hours each after the moment of true Mēsha-samkrānti, and that moment was 9^h 32^m after mean sunrise

Table XLVIIIC below shews that at 9^h 32^m after mean sunrise on Day 271 (measured from true Mēsha-samk) the sun's true long, in 10,000ths of the circle, was 7365 9104 We deduct the sun's true motion for 9^h (on Day 271, Table XLIX) 10 6500 and for 32^m (Table L) 0 6084 Total 11 2584 7365 9104−11 2584=7354 6520 This is the exact sun's true long at mean sunrise on the given day, Sunday 23 Dec 1649 *s*=(say) 7355 (the *Ārya-Siddhānta* gave this as=7323, as we have seen above) Add the tithi-index, 9852, and we find *n*, the nakshatra-index, =7207 by the *Siddhānta-Śirōmani*

Table VIII shews that the moon was by the equal-space system in Pūrva-Āshādhā But it is almost certain that in the matter of nakshatras the *Siddhānta-Śirōmani* followed the *Brahma-Siddhānta*, and, if so, the moon at mean sunrise would have been in Uttara-Āshādha and this would have given its name to the day

Thus the details 24 Dhanus and Pūrva-Āshādhā were correct according to the *Ārya-Siddhānta* for mean sunrise of 23 Dec A D 1649 (they were also correct by *Sūrya-Siddhānta* calculation), but the correct details for the same date, if originally calculated by the *Siddhānta-Śirōmani*, would have been "25 Dhanus" and "Uttara-Āshādhā"

266 This being so, the necessity for Tables for correct calculation by the *Siddhānta-Śirōmani* and *Brahma-Siddhānta* is at once apparent, for, as matters stand, most chronologists, finding in a record-date the description of the solar month and nakshatra seemingly wrong by one place each, would class the date as irregular in two respects, and in using it for fixing the accession-date of a king, would give it scant attention Whereas it was in fact perfectly correct and regular in all respects, but was calculated by a different standard authority from that followed by the modern verifier

Prof Jacobi's special Tables (*above, Vol I*), no doubt, enable these problems to be worked out, but they are rather troublesome to handle, and do not yield the time-result so easily as does calculation by the *a, b, c* method which he first introduced to us His later Tables (*Vol XI, p 158 ff*) can be made available, but before using them the day of the solar month has to be accurately determined, and, like the *Indian Calendar* method, they are wanting in sufficiently close fixture of the sun's true longitude at the given moment

NOTE.

The figures in the following Table are correct for K Y 4500, A D. 1399-1400 In ordinary work for computation of the sun's true longitude ("*s*" in the *Indian Calendar* system) they may be taken as applicable to all years during which the *Siddhānta-Śiromaṇi* was in use

But for very great accuracy in other calculations the figures are subject to the following alterations —

(*Cols 2, 3, 4, 5*) —Sun's mean anomaly and mean longitude For every 100 years earlier than A D 1400 add (*cols 2, 4*) 1′ 45″ 0558, or (*cols 3, 5*) 0 8106 For every 100 years later deduct the same.

(*Cols 6, 7*) —Sun's equation of the centre For every 100 years earlier than A D 1400 deduct (*column 6*) 0″ 6558, or (*col. 7*) 0 0051 For every 100 years later add the same.

TABLE XLVIII-C

ELEMENTS OF THE SUN'S LONGITUDE FOR THE HINDU SOLAR YEAR,

according to the Siddhānta-Śirōmaṇi,

in periods of 24 hours each from the moment of the true Mēsha-samkrānti,

the astronomical beginning of the solar year.

(*Exact for K. Y. 4500, A D 1399-1400 See Text §§ 260, 264*)

Siddhānta-Śirōmani.

24 hour periods from true Mēsha samkrānti	Sun's mean anomaly (or mean sun's distance from perigee point) ("c").		Sun's mean longitude		Sun's equation of the centre +		Sun's true longitude ("s").	
1	2	3	4	5	6	7	8	9
	° ′	10,000ths of circle.	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle
	(*The sun's equation is +, plus, till his mean anomaly reaches 180°*)							
At true Mēsha-samkrānti	*98 47·16599*	*2744 0588*	*357 51 3·96*	*9940 3083*	*2 8 56 04*	*59 6917*	*360 0 00*	*00*
1	99 46 30220	2771 4362	358 50 12 13	9967 6862	2 8 34 01	59·5217	0 58 46 14	27·2079
2	100 45 42841	2798 8141	359 49 20 30	9995 0641	2 8 12 13	59 3529	1 57 32 44	54 4170
3	101 44 57462	2826 1920	0 48 28 48	22 4420	2 7 45 29	59 1457	2 56 13 77	81 5877
4	102 43 71083	2853 5698	1 47 36 65	49 8198	2 7 14 54	58 9085	3 54 51 19	108 7283
5	103 42 84705	2880 9477	2 46 44 82	77 1977	2 6 43 79	58 6712	4 53 28 61	135 8689
6	104 41 98326	2908 3256	3 45 53 00	104 5756	2 6 13 04	58 4339	5 52 6 03	163 0095
7	105 41·11947	2935 7035	4 45 1 17	131 9535	2 5 37 36	58 1587	6 50 38 53	190 1121
8	106 40 25568	2963 0818	5 44 9 34	159 3318	2 4 58 33	57 8575	7 49 7 67	217 1888
9	107 39 39189	2990 4592	6 43 17 51	186 7092	2 4 19 30	57 5563	8 47 36 81	244 2655
10	108 38 52810	3017 8371	7 42 25 69	214 0871	2 3 40 27	57 2552	9 46 5 96	271 3423
11	109 37 66431	3045 2150	8 41 33 86	241 4650	2 2 54 31	56 9006	10 44 28 17	298 3655
12	110 36 80052	3072 5928	9 40 42·03	268 8428	2 2 7 00	56 5355	11 42 49 04	325 3784
13	111 35 93673	3099 9707	10 39 50 20	296 2207	2 1 19 70	56 1705	12 41 9 90	352 3912
14	112 35 07294	3127 3486	11 38 58 38	323 5986	2 0 31 73	55 8004	13 39 30 11	379 3990
15	113 34 20915	3154 7265	12 38 6 55	350 9765	1 59 36 14	55 3715	14 37 42 69	406 3479

TABLE XLVIII-C—*Contd.*

Siddhānta Śirōmani.

24-hour periods from true Mēsha-saṅkrānti.	Sun's mean anomaly (or mean sun's distance from perigee-point) ("c").		Sun's mean longitude.		Sun's equation of the centre +		Sun's true longitude ("s s").	
1	2	3	4	5	6	7	8	9
	° ′	10,000ths of circle	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle
16	114 33 34537	3182 1043	13 37 14 72	378 3543	1 58 40 56	54 9426	15 35 55 28	433 2969
17	115 32 48158	3209 4822	14 36 22 89	405 7322	1 57 44 97	54 5136	16 34 7 86	460 2458
18	116 31 61779	3236 8601	15 35 31 07	433 1101	1 56 46 89	54 0655	17 32 17 95	487 1756
19	117 30·75400	3264 2380	16 34 39 24	460 4880	1 55 43 61	53 5772	18 30 22 85	514 0652
20	118 29 89021	3291·6158	17 33 47 41	487 8658	1 54 40 33	53 0890	19 28 27 75	540 9548
21	119 29 02642	3318 9937	18 32 55 59	515 2437	1 53 37 06	52 6008	20 26 32 64	567 8445
22	120 28 16263	3346 3716	19 32 3·76	542 6216	1 52 29 43	52·0789	21 24 33 18	594 7005
23	121 27 29884	3373 7495	20 31 11·93	569 9995	1 51 18 46	51 5314	22 22 30 39	621 5308
24	122 26 43505	3401 1273	21 30 20·10	597 3773	1 50 7 50	50 9833	23 20 27 60	648 3611
25	123 25 57126	3428 5052	22 29 28 28	624 7552	1 48 56 54	50·4362	24 18 24 81	675 1915
26	124 24 70747	3455 8831	23 28 36 45	652 1331	1 47 39·36	49 8407	25 16 15 80	701 9738
27	125 23 84369	3483 2610	24 27 44 62	679 5110	1 46 20·70	49 2338	26 14 5 33	728 7448
28	126 22 97990	3510 6388	25 26 52·79	706 8888	1 45 2·05	48·6270	27 11 54 85	755 5158
29	127 22 11611	3538 0167	26 26 0 97	734 2667	1 43 43 40	48 0201	28 9 44 37	782·2868
30	128 21 25232	3565 3946	27 25 9 14	761 6446	1 42 19 46	47 3724	29 7 28 60	809 0170
31	129 20·38853	3592·7725	28 24 17 31	789 0225	1 40 53·71	46 7108	30 5 11 03	835 7332
32	130 19 52474	3620·1503	29 23 25 48	816 4003	1 39 27 97	46 0491	31 2 53 45	862·4495
33	131 18 66095	3647 5282	30 22 33 66	843 7782	1 38 2 34	45 3885	32 0 36 00	889 1667
34	132 17 79716	3674 9061	31 21 41 83	871 1561	1 36 30·09	44 6766	32 53 11 93	915 8327
35	33 16 93337	3702 2840	32 20 50 00	898·5340	1 34 57 84	43 9648	33 55 47 84	942 4988
36	134 16·06958	3729 6618	33 19 58 18	925 9118	1 33 25 59	43 2530	34 53 23·76	969 1648
37	135 15 20579	3757 0397	34 19 6 35	953 2897	1 31 52·04	42 5311	35 50 58 38	995 8209
38	136 14·34201	3784·4176	35 18 14 52	980 6676	1 30 13 87	41·7737	36 48 28 39	1022 4413
39	137 13 47822	3811·7955	36 17 22 69	1008·0455	1 28 35 70	41·0162	37 45 58 40	1049·0617
40	138 12 61443	3839 1733	37 16 30·87	1035 4233	1 26 57 54	40·2588	38 43 28 40	1075 6831

1	2		3	4			5	6			7	8			9
41	139	11·75064	3866 5512	38	15	39·04	1062·8012	1	25	16 64	39 4803	39	40	55·68	1102 2815
42	140	10 88685	3893 9291	39	14	47 21	1090 1791	1	23	32 56	38 6772	40	38	19 77	1128 8563
43	141	10·02306	3921 3070	40	13	55 38	1117 5570	1	21	48 48	37 8741	41	35	43 87	1155 4311
44	142	9 15927	3948 6848	41	13	3 56	1144 9348	1	20	4 40	37 0710	42	33	7 96	1182 0059
45	143	8 29548	3976·0627	42	12	11 73	1172 3127	1	18	16 54	36 2388	43	30	28 27	1208 5515
46	144	7 43169	4003·4406	43	11	19 90	1199 6906	1	16	27 14	35 3946	44	27	47 04	1235 0852
47	145	6 56790	4030·8185	44	10	28 07	1227 0685	1	14	37 74	34 5504	45	25	5 81	1261 6189
48	146	5 70412	4058 1963	45	9	36 25	1254·4463	1	12	18 34	33 7063	46	22	24 58	1288 1526
49	147	4 84033	4085 5742	46	8	44 42	1281·8242	1	10	54 36	32 8269	47	19	38 78	1314 6511
50	148	3 97654	4112 9521	47	7	52 59	1309 2021	1	9	0·23	31 9462	48	16	52 82	1341 1483
51	149	3 11275	4140 3300	48	7	0·76	1336 5800	1	7	6 10	31·0656	49	14	6 86	1367 6455
52	150	2 24896	4167 7079	49	6	8 94	1363 9579	1	5	10 98	30 1773	50	11	19 92	1394 1352
53	151	1 38517	4195 0857	50	5	17 11	1391 3357	1	3	12·12	29 2602	51	8	29 23	1420 5959
54	152	0·52138	4222 4636	51	4	25 28	1418 7136	1	1	13 25	28 3430	52	5	38 53	1447 0566
55	152	59 65759	4249·8415	52	3	33 46	1446 0915	0	59	14 39	27 4258	53	2	47 84	1473 5173
56	153	58 79380	4277·2194	53	2	41 63	1473 4694	0	57	13 53	26 4933	53	59	55 16	1499 9626
57	154	57 93001	4304 5972	54	1	49 80	1500 8472	0	55	10 53	25 5442	54	57	0 33	1526 3914
58	155	57 06622	4331 9751	55	0	57 97	1528 2251	0	53	7 52	24 5951	55	54	5 50	1552 8202
59	156	56 20244	4359 3530	56	0	6 15	1555 6030	0	51	4 52	23 6460	56	51	10 67	1579 2490
60	157	55 33865	4386 7309	56	59	14 32	1582 9809	0	49	1 56	22 6972	57	48	15 88	1605 6781
61	158	54 47486	4414 1087	57	58	22 49	1610 3587	0	46	56 19	21 7299	58	45	18 68	1632 0886
62	159	53 61107	4441 4866	58	57	30·66	1637 7366	0	44	50 82	20 7625	59	42	21 49	1658 4991
63	160	52 74728	4468 8645	59	56	38 84	1665 1145	0	42	45 45	19 7952	60	39	24 29	1684 9096
64	161	51 88349	4496 2424	60	55	47 01	1692 4924	0	40	36 54	18 8004	61	36	23 55	1711·2928
65	162	51 01970	4523 6202	61	54	55 18	1719·8702	0	38	27 62	17 8057	62	33	22 80	1737 6760
66	163	50 15591	4550 9981	62	54	3 35	1747 2481	0	36	18 70	16 8110	63	30	22 06	1764 0591
67	164	49·29212	4578 3760	63	53	11 53	1774 6260	0	34	9 79	15 8163	64	27	21 31	1790 4422
68	165	48 42833	4605 7539	64	52	19 70	1802 0039	0	31	59 71	14 8126	65	24	19 41	1816 8164
69	166	47 56454	4633 1317	65	51	27 87	1829 3817	0	29	48 43	13 7996	66	21	16 30	1843 1813
70	167	46 70076	4660 5096	66	50	36 05	1856 7596	0	27	37 15	12 7866	67	18	13 19	1869 5462
71	168	45 83697	4687 8875	67	49	44 22	1884 1375	0	25	26 51	11 7786	68	15	10 72	1895 9161
72	169	44 97318	4715 2654	68	48	52 39	1911 5154	0	23	13 45	10 7519	69	12	5 84	1922 2673
73	170	44 10939	4742 6432	69	48	0 56	1938 8932	0	21	0 39	9 7253	70	9	0 96	1948 6185
74	171	43 24560	4770 0211	70	47	8 74	1966·2711	0	18	47 34	8 6986	71	5	56·07	1974 9697
75	172	42 38181	4797 3990	71	46	16 91	1993 6490	0	16	34 62	7 6745	72	2	51·52	2001 3235

TABLE XLVIII-C—*Contd.*

Siddhānta-Śirōmani.

24-hour periods from true Mēsha saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perigee-point) ("c")		Sun's mean longitude		Sun's equation of the centre. +		Sun's true longitude ("s").	
1	2	3	4	5	6	7	8	9
	° ′ ″	10,000ths of circle.	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle.	° ′ ″	10,000ths of circle
76	173 41 51802	4824 7769	72 45 25 08	2021 0269	0 14 20 38	6 6387	72 59 45 46	2027 6656
77	174 40 65423	4852 1547	73 44 33 25	2048 4047	0 12 6 14	5 6029	73 56 39 39	2054 0076
78	175 39 79044	4879 5326	74 43 41 43	2075 7826	0 9 51 90	4 5671	74 53 33 32	2080 3497
79	176 38 92665	4906 9105	75 42 49 60	2103 1605	0 7 37 95	3 5335	75 50 27 55	2106 6940
80	177 38 06286	4934 2884	76 41 57 77	2130 5384	0 5 23 12	2 4982	76 47 20 89	2133 0315
81	178 37 19908	4961 6662	77 41 5 94	2157 9162	0 3 8 20	1 4528	77 44 14 23	2159 3691
82	179 36 33529	4989 0441	78 40 14 12	2185 2941	0 0 53 46	0 4125	78 41 7 57	2185 7066
Sun in apogee	*180 0 0*	*5000 0*	*79 3 54 00*	*2195 8333*	*0 0 0 0*	*0 0*	*79 3 54 00*	*2195 8333*

The sun's equation of the centre is—, minus, after his mean anomaly = 180° till it reaches 360°.

					Sun's equation of the centre.			
83	180 35 47150	5016 4220	79 39 22 29	2212 6720	0 1 20 88	0 6240	79 38 1 41	2212 0480
84	181 34 60771	5043 7999	80 38 30 46	2240 0499	0 3 35 71	1 6544	80 34 54 76	2238 3855
85	182 33 74392	5071 1777	81 37 38 64	2267 4277	0 5 50 54	2 7048	81 31 48 10	2264 7230
86	183 32 88013	5098 5556	82 36 46 81	2294 8056	0 8 5 37	3 7451	82 28 41 44	2291 0605
87	184 32 01634	5125 9335	83 35 54 98	2322 1840	0 10 19 23	4 7780	83 25 35 65	2317 4055
88	185 31 15255	5153 3114	84 35 3 15	2349 5614	0 12 33 47	5 8138	84 22 29 69	2343 7476
89	186 30 28876	5180 6892	85 34 11 33	2376 9392	0 14 47 71	6 8496	85 19 23 62	2370 0897
90	187 29 42497	5208 0671	86 33 19 50	2404 3171	0 17 1 94	7 8854	86 16 17 55	2396 4317
91	188 28 56118	5235 4450	87 32 27 67	2431 6950	0 19 14 48	8 9081	87 13 13 19	2422 7869
92	189 27 69740	5262 8229	88 31 35 84	2459 0729	0 21 27 54	9 9347	88 10 8 30	2449 1381
93	190 26 83361	5290 2007	89 30 44 02	2486 4507	0 23 40 60	10 9614	89 7 3 42	2475 4893
94	191 25 96982	5317 5786	90 29 52 19	2513 8286	0 25 52 74	11 9810	90 3 59 45	2491 8476
95	192 25 10603	5344 9565	91 29 0 36	2541 2065	0 28 4 02	12 9940	91 0 56 34	2528 2125
96	193 24 24224	5372 3344	92 28 8 53	2568 5844	0 30 15 31	14 0070	91 57 53 23	2554 5774
97	194 23 37845	5399 7122	93 27 16 71	2595 9622	0 32 26 59	15 0200	92 54 50 12	2580 9423

1	2		3	4			5	6			7	8			9
98	195	22 51466	5427 0901	94	26	24 88	2623 3101	0	34	36 30	16 0209	93	51	48 58	2607·3193
99	196	21 65087	5454 1680	95	25	33 05	2650 7180	0	36	45 22	17 0156	94	48	47 83	2633 7024
100	197	20·78708	5481 8459	96	24	41 22	2678 0959	0	38	54 14	18 0103	95	45	47 09	2660 0855
101	198	19·92329	5509 2237	97	23	49 10	2705 4737	0	41	3 06	19 0051	96	42	16 34	2686 4687
102	199	19 05950	5536 6016	98	22	57 57	2732 8516	0	43	9 15	19 9780	97	39	48 42	2712 8736
103	200	18 19572	5563 9795	99	22	5 74	2760 2295	0	45	14 52	20 9454	98	36	51 22	2739 2841
104	201	17 33193	5591 3574	100	21	13 92	2787 6074	0	47	19 89	21 9127	99	33	54 03	2765 6947
105	202	16 46814	5618 7352	101	20	22 09	2814 9852	0	49	25 26	22 8801	100	30	56 83	2792 1053
106	203	15 60435	5646 1131	102	19	30 26	2842 3631	0	51	30 13	23 8436	101	28	0 13	2818 5195
107	204	14 74056	5673 4910	103	18	38 43	2869 7410	0	53	33 14	24 7927	102	25	5 30	2844 9483
108	205	13 87677	5700 8689	104	17	46 61	2897 1189	0	55	36 14	25 7418	103	22	10 47	2871 3770
109	206	13 01298	5728 2468	105	16	54 78	2924 4968	0	57	39 14	26 6909	104	19	15 63	2897 8058
110	207	12 14919	5755 6246	106	16	2 95	2951 8746	0	59	37 09	27 6010	105	16	25 86	2924 2736
111	208	11 28540	5783 0025	107	15	11 12	2979 2525	1	1	35 96	28 5182	106	13	35 17	2950 7343
112	209	10 42161	5810 3804	108	14	19 30	3006 6304	1	3	34 82	29 4353	107	10	44 48	2977 1950
113	210	9 55782	5837 7583	109	13	27·47	3034 0083	1	5	33 95	30 3545	108	7	53 52	3003 6537
114	211	8 69404	5865 1361	110	12	35 64	3061 3861	1	7	28 08	31 2352	109	5	7 56	3030 1509
115	212	7 83025	5892 5140	111	11	43 81	3088 7640	1	9	22 21	32 1158	110	2	21 60	3056 6482
116	213	6 96646	5919 8919	112	10	51 99	3116 1419	1	11	16 35	32 9965	110	59	35 64	3083 1454
117	214	6 10267	5947 2698	113	10	0 16	3143 5198	1	13	9 60	33 8703	111	56	50 56	3109 6494
118	215	5 23888	5974 6476	114	9	8 33	3170 8976	1	14	59 00	34 7145	112	54	9 34	3136 1831
119	216	4 37509	6002 0255	115	8	16 51	3198 2755	1	16	48 40	35 5586	113	51	28 11	3162 7169
120	217	3 51130	6029 4034	116	7	24 68	3225 6534	1	18	37 80	36 4028	114	48	16 88	3189 2506
121	218	2 64751	6056 7813	117	6	32 85	3253 0313	1	20	24 85	37 2288	115	46	8 00	3215 8025
122	219	1 78372	6084 1591	118	5	41 02	3280 4091	1	22	8 93	38 0319	116	43	32 10	3242 3773
123	220	0 91993	6111 5370	119	4	49 20	3307 7870	1	23	53 01	38 8349	117	40	56 19	3268 9521
124	221	0 05614	6138 9149	120	3	57 37	3335 1649	1	25	37 09	39 6380	118	38	20 28	3295 5269
125	221	59 19236	6166 2928	121	3	5 54	3362 5428	1	27	17 08	40 4096	119	35	48 46	3322 1332
126	222	58 32857	6193 6706	122	2	13 71	3389 9206	1	28	55 25	41 1670	120	33	18 47	3348 7536
127	223	57 46478	6221 0485	123	1	21 89	3417 2985	1	30	33 41	41 9245	121	30	48 47	3375 3740
128	224	56 60099	6248 4264	124	0	30 06	3444 6764	1	32	11 58	42 6819	122	28	18 48	3401 9944
129	225	55 73720	6275 8043	124	59	38 23	3472 0543	1	33	44 23	43 3968	123	25	54 00	3428 6574
130	226	54 87341	6303 1821	125	58	46 40	3499 4321	1	35	16 48	44 1086	124	23	29 92	3455 3235
131	227	54 00962	6330 5600	126	57	54 58	3526 8100	1	36	48 73	44 8205	125	21	5 84	3481 9895
132	228	53 14583	6357 9379	127	57	2 75	3554 1879	1	38	19 87	45 5237	126	18	42 88	3508 6642

TABLE XLVIII-C—*Contd*

Siddhānta-Śirōmaṇi.

24 hour periods from true Mēsha saṃkrānti.	Sun's mean anomaly (or mean sun's distance from perigee-point) ("c").		Sun's mean longitude		Sun's equation of the centre —		Sun's true longitude ("s").	
1	2	3	4	5	6	7	8	9
	° ′	10 000ths of circle.	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle
133	229 52 28204	6385 3158	128 56 10 92	3581 5658	1 39 45 61	46 1853	127 16 25 31	3535 3805
134	230 51 41825	6412 6936	129 55 19 10	3608 9436	1 41 11 36	46 8469	128 14 7 73	3562 0967
135	231 50 55447	6440 0715	130 54 27 27	3636 3215	1 42 37 11	47 5086	129 11 50 16	3588 8130
136	232 49 69068	6467 4494	131 53 35 44	3663 6994	1 43 59 97	48 1479	130 9 35 47	3615 5515
137	233 48 82689	6494 8273	132 52 43 61	3691 0773	1 45 18 62	48 7548	131 7 25 00	3642 3225
138	234 47 96310	6522 2051	133 51 51 79	3718·4551	1 46 37 27	49 3616	132 5 14 52	3669 3935
139	235 47 09931	6549 5830	134 50 59 96	3745 8330	1 47 55 92	49·9685	133 3 4 04	3695 8645
140	236 46 23552	6576 9609	135 50 8 13	3773 2109	1 49 9 65	50 5374	134 0 58 18	3722 6735
141	237 45 37173	6604 3388	136 49 16 30	3800 5888	1 50 20 61	51 0850	134 58 55 69	3749 5038
142	238 44 50794	6631 7166	137 48 24 48	3827 9666	1 51 31 58	51 6325	135 56 52 90	3776 3341
143	239 43 64415	6659 0945	138 47 32 65	3855 3445	1 52 42 54	52 1801	136 54 50 11	3803 1644
144	240 42 78036	6686 4724	139 46 40 82	3882·7224	1 53 49 00	52 6929	137 52 51 82	3830 0295
145	241 41 91657	6713 8503	140 45 48 99	3910 1003	1 54 52 27	53 1811	138 50 56 72	3856 9191
146	242 41 05279	6741 2281	141 44 57 17	3937 4781	1 55 55 55	53 6694	139 49 1 62	3883 8088
147	243 40 19000	6768 6060	142 44 5 34	3964 8560	1 56 58 83	54 1576	140 47 6 51	3910 6984
148	244 39 32521	6795 9839	143 43 13 51	3992 2339	1 57 55 73	54 5967	141 45 17 78	3937 6372
149	245 38 46142	6823·3618	144 42 21 69	4019 6118	1 58 51 32	55 0256	142 43 30 36	3964 5862
150	246 37 59763	6850 7396	145 41 29 86	4046·9896	1 59 46 91	55 4545	143 41 42 95	3991 5351
151	247 36 73384	6878 1175	146 40 38 03	4074 3675	2 0 41 89	55 8788	144 39 56 14	4018 4888
152	248 35 87005	6905 4954	147 39 46 20	4101 7454	2 1 29 20	56 2438	145 38 17 01	4045 5016
153	249 35 00626	6932 8733	148 38 54 38	4129·1233	2 2 16 51	56 6088	146 36 37 87	4072 5144
154	250 34 14247	6960 2511	149 38 2 55	4156 5011	2 3 3 81	56 9739	147 34 58 73	4099·5273
155	251 33 27868	6987 6290	150 37 10 72	4183·8790	2 3 43 51	57 3187	148 33 22 21	4126 5603
156	252 32 41489	7015 0069	151 36 18 89	4211 2569	2 4 27 54	57 6199	149 31 51 36	4153 6370
157	253 31·55111	7042 3848	152 35 27·07	4238 6348	2 5 6 57	57 9211	150 30 20 50	4180 7137

1	2	3	4	5	6	7	8	9
158	254 30 68732	7069 7626	153 34 35 24	4266 0126	2 5 45 60	58 2232	151 28 49 64	4207 7904
159	255 29 82353	7097 1405	154 33 43 41	4293 3905	2 6 20 01	58 1877	152 27 23 40	4234 9028
160	256 28 95974	7124 5184	155 32 51 58	4320 7684	2 6 50 76	58 7250	153 26 0 83	4262 0434
161	257 28 09595	7151 8963	156 31 59 76	4348 1163	2 7 21 51	58 9623	154 24 38 25	4289 1840
162	258 27 23216	7179 2741	157 31 7 93	4375 5241	2 7 52 26	59 1995	155 23 15 67	4316 3246
163	259 26 36837	7206 6520	158 30 16 10	4402 9020	2 8 15 97	59 3825	156 22 0 13	4343 5195
164	260 25 50458	7234 0299	159 29 24 27	4430 2799	2 8 37 85	59 5513	157 20 46 42	4370 7286
165	261 24 64079	7261 4078	160 28 32 45	4457 6578	2 8 59 73	59 7202	158 19 32 71	4397 9376
166	262 23 77700	7288 7856	161 27 40 62	4485 0356	2 9 21 61	59 8890	159 18 19 01	4425 1467
167	263 22 91321	7316 1635	162 26 48 79	4512 4135	2 9 36 59	60 0015	160 17 12 21	4452 4090
168	264 22 04943	7343 5414	163 25 56 97	4539 7914	2 9 49 60	60 1049	161 16 7 37	4479 6865
169	265 21 18564	7370 9193	164 25 5 14	4567 1693	2 10 2 61	60 2053	162 15 2 53	4506 9640
170	266 20 32185	7398 2972	165 24 13 31	4594 5472	2 10 15 43	60 3042	163 13 57 88	4534 2429
171	267 19 45806	7425 6750	166 23 21 48	4621 9250	2 10 19 57	60 3362	164 13 1 92	4561 5889
172	268 18 59427	7453 0529	167 22 29 66	4649 3029	2 10 23 71	60 3681	165 12 5 95	4588 9348
173	269 17 73048	7480·4308	168 21 37 83	4676 6808	2 10 27 85	60 4001	166 11 9 98	4616 2807
174	270 16 86669	7507 8087	169 20 46 00	4704 0587	2 10 29 82	60 4153	167 10 16 18	4643 6434
175	271 16 00290	7535·1865	170 19 54·17	4731 4365	2 10 25 68	60 3833	168 9 28 49	4671 0532
176	272 15 13911	7562 5644	171 19 2 35	4758 8144	2 10 21 54	60 3514	169 8 40 81	4698 4630
177	273 14 27532	7589 9423	172 18 10 52	4786 1923	2 10 17 40	60 3195	170 7 53 12	4725 8728
178	274 13 41153	7617 3202	173 17 18 69	4813 5701	2 10 8 81	60 2531	171 7 9 89	4753 3170
179	275 12 54775	7644 6980	174 16 26 86	4840 9480	2 9 55 80	60 1527	172 6 31 07	4780 7953
180	276 11 68396	7672 0759	175 15 35 04	4868 3259	2 9 42 79	60 0524	173 5 52 25	4808 2736
181	277 10 82017	7699 4538	176 14 43 21	4895 7038	2 9 29 78	59 9520	174 5 13 43	4835 7518
182	278 9 95638	7726 8317	177 13 51 38	4923 0817	2 9 10 16	59 8006	175 4 41 22	4863 2810
183	279 9 09256	7754 2095	178 12 59 56	4950·4595	2 8 48 28	59 6318	176 4 11 28	4890 8277
184	280 8 22880	7781·5874	179 12 7 73	4977 8374	2 8 26 40	59 4630	177 3 41 33	4918 3744
185	281 7 36501	7808 9653	180 11 15 90	5005 2153	2 8 4 52	59 2941	178 3 11 38	4945 9212
186	282 6 50122	7836 3432	181 10 24 07	5032 5932	2 7 33 89	59 0578	179 2 50 19	4973 5354
187	283 5 63743	7863 7210	182 9 32 25	5059 9710	2 7 3 14	58 8205	180 2 29 11	5001 1505
188	284 4 77364	7891 0989	183 8 0 42	5087 3489	2 6 32 38	58 5832	181 2 8 03	5028 7657
189	285 3 90985	7918 4768	184 7 8 59	5114 7268	2 6 1 92	58 3481	182 1 46 67	5056 3786
190	286 3 04607	7945 8547	185 6 56 76	5142 1047	2 5 23 89	58 0170	183 1 33 87	5084 0577
191	287 2 18228	7973 2325	186 6 4 94	5169 4825	2 4 43 86	57 7458	184 1 21 08	5111 7367
192	288 1 31849	8000 6104	187 5 13 11	5196 8604	2 4 4 83	57 4447	185 1 8 28	5139 4157

TABLE XLVIII-C—*Contd*

Siddhānta-Śirōmaṇi

24-hour periods from true Mēsha saṅkrānti.	Sun's mean anomaly (or mean sun's distance from perigee-point) ("☉").		Sun's mean longitude		Sun's equation of the centre		Sun's true longitude ("☿").	
1	2	3	4	5	6	7	8	9
	° ′	10,000ths of circle	° ′ ″	10,000ths of circle.	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle
193	289 0 45470	8027 9883	188 4 21 38	5224 2383	2 3 24 08	57 1303	186 0 57 20	5167 1080
194	289 59 59090	8055 3662	189 3 29 45	5251 6163	2 2 36 77	56 7652	187 0 52 68	5194 8509
195	290 58 72712	8082 7140	190 2 37 63	5278 9940	2 1 49 64	56 4002	188 0 48 16	5222 5939
196	291 57 86338	8110 1219	191 1 45 80	5306 3719	2 1 2 15	56 0351	189 0 43 65	5250 3368
197	292 56 99954	8137 4998	192 0 53 97	5333 7498	2 0 11 12	55 6414	190 0 42 85	5278·1084
198	293 56 13575	8164 8777	193 0 2 15	5361 1277	1 59 15 53	55 2124	191 0 46 61	5305 9153
199	294 55 27196	8192 2555	193 59 10 32	5388 5055	1 58 19 94	54 7835	192 0 50·37	5333 7220
20	295 54 40817	8219 6334	194 58 18 49	5415 8834	1 57 24 36	54 3546	193 0 54 13	5361 5288
201	296 53 54439	8247 0113	195 57 26 66	5443 2613	1 56 23 42	53 8844	194 1 3 24	5389 3768
202	297 52 68060	8274 3892	196 56 34 84	5470 6392	1 55 20 15	53 3962	195 1 14 69	5417 2430
203	298 51 81681	8301 7670	197 55 43 01	5498 0170	1 54 16 87	52 9080	196 1 26 14	5445 1091
204	299 50 95302	8329 1449	198 54 51 18	5525 3949	1 53 13 60	52 4197	197 1 37 58	5472 9752
205	300 50 08923	8356 5228	199 53 59 35	5552·7728	1 52 3 12	51 8759	198 1 56 24	5500 8969
206	301 49 22544	8383 9007	200 53 7 53	5580 1507	1 50 52 15	51 3283	199 2 15 37	5528 8223
207	302 48 36165	8411 2785	201 52 15 70	5607 5285	1 49 41 19	50·7808	200 2 34 51	5556 7478
208	303 47 49786	8438 6564	202 51 23 87	5634 9064	1 48 28 84	50 2226	201 2 55 03	5584 6839
209	304 46 63407	8466 0343	203 50 32 04	5662 2843	1 47 10 19	49 6157	202 3 21 85	5612 6686
210	305 45 77028	8493 4122	204 49 40 22	5689 6622	1 45 51 54	49 0088	203 3 48 67	5640 6534
211	306 44 90649	8520 7900	205 48 48 39	5717 0400	1 44 32 89	48 4019	204 4 15 50	5668 6381
212	307 44 04271	8548 1679	206 47 56 56	5744 4179	1 43 13 43	47 7887	205 4 43 15	5696 6292
213	308 43 17892	8575 5458	207 47 4 74	5771 7958	1 41 47 67	47 1271	206 5 17 17	5724 6687
214	309 42 31513	8602 9237	208 46 12 91	5799 1737	1 40 21·92	46 4654	207 5 50 99	5752 7082
215	310 41 45134	8630 3015	209 45 21 08	5826 5515	1 38 56 17	45 8038	208 6 24 91	5780 7477
216	311 40 58755	8657 6794	210 44 29 25	5853 9294	1 37 28 14	45 1245	209 7 1 11	5808 8049
217	312 39 72376	8685 0573	211 43 37 43	5881 3073	1 35 55 89	44 4127	210 7 41 54	5836 8946

1	2		3	4			5	6			7	8			9
218	313	38·35097	8712·4352	212	42	45 60	5908·6852	1	34	23 68	43 7000	211	8	21 96	5864 9843
219	314	37 39618	8739·8130	213	41	53 77	5936 0630	1	32	51 38	42·9891	212	9	2 39	5893 0740
220	315	37 13339	8767 1909	214	41	1 94	5963 4409	1	31	15 64	42 2503	213	9	46 31	5921 1906
221	316	36·26860	8794·5688	215	40	10·12	5990 8188	1	29	37 47	41 4928	214	10	32 64	5949·3260
222	317	35·40482	8821 9467	216	39	18 29	6018·1967	1	27	59 31	40 7364	215	11	18 98	5977 4613
223	318	34 54103	8849 3245	217	38	26 46	6045 5745	1	26	21·14	39 9779	216	12	5 33	6005 5966
224	319	33 67724	8876 7024	218	37	34 63	6072 9524	1	24	38 05	39 1825	217	12	56 58	6033 7699
225	320	32 81345	8904 0803	219	36	42 81	6100 3303	1	23	53 97	38·3794	218	13	48 84	6061 9509
226	321	31 94966	8931 4582	220	35	50 98	6127 7082	1	21	9 89	37 5763	219	14	41 09	6090 1319
227	322	31 08587	8958 8361	221	34	59·15	6155 0861	1	19	25 38	36 7699	220	15	33 77	6118 3161
228	323	30·22208	8986 2139	222	34	7 32	6182 4639	1	17	35 98	35 9258	221	16	31 35	6146 5382
229	324	29 35829	9013 5918	223	33	15 50	6209 8418	1	15	46 58	35 0816	222	17	28 92	6174 7602
230	325	28 49450	9040 9697	224	32	23 67	6237 2197	1	13	57 17	34 2375	223	18	26 50	6202 9822
231	326	27 63071	9068 3476	225	31	31 84	6264·5976	1	12	6 18	33 3810	224	19	25 66	6231·2165
232	327	26·76692	9095 7254	226	30	40·02	6291 9754	1	10	12 05	32 5004	225	20	27 97	6259 4751
233	328	25 90314	9123 1033	227	29	48 19	6319 3533	1	8	17 91	31·6197	226	21	30 27	6287 7336
234	329	25 03935	9150 4812	228	28	56 36	6346·7312	1	6	23 78	30·7390	227	22	32 58	6315 9921
235	330	24 17556	9177 8591	229	28	4 53	6374·1091	1	4	26·91	29·8372	228	23	37·63	6344 2718
236	331	23 31177	9205 2369	230	27	12 71	6401 4869	1	2	28·04	28 9201	229	24	44 66	6372 5668
237	332	22 44798	9232 6148	231	26	20 88	6428 8648	1	0	29 18	28 0029	230	25	51 70	6400 8619
238	333	21 58419	9259·9927	232	25	29·05	6456 2427	0	58	30 32	27·0858	231	26	58·74	6429 1569
239	334	20·72040	9287 3706	233	24	37·22	6483 6206	0	56	27 92	26 1414	232	28	9 30	6457 4793
240	335	19 85661	9314 7484	234	23	45 40	6510 9984	0	54	24 92	25 1923	233	29	20 18	6485·8061
241	336	18 99282	9342·1263	235	22	53 57	6538 3763	0	52	21 92	24 2433	234	30	31 65	6514 1331
242	337	18 12903	9369 5042	236	22	1 74	6565·7542	0	50	18 91	23 2933	235	31	42 83	6542 4608
243	338	17 26524	9396 8821	237	21	9 91	6593 1321	0	48	15·08	22·3385	236	32	54 84	6570 7935
244	339	16 40146	9424 2599	238	20	18 09	6620 5099	0	46	9 71	21 3712	237	34	8 38	6599 1387
245	340	15 53767	9451 6378	239	19	26 26	6647 8878	0	44	4 34	20 4038	238	35	21 92	6627 4840
246	341	14 67388	9479·0157	240	18	34 43	6675 2567	0	41	58 97	19·4365	239	36	35 46	6655 8292
247	342	13·81009	9506·3936	241	17	42 61	6702 6436	0	39	48 74	18 4316	240	37	53 87	6684 2119
248	343	12 94630	9533·7714	242	16	50 78	6730 0214	0	37	39 82	17 4369	241	39	10 96	6721 5845
249	344	12·08251	9561 1493	243	15	58 95	6757 3993	0	35	30 90	16 4422	243	40	28 05	6740 9571
250	345	11 21872	9588·5272	244	15	7 12	6784·7772	0	33	22 32	15 4500	243	41	44 81	6769 3272
251	346	10 35493	9615 9051	245	14	15 30	6812 1551	0	31	11 03	14 4370	244	43	4 26	6797 7181
252	347	9·49114	9643 2829	246	13	23 47	6839 5329	0	28	59 75	13 4240	245	44	23 72	6826 1089

TABLE XLVIII-C—*Contd.*

Siddhānta-Śirōmani.

24 hour periods from true Mēsha saṅkrānti.	Sun's mean anomaly (or mean sun's distance from perigee point) ("c").			Sun's mean longitude				Sun's equation of the centre —				Sun's true longitude ("g").			
1	2		3	4			5	6			7	8			9
	°	′	10,000ths of circle.	°	′	″	10,000ths of circle	°	′	″	10,000ths of circle	°	′	″	10,000ths of circle
253	348	8 62735	9670 6608	247	12	31 64	6866 9108	0	26	48·47	12 4110	246	45	43 17	6854 4998
254	349	7 76356	9698 0387	248	11	39 81	6894 2887	0	24	37 17	11 3979	247	47	2 64	6882 8908
255	350	6 89978	9725 4166	249	10	47 99	6921 6666	0	22	24 11	10 3713	248	48	23 87	6911 2953
256	351	6 03599	9752 7944	250	9	56 16	6949 0444	0	20	11 06	9 3446	249	49	45 10	6939 6999
257	352	5 17220	9780 1723	251	9	4 33	6976 4223	0	17	58 00	8 3179	250	51	6 33	6968 1044
258	353	4 30841	9807 5502	252	8	12 50	7003 8002	0	15	44 84	7 2904	251	52	27 66	6996 5097
259	354	3 44462	9834 9281	253	7	20 68	7031 1781	0	13	30 60	6 2547	252	53	50 07	7024 9234
260	355	2 58083	9862 3059	254	6	28 85	7058 5559	0	11	16 36	5 2189	253	55	12 49	7053 3371
261	356	1 71704	9889·6838	255	5	37 02	7085 9338	0	9	2 12	4 1831	254	56	34 90	7081 7508
262	357	0 85325	9917 0617	256	4	45 20	7113 3117	0	6	47 95	3 1478	255	57	57 24	7110·1639
263	357	59 98946	9944 4396	257	3	53 37	7140 6896	0	4	33 12	2 1074	256	59	20·24	7138 5821
264	358	59·12567	9971 8174	258	3	1 54	7168 0674	0	2	18 29	1 0671	258	0	43 25	7167 0004
265	359	58 26188	9999 1953	259	2	9 71	7195 4453	0	0	3 46	0 0267	259	2	6·25	7195 4186
Sun in perigee	*360*	*0 0*	*10000 0*	*259*	*3*	*54 00*	*7195 8333*	*0*	*0*	*0 0*	*0·0*	*259*	*3*	*54 00*	*7195 8333*

(*The sun's equation of the centre is +, plus, after his mean anomaly = 360° till it reaches 180°*)

								Sun's equation of the centre +							
266	0	57 39810	26·5732	260	1	17 89	7222 8232	0	2	10·87	1·0098	260	3	28 75	7223 8330
267	1	56 53431	53 9511	261	0	26 06	7250 2011	0	4	25 70	2 0501	261	4	51 76	7252 2512
268	2	55 67052	81 3289	261	59	34 23	7277 5789	0	6	40 53	3 0905	262	6	14 76	7280 6694
269	3	54 80673	108 7068	262	58	42 40	7304 9568	0	8	54 76	4 1262	263	7	37·16	7309 0831
270	4	53 94294	136 0847	263	57	50 58	7332 3347	0	11	9 00	5 1620	264	8	59 58	7337 4967
271	5	53 07915	163 4626	264	56	58·75	7359 7126	0	13	23 24	6 1978	265	10	21 99	7365 9104
272	6	52 21536	190 8404	265	56	6 92	7387 0904	0	15	37·48	7 2336	266	11	44 40	7394 3241
273	7	51 35157	218 2183	266	55	15 09	7414 4683	0	17	50 76	8·2621	267	13	5 86	7422 7304
274	8	50 48778	245 5962	267	54	23 27	7441·8462	0	20	3 82	9 2887	268	14	27 09	7451·1349
275	9	49 62399	272 9741	268	53	31 44	7469 2241	0	22	16 88	10 3154	269	15	48 32	7479 5395

1	2	3	4	5	6	7	8	9
276	10 48·76020	800 3519	269 52 39 61	7496 6019	0 24 29 93	11 3121	270 17 9 54	7507 9440
277	11 47 89642	827·7298	270 51 47 78	7524·0709	0 26 41 42	12 3546	271 18 29 20	7536 3364
278	12 47·03263	855 1077	271 50 55·96	7551 9577	0 28 52 70	13 3690	272 19 48 66	7564 7.73
279	13 46 16884	882 4856	272 50 4 13	7579 7356	0 31 3 99	14 3826	273 21 8 11	7593 1183
280	14 45 30505	409·8634	273 49 12 30	7606 1134	0 33 15 27	15 3956	274 22 27 67	7621 5090
281	15 44 44126	437 2413	274 48 20 48	7633 4913	0 35 24 10	16 3897	275 23 44 58	7649 6810
282	16 43 57747	464·6192	275 47 28·65	7660 8692	0 37 33·02	17 3844	276 25 1 67	7678 2536
283	17 42·71368	491·9971	276 46 36 82	7688 2471	0 39 41 24	18 3702	277 26 19 76	7706 6263
284	18 41 84989	519 3750	277 45 44 99	7715 6250	0 41 50 85	19 3739	278 27 35 85	7734 9993
285	19 40 98610	546 7528	278 44 53 17	7743 0029	0 42 55 09	20·3767	279 28 45 80	7763 3895
286	20 40 12231	574 1307	279 44 1 34	7770·3807	0 46 1 00	21 3040	280 30 2 34	7791 6847
287	21 39 25852	601 5086	280 43 9 51	7797 7586	0 48 6 17	22 2714	281 31 15 88	7820 0300
288	22 38 39474	628 8865	281 42 17 68	7825 1365	0 50 12 74	23 2464	282 32 30·12	7848 3329
289	23 37 53095	656·2643	282 41 25 86	7852 5143	0 52 15 74	24 1955	283 33 41 00	7876 7099
290	24 36 66716	683·6422	283 40 34·03	7879·8922	0 54 16 75	25 1439	284 34 52·77	7905·0368
291	25 35 80337	711·0201	284 39 42 20	7907 2701	0 56 21 75	26 0997	285 36 3 95	7933 3638
292	26 34 93958	738 3980	285 38 50 37	7934 6480	0 59 33 10	27·0210	286 37 13 68	7961 6719
293	27 34·07579	765·7758	286 37 58 55	7962 0258	1 0 21 16	27 9411	287 38 19·71	7989 9660
294	28 33 21200	793 1537	287 37 6 72	7989 4037	1 2 20·03	28 8682	288 39 26 75	8018 2619
295	29 32 34821	820 5316	288 36 14 89	8016 7816	1 4 18 89	29·7734	289 40 33 78	8046 5570
296	30 31·48442	847 9095	289 35 23·07	8044 1595	1 6 16 26	30 6811	290 41 39 73	8074 8405
297	31 30·62063	875 2873	290 34 31 24	8071 5373	1 8 10·10	31 5617	291 43 41 64	8103·0990
298	32 29·75684	902 6652	291 33 39·41	8098 9152	1 10 4 53	32 4424	292 43 43 94	8131 3576
299	33 28 89306	930·0431	292 32 47 58	8126 2931	1 11 58·66	33 3230	293 44 46 25	8159·6161
300	34 28·02927	957 4210	293 31 55·76	8153 6710	1 13 50·18	34 1833	294 45 45·92	8187 8543
301	35 27 16548	984·7988	294 31 3 93	8181 0488	1 15 39 56	35·0275	295 46 43 40	8216·0763
302	36 26 30169	1012 1767	295 30 12 10	8208 4267	1 17 28 96	35 9716	296 47 41·06	8244 2983
303	37 25 43790	1039 5546	296 29 20·27	8235 8046	1 19 18 37	36 9158	297 48 38 64	8272 5204
304	38 24 57411	1066·9325	297 28 28 45	8263 1825	1 21 3 44	37 8265	298 49 31 80	8300·7000
305	39 23 71032	1094 3103	298 27 36 62	8290 5603	1 23 47 52	38 3296	299 50 24 14	8328 8900
306	40 22 84653	1121 6882	299 26 44 79	8317·9382	1 24 31·60	39 1327	300 51 16 39	8357 0709
307	41 21 98274	1149·0661	300 25 52 96	8345 3161	1 26 15 71	39 9330	301 52 8 28	8385 2491
308	42 21 11895	1176 4440	301 25 1 14	8372 6940	1 27 53 48	40·6904	302 52 54 62	8413 3844
309	43 20·25516	1203 8218	302 24 9 31	8400·0718	1 29 31 65	41 4479	303 53 40·96	8441 5197
310	44 19 39138	1231 1997	303 23 17 48	8427 4497	1 31 9 81	42 2053	304 54 27 29	8469·6550

TABLE XLVIII-C—*Concld.*

Siddhānta-Śirōmaṇi

24-hour periods from true Mēsha-saṁkrānti	Sun's mean anomaly (or mean sun's distance from perigee-point) ("c").		Sun's mean longitude.		Sun's equation of the centre +		Sun's true longitude ("s").	
1	2	3	4	5	6	7	8	9
	° ′	10,000ths of circle	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle	° ′ ″	10,000ths of circle.
311	45 18 52759	1258 5776	304 22 25 66	8454 8276	1 32 46 18	42 9489	305 55 11 84	8497 7765
312	46 17 66380	1285 9555	305 21 33 83	8482 2055	1 34 18 43	43 6608	306 55 52 26	8525 8662
313	47 16 80001	1313 3333	306 20 42 00	8509 5833	1 35 50 69	44 3726	307 56 32 69	8553 9559
314	48 15 93622	1340 7112	307 19 50 17	8536 9612	1 37 22 04	45 0844	308 57 13 11	8582 0456
315	49 15 07243	1368 0891	308 18 58 35	8564 3391	1 38 51 66	45 7690	309 57 50·01	8610 1081
316	50 14 20864	1395 4670	309 18 6 52	8591 7170	1 40 17 41	46 4306	310 58 23 93	8638·1476
317	51 13 34485	1422 8448	310 17 14 69	8619 0948	1 41 43 16	47 0922	311 58 57 85	8666 1871
318	52 12 48106	1450 2227	311 16 22 86	8646 4727	1 43 8 90	47 7539	312 59 31 77	8694 2266
319	53 11 61727	1477 6006	312 15 31 04	8673 8506	1 44 29 13	48 3729	314 0 0 17	8722 2235
320	54 10 75349	1504 9785	313 14 39 21	8701 2285	1 45 47 78	48 9798	315 0 26 99	8750 2082
321	55 9 89970	1532 3563	314 13 47 38	8728 6063	1 47 6 43	49 5867	316 0 53·81	8778 1930
322	56 9 02591	1559 7342	315 12 55 55	8755 9842	1 48 25 08	50 1935	317 1 20 64	8806 1778
323	57 8 16212	1587 1121	316 12 3 73	8783 3621	1 49 35 96	50 7404	318 1 39 69	8834 1025
324	58 7 29823	1614 4900	317 11 11 90	8810·7400	1 50 46 92	51 2880	319 1 58 82	8862 0280
325	59 6 43454	1641 8678	318 10 20 07	8838 1178	1 51 57·89	51 8356	320 2 17 96	8889 9534
326	60 5 57075	1669 2457	319 9 28 25	8865·4957	1 53 9·18	52 3857	321 2 37 43	8917 8814
327	61 4 70696	1696 6236	320 8 36 42	8892 8736	1 54 12·46	52·8739	322 2 48 88	8945 7475
328	62 3 84317	1724 0015	321 7 44 59	8920 2515	1 55 15·73	53 3621	323 3 0 32	8973 6136
329	63 2 97938	1751 3793	322 6 52 76	8947 6293	1 56 19 01	53 8504	324 3 11 77	9001 4797
330	64 2·11559	1778 7572	323 6 0 94	8975 0072	1 57 20 76	54 3368	325 3 21·69	9029 3340
331	65 1·25181	1806 1351	324 5 9 11	9002 3851	1 58 16 34	54 7557	326 3 25 45	9057 1408
332	66 0 88802	1833 5130	325 4 17 28	9029 7630	1 59 11 93	55 1847	327 3 29 21	9084 9476
333	66 59 52423	1860 8908	326 3 25 45	9057 1408	2 0 7 52	55 6136	328 3 32 97	9112 7544
334	67 58 66044	1888 2687	327 2 33 63	9084 5187	2 0 59 43	56 0141	329 3 33 05	9140 5328
335	68 57·79665	1915·6466	328 1 41 80	9111 8966	2 1 46 74	56 3791	330 3 28·54	9168 2757

1	2			3	4			5	6			7	8			9
336	69	56	93286	1943 0215	329	0	19 97	9139 2715	2	2	31 05	56 7343	331	3	24·03	9196 0187
337	70	56	06907	1970 4023	329	59	58 14	9166 6523	2	3	21 36	57 1093	332	3	19 50	9223 7616
338	71	55	20528	1997 7802	330	59	6 32	9194 0302	2	4	2 98	57 4704	333	3	9 10	9251 4006
339	72	54	34149	2025 1581	331	58	14 49	9221 4081	2	4	42 01	57 7318	334	2	56 50	9279 1307
340	73	53	47770	2052·5360	332	57	22·66	9248·7860	2	5	21 04	58·0327	335	2	43 70	9306 8167
341	74	52	61391	2079 9138	333	56	30 83	9276 1638	2	6	0 07	58 3339	336	2	30·90	9334·4977
342	75	51	75013	2107 2917	334	55	39·01	9303 5417	2	6	31 11	58 5757	337	2	16 42	9362 1174
343	76	50	88634	2134 6696	335	54	47 18	9330 9196	2	7	2 16	58 8130	338	1	19 34	9389 7326
344	77	50	02255	2162 0475	336	53	55 35	9358 2975	2	7	32 91	59 0702	339	1	28 26	9417 3477
345	78	49	15876	2189 4254	337	53	3 53	9385 6754	2	8	2 21	59 2703	340	1	5 73	9444 9516
346	79	48	29497	2216 8032	338	52	11 70	9413 0532	2	8	24·09	59 4451	341	0	35 78	9472 4993
347	80	47	43118	2244 1811	339	51	19·87	9440·4311	2	8	45 97	59 6139	342	0	5 84	9500 0450
348	81	46	56739	2271 5590	340	50	28·04	9467 8090	2	9	7 85	59 7828	342	59	35 62	9527 5917
349	82	45	70360	2298 9369	341	49	36 21	9495 1869	2	9	28 40	59 9414	343	59	4 62	9555 1282
350	83	44	83981	2326 3147	342	48	44 39	9522 5647	2	9	41 41	60·0417	344	58	25 84	9582 6066
351	84	43	97602	2353 6926	343	47	52 56	9549 9426	2	9	54 42	60 1421	345	57	46 98	9610·0947
352	85	43	11223	2381 0705	344	47	0 73	9577 3205	2	10	7 43	60·2425	346	57	8 16	9637 5630
353	86	42	24845	2408 4484	345	46	8 91	9604 6984	2	10	16 96	60·3161	347	56	25 87	9665 0144
354	87	41	38466	2435 8262	346	45	17 08	9632 0762	2	10	21 10	60·3480	348	55	38 18	9692 4243
355	88	40	52087	2463 2041	347	44	25 25	9659·4541	2	10	25 24	60·3800	349	54	50 49	9719 8341
356	89	39	65709	2490 5820	348	43	33 42	9686 8320	2	10	29 38	60 4119	350	54	2 81	9747 2439
357	90	38	79329	2517 9599	349	42	41 60	9714 2099	2	10	28 28	60·4034	351	53	9 88	9774 6133
358	91	37	92950	2545 3377	350	41	49 77	9741 5877	2	10	24 14	60·3715	352	52	13 91	9801 9592
359	92	37	06571	2572·7156	351	40	57 94	9768 9656	2	10	20 01	60 3395	353	51	17 95	9829 3051
360	93	36	20192	2600·0935	352	40	6 12	9796 3435	2	10	15 87	60 3076	354	50	21 98	9856 6511
361	94	35	33813	2627 4714	353	39	14 29	9823 7214	2	10	3 98	60 2159	355	49	18 27	9883 9373
362	95	34	47434	2654 8492	354	38	22 46	9851 0992	2	9	50·97	60 1155	356	48	13 43	9911 2148
363	96	33	61055	2682 2271	355	37	30 63	9878 4771	2	9	37 96	60 0151	357	47	8 59	9938 4922
364	97	32	74677	2709 6050	356	36	38 81	9905 8550	2	9	23 93	59 9069	358	46	2 73	9965 7618
365	98	31	88298	2736 9829	357	35	46 98	9933 2329	2	9	2 05	59 7380	359	44	17 03	9992 9709

TABLE LI.

THE CHANGE IN THE VALUE OF THE SUN'S MEAN ANOMALY FROM THE VALUE GIVEN TABLE XLVIII-C, COLS 2, 3, FOR THE BASE-YEAR OF THAT TABLE, caused by the annual shift of the apsis of the sun's orbit postulated by the Siddhānta-Śirōmani.

[Add for years earlier, deduct for years later, than K Y 4500, A.D. 1399-1400.]

Years.	Change.		Years.	Change		Years	Change	
	Minutes and seconds.	10,000ths of circle		Minutes and seconds	10,000ths of circle		Minutes and seconds.	10,000ths of circle.
1	0′·0174, or 1″·044	0·00805	10	0′·174, or 10″·44	0·0805	100	1′·74, or 1′ 44″·4	0·805
2	0′·0348, or 2″·088	0·016$\dot{1}$	20	0′ 348, or 20″·88	0·16$\dot{1}$	200	3′ 48, or 3′ 28″ 8	1·6$\dot{1}$
3	0′·0522, or 3″ 132	0·0241$\dot{6}$	30	0′ 522, or 31″·32	0·2416	300	5′ 22, or 5′ 13″ 2	2·41$\dot{6}$
4	0′ 0696, or 4″ 176	0·032	40	0′·696, or 41″·76	0·32			
5	0′·0870, or 5″ 220	0·04027	50	0′ 870, or 52″·20	0·4027			
6	0′ 1044, or 6″ 264	0·048$\dot{3}$	60	1′·044, or 1′ 2″·64	0·483			
7	0′ 1218, or 7″·308	0·0563$\dot{8}$	70	1′·218, or 1′ 13″·08	0·563$\dot{8}$			
8	0′ 1392, or 8″ 352	0·06$\dot{4}$	80	1′·392, or 1′ 23″·52	0·64			
9	0′ 1566, or 9″·396	0·0724$\dot{9}$	90	1′·566, or 1′ 33″·96	0·7249			

TABLE LII

VALUE OF ŚŌDHYA BY THE SIDDHĀNTA-ŚIRŌMAṆI,

as fixed by Dr Schram for seven centuries, and Table of difference between that authority and the *First Ārya-Siddhānta.*

In the year K Y expired	In A.D	Exact value of *śōdhya*				Value to be used in calculation by the longer rule			Diff between *Ārya Siddh* and *Siddh-Śirōmaṇi* values of *śōdhya*, for use by the shorter rule
1	2	3				4			5
		d	*h*	*m*	*s*	*d*	*h*	*m*	Minutes
4200	1099 1100	2	4	18	49 0	2	4	19	46
4300	1199 1200	2	4	19	4 975	2	4	19	47
4400	1299 1300	2	4	19	20 95	2	4	19	47
4500	1399 1400	2	4	19	36 925	2	4	20	47
4600	1499 1500	2	4	19	52 9	2	4	20	47
4700	1599 1600	2	4	20	8 875	2	4	20	48
4800	1699 1700	2	4	20	24 85	2	4	20	48

The śodhya increases annually in amount by about 0s 16, actually 0s 15975

TABLE LIII.

DIFFERENCE BETWEEN THE MOMENTS OF MEAN MĒSHA-SAṀKRĀNTI AS CALCULATED BY (I) THE FIRST ĀRYA-SIDDHĀNTA, (II) THE SIDDHĀNTA-ŚIRŌMANI,

the two having been together at K. Y 0 or B C. 3102

[*The moment of mean Mēsha-saṁkrānti by the Ārya-Siddhānta having been found, deduct from this the time-difference for the K Y. year of the given date Result is moment of mean Mēsha-samkrānti by the Siddhānta-Śirōmani*]

Diff in years	Time Difference	Diff in years	Time Difference	Diff. in years	Time Difference	Diff in years	Time Difference.
1	2	1	2	1	2	1	2
	h m s		*h m s.*		*h m s*		*h m s*
1	0 0 21	10	0 3 30	100	0 35 0	1000	5 50 0
2	0 0 42	20	0 7 0	200	1 10 0	2000	11 40 0
3	0 1 3	30	0 10 30	300	1 45 0	3000	17 30 0
4	0 1 24	40	0 14 0	400	2 20 0	4000	23 20 0
5	0 1 45	50	0 17 30	500	2 55 0		
6	0 2 6	60	0 21 0	600	3 30 0		
7	0 2 27	70	0 24 30	700	4 5 0		
8	0 2 48	80	0 28 0	800	4 40 0		
9	0 3 9	90	0 31 30	900	5 15 0		

No 19—TWO INSCRIPTIONS FROM KURGOD

By Lionel D Barnett

Kurgōd is a village in the Bellary *tāluka* of the Bellary District, Madras it is shown in the Indian Atlas sheet 58 (1827) as "Koorgode," in lat 15° 21′, long 76° 54′, about fourteen miles north-north-west from Bellary. The records now published give the name in the full form of Kuṟugōdu; and the first of them puts the place in the Ballakundā *vishaya* (l 17) or Ballakunde *nāḍ* (ll 19, 47),—known from other sources as a three-hundred district,—which, again, it puts in the Kuntala country (ll 14, 17) The name Kuṟugōdu seems to mean "(the hill) having a small or low top," from *kuṟu* and *kōḍu*, with reference to one or another of the hills which lie on the north and west of the place The inscriptions place here a hill-fort (see A, vv. 12, 13, and B, l 9). They speak of it in bombastic terms, but it seems to have been in ancient times really a fortress of strength and repute, as it is mentioned in the list of strongholds which were reduced by the Hoysala king Vishnuvardhana I (see *Ep Carn XI.* Dg 25, p 55) and Ballāla II (see Vol. XIII above, p 176)

In 1801 Major Colin Mackenzie found at Kurgōd a stone tablet, nearly five feet high and three feet wide and about eleven inches thick He removed it with the consent of the principal inhabitants, and it is now in the Imperial Museum at Calcutta This stone bears two inscriptions, one on its front and the other on the back, the first of which, A below,[1] was brought to notice by a translation which was furnished to Major Mackenzie and was published in 1807 by Colebrooke in *Asiatic Researches*, Vol IX, p 433, see also Colebrooke's *Essays*, Vol II, p 240 That translation was not a very satisfactory one to say nothing of its numerous errors of omission and commission, it introduced, quite gratuitously, the name of Śālivāhana into both the dates, regarding which point and its connections see Dr Fleet's paper on "Śālivāhana and the Śaka Era" in *Journ R As Soc.*, 1916, p 809 I now edit the two records from ink-impressions placed at my disposal by the late Dr Fleet, which are now in the British Museum

A—OF SOMESVARA IV AND THE SINDA PRINCE RACHAMALLA II. SAKA 1095 AND 1103.

This record is on the front of the stone Over it there are sculptures as usual · in the centre a linga, at the sides, the bull Nandi and probably a cow and calf, and above them, the sun and moon. The writing covers an area of about 3 ft 8¼ in. in height by 2 ft 9 in. in width, and is in an excellent state of preservation

The characters are Kanarese, about ¼ in in height on the average They are well formed, of the upright type characteristic of the period They include in line 1 three interesting letters which have been illustrated by Dr Fleet in *Ind Ant*, Vol XV, p 364 the opening syllable *śrī*, about 2¾ in. high, is elaborated so as to present on the right side the front part of an elephant, and the *dra* of *chamdra* and the *bha* of *Śambhavē*, of the same height, are treated so as to form the front parts of two birds With this may be compared the inscription *Ep Carn* XI (Chitaldroog), Cd No 47, which boasts of its engraver's skill in feats of this kind In the same line the *ū* of *Svayambhū* and the upper part of the *ai* in *trailōkya* are drawn out and expanded into ornamental designs, and the *i* in *chumbi* is enlarged On the last line also a number of subscript vowels and consonants are prolonged downwards in sweeping flourishes The inscription is also remarkable for the frequent use that it makes of the special characters for *m*, *y*, and *v* noted above, Vol XII, p 335. Thus in lines 1-3 the proportion of the special to

[1] This record is entered as No 253 in Professor Kielhorn's List of the Inscriptions of Southern India, Vol VII above, appendix

the regular *m* is 4 to 1, in lines 30-33 it is 15 to 10, the proportion of the special to the regular *v* in lines 1-3 is 4 to 14, in lines 30-33 it is 10 to 12[1] The special *y* occurs 17 times The *anusvāra* is written sometimes above, sometimes on the right side of the preceding *akshara*

The inscription has the unusual feature of being composed in three languages. Vv. 1-3 are Sanskrit, v. 4 is Prakrit,[2] and all the rest of the record is Kanarese, ll 15 17 being prose, followed by poetry (vv 10-24), including in verse 6 a metre, Utsāha, which is not of common occurrence, with occasional short prefaces in prose, a prose passage (ll 32-35), a verse (v 25), more prose (ll 35-37), a verse (v. 26), and then prose from l 38 to the end The Sanskrit is ordinary The Prakrit is more interesting It is intended to be in the Śaurasēnī dialect, and comes fairly near to success thus its *-achchhō*, *-rakkhō*, and *Lachchhī-*, as regards their internal consonants, are justified by the forms *achchhi*, *rakkhasa*, and *Lachchhī* authenticated for Śaurasēnī (Pischel, *Gramm d Prakrit-sprachen*, pp 219, 220, 216 respectively), though the *l* of *Lachchhī-* is wrong, as is also *-vachchhō* (Śaurasēnī *vakkha* Pischel, *ib*, p 221) The rather rare word *ukkēra* deserves mention see Pischel, *ib*, p 90 The Kanarese is of the ancient dialect in the metrical portions (an exception being *horeya*, l 20), the prose is in the medieval language, with some vacillation as regards the conversion of initial *p* to *h* (e g *Pirīya*, l 36, *paduval*, ll 40, 47, 48, *paduvalu*, l 41, *pū-*, l 40, but *Hāhe-*, l 40, *Hiriya*, l 44, *hōha*, l 48, etc) The spelling *akale* may be noted Kittel gives only *akale* The archaic *ḷ* is nowhere used There is an instance of the accusative ending in *-a*, *tanna* (l 20), on which see Dr Fleet's remarks above, Vol XI, p 3, and note. Lexically interesting are *°ōdbhayād*, l 4; *gamgarim*, ll 18-19, *irkkeyane*, l 21, *adaguntu*, l 26 (cf the Bankāpūr inscription, l 26, above, Vol XIII, p 171), *takkil*, unploughed land,[3] ll. 40 ff, *kammata*, l 40, *dharmmēta*, l 41, *hole*, ll 41 ff, *chinnageykada*, "goldsmith's work," l 50 (with the phrase *chinnageykada-nakharangal* there we may compare *mānikya-nakhara*, *m°-nakara*, *m°-nagara*, *māniha-nakhara*, and *mānika nakara* in *Inscr of Śravana Belgoḷa*, Nos 91, 94-5, 97, 106, 129), and *satt[u*]g-āyam*, l 50

The inscription, though in reality a connected whole written at or soon after the time of the second date given in it, divides itself into three parts the end of the first part, in l 44, is marked by three conch shells, and the end of the second part is marked by one such shell at the end of l 47 The first part, after eight introductory verses, mentions the Western Chālukya Sōmēśvara [IV] Tribhuvanamalla as the reigning king of Kuntala, ruling at the *nele-vīdu*, the standing-camp or cantonment,[4] at Kalyāna (l 16) It then proceeds to sing the praises of the province of Ballakunde (vv 10, 11) and the hill-fort (*durga*) of Kurugōdu (vv 12-16), which is fancifully said to hold in check the Chōlas, Gūrjaras, Lālas (people of Southern Gujarāt), Pāndyas, and Telugus (v 13), and then goes to give an account of the family of the Sinda Mahāmandalēśvaras ruling in Kurugōdu under the suzerainty of the Western Chālukyas The first of them to be mentioned is the reigning prince, Irmadi-Rāchamalla, i e Rāchamalla II (v 17), and we are told that his race sprang from an eponymous hero Sinda, born from the union of a Nāga king with the radiance from Śiva's sword (v 18) In the lineage of Sinda arose Rāchamalla [I],[5] who by Sōvala-dēvi begot Irungula (vv 19-20); the latter by Bala-dēvi had two sons, Rāchamalla II and Sōma (v 21) Rācha-

[1] This includes the ligature *rvv*, which regularly presents the special form

[2] An instance of Prakrit occurring in the middle of a *praśasti* is found in *Ep Carn*, Vol XI, Dg No 41

[3] I take this opportunity to call attention to the use of this term in the Ittagi inscription A, l 81, above, Vol. XII, p 49

[4] On the meaning of the term *nele-vīdu* see Dr Fleet's paper "Nelevīdu Appayanavīdu" in *Journ R As Soc*, 1917, p 115

[5] This Rāchamalla I is probably identical with the Sinda Rāchamalla who is known from other sources to have been ruling Ballakunde, in conjunction with his elder brother Irmadi-Bhīma (Bhīma II), as feudatories of Jagadēkamalla II (*Progr Report of Asst Arch Supt for Epigr, South Circle*, 1913 14, pp 87 f)

malla II's prosperity, due to his devotion to Śiva, is described (vv 22-24) Next we are introduced to a high minister of Rāchamalla I, the General and *Haḍapavaḷa* (bearer of the royal betel-bag) Bēchirāja (Bēcharasa or Bēchaiya), who built a temple to Śiva-Svayambhū and presented a memorial on the subject to Piriya-Rāchamalla, i e Rāchamalla I, who accordingly granted for its endowment in Śaka 1095 an estate which he vested in a certain Bālā Śivāchārya, an *āchārya* of the Kālāmukha and Lākulīśvara theology,[1] as trustee (ll. 33-44)

The second part (ll 44 to 47) tells us that in Śaka 1103 Irmaḍi-Rāchamalla, i e Rāchamalla II, made an endowment, comprising the village of Jintegrāma and certain other concessions, to the same temple and trustee

The third part (l 48 to the end) records a grant of some land at Kuṛugōdu to the same temple And it then proceeds to tell us that, as the record euphemistically puts it, when Bēchirāja was going to Kailāsa in bodily form, that is, when he had died and his corpse was being cremated, his wives Bailiyakka and Malpāniyakka entered the fire, that is, immolated themselves with his corpse by the rite of Suttee, and, just before doing that, obtained the permission of the ruling prince for the making of certain other grants, naturally to the same temple[2]

The inscription contains two dates, regarding which Dr. Fleet has given me the following remarks:—" In the first date (l 38 f) the details are the cyclic year Vijaya, being the Śaka year 1095 (expired,=A.D 1173-74), the new-moon *tithi* of Mārgaśira; Sōmavāra (Monday); an eclipse of the sun. This date is an irregular one, in that the given *tithi* had no connection with a Monday it answers to Thursday, 6 December, A.D 1173, on which day it ended at about 20 h 16 m after mean sunrise (for Ujjain). Also, though there was a total annular eclipse of the sun, it was not visible in India.

" In the second date (l 45) the details are: the cyclic year Plava, being the Śaka year 1103 (expired,=A.D 1181-82), the full-moon *tithi* of Kārttika, Sōmavāra; an eclipse of the moon. This date, also, is irregular, as the given *tithi* here again had no connection with a Monday it answers to Saturday, 24 October, A D 1181, on which day it ended at about 6 h. 18 m after mean sunrise (for Ujjain), and there was no eclipse "

Geographical names are fairly numerous in this record. The chief are Kuntala (ll. 14, 17), the *nele-vīḍu* Kalyāṇa (l 16), the country of Ballakunde (ll. 17, 19, 41, 47), Kuṛugōdu (ll. 20-1, 23-4, 39, 48), the rivers Nīrahalla (l 39) and Uppuvalla (l 48), Bāḍanahaṭṭi (l 41), Bīyanahatti (l 42), Arakeṛe (ll 42, 48), Domḍavatti (l. 43), Śrīpura (l 45), Tekkekal (l. 46); Araliyahālu (l 47), Hamgave (l 47), Goṛanahālu (l 47); Jintegrāma (l 47), Orvāyalūr (l 48), Maṇivūr (l 49), and Sūgūr (l 49) Of the site of Kuṛugōdu, the modern Kurgōd, we have already spoken The Ballakunde district, in which it lay, is mentioned as a three-hundred district in an inscription of A D 1107 at Huvvinamaḍagu in Mysore (*Ep Carn*, Vol XI, Chitaldroog, Dg 128; cf ibid 126, and *Progress Report of Asst. Arch Supt for Epigr, South Circle*, 1913-14, p 88), and evidently was a division of the Sindavāḍi country, on which see Dr. Fleet's note in *Ind Ant*, Vol XXX, p 257[3] It took its name from what is now an insignificant village on the western bank of the river Hagari or Vēdavati in lat 15° 32′, long 77°, marked on the Indian Atlas sheet 58 (1827) as " Bullakoondy ", it lies about fifteen miles north-east-by-north from Kurgōḍ. Bāḍanahaṭṭa appears on the same map as " Badanhutty," about two miles S S W from Kurgōd, Orvāyalūr

[1] See *Progress Report of Asst Archæol Supt for Epigr., Southern Circle*, 1907-8, p 88, 1914-15, pp 88, 91, 101, and my remarks on the Yēwūr inscr G, above, Vol XII, p 337

Another epigraphic record of a case of Suttee, also attended by the making of grants, is found in the Belatūru inscription of A.D. 1057, Vol. VI above, p. 215.

[2] It appears also in *Ep Carn*, Vol XI, Dg. 126, 128

in the record of Īśvara of Halavūr already mentioned (above, p. 269), according to which Sinda was the offspring of Śiva and the river Sindhu, and Śiva created a tigress to suckle him.

The memory of the Sindas' connection with the territory in the neighbourhood of Bellary is still preserved in local names: see Dr. Fleet's note on the Sindavādi country in *Ind. Ant.*, Vol. XXX, p. 257. A clear trace, as Dr. Fleet has pointed out to me, survives in the name of Sindanūr, "Sinda's Town," in the Mudgal division of the Nizam's territory, which is marked as "Sindunoor" in the Indian Atlas sheet 58 (1827), in lat. 15° 46′, long. 76° 49′, about twenty-nine miles north-by-west from Kuigōd.

TEXT.[1]

[Metres: v. 1, *Ślōka* (*Anushṭubh*); v. 2, *Mālinī*; vv. 3, 5, 11, *Śārdūlavikrīḍita*; v. 4, *Sragdharā*; v. 6, *Utsāha*; vv. 7, 21, 22, *Mattēbhavikrīḍita*; vv. 8-10, *Mahāsragdharā*; vv. 12, 15-19, 24-26, *Kanda*; vv. 13, 20, *Utpalamālā*; vv. 14, 23, *Champakamālā*.]

1 Śrī-Svayambhū-nāthāya namaḥ || Namas=tuṃga-śiraś-chumbi-chamdra-chāmara-chāravē [|*] trailōkya-nagar-ārambha-mūla-stambhāya Śambhavē || [1*]

2 Jayati viśada-kīrttiḥ prārtthit-ārttha-prapūrttiḥ sakala-bhuvana-varttī dēvatā-chakra-varttī | vigata-Ditija-dambhaḥ Pārvvatī-pārirambhaḥ

3 pravinata-vidhu(du)-Śambhur=ddēva-dēva-Svayambhūḥ || [2*] Yasy=ōdvṛitta-pura-trayasya vijayē bhāl-ēkshaṇ-āgny-archchishā svidyach-chamdra-kalā-sravadbhir=amṛitair=ujjīvitaḥ sa stuvan || (|)

4 [mō]dē dēva-śirah-karōti-nikaras=taj-jāta-rāv-ōdbhayād=Gauryyā yaḥ parirambhanē smita-mukhas=tasmai namaḥ Śambhavē || [3*] [2]Gōrī-pīṇa-tthana-ttha-tthagida-ghusina-dinn-ekka-vaṇṇ-o(u)ggha-vachchhō

5 Kamdapp-o(u)ddappa-vipphālana-nia-ṇivunō vichchhuranta-ttiachchhō | gibbāṇ-o(u)kkēra-rakkhō tihuvaṇa-bhavaṇ-ārambha-sambhanta-khambhō Ḷachchhī ṇāha-ppiyō sō

6 jeaī saī-jaō ṇamma-Sambhū Sayambhū || [4*] Śrī-dēvī-ramaṇa-pram(pra)nūta-mahimam Bhūbhṛit-sutā-vallabham pād-ānamra-sur-āsur-Ēndra-maku-

7 t-ōdyat śōna māṇikya-ruk-prādur-bhbhūta-diśam manō-mudade Sadyōjāta-vaktram Svayambhū-dēvam namag=āgaḷum kuduge bha-

8 kti-siīyumam śrīyumam || [5*] Utsāham || [3]Vilasad-Amara-rāja-Rāja-rāja-Ditija-rāja-samkula-viśāla-mauli-ghrishṭa-chalana-nalina-yuga-

9 lakam | salila-dharaṇi-pavana-gagana-dahana-taraṇi-śaśadhar-ātma-lasad-ashṭa-mūrtti Sambhu kuduge namag=abhīshṭamam || [6*] Padinālkum bhu-

10 vanamgalam padadu tann=ichchh-ādi-śakti-tray-āspadadimdam paripālisutt=akhila-bhūta-brātadol=jīvit-ābhyudayam mādida Śambhu bhakta-

11 janatā-chēta[s*]-sthan=āg-irddu sammadadin=tamnane tōrut=ikke satatam man-mānas āmbhōjadol || [7*] Mahāsragdharē || Himavad-dhātrī-dha-

12 rēmdr-ātmaje kiru peṛeyam nōde jūta-sthamam tām kamanīy-ālōkadim tannaya peṛe-nosalol nilda bel-dimgalim pūrnnimey=āgal dēva | bāl-ēndu-

13 v=akaley=atipūrṇṇ-ēmduvimd=ādud=emb=uttama-mugdhatvakke mechch-irdd=atiśaya-mahimam Śambhu rakshikke nammam || [8*] Kadal=ēlum dvīpav=ēlum kula-naga-chayav=ēlum samāvēshṭisal chelv-ede Jam-

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[1] From the ink impression.

[2] The corresponding Sanskrit of this verse would be: Gaurī-pīna-stana-stha-sthagita ghusiṇa-datt-aika varṇ-ōdgha-vakshāḥ Kamdarp-ōddarpa-visphālana ṇija nipuṇō vichchhurat-tryakshō | girvān-ōtkārya-rakshas-tribhuvana bhavan-ārambha sambhrānta skambhō Lakshmī-nātha-priyaḥ sa jayati sati-jayē narma-Śambhuḥ Svayambhūḥ ||

[3] Metre Utsāha (see Nāgavarma's Kannada *Chhandassu*, Kittel's ed., p. 126). The *prāsa* is imperfect, he *l* in *vilasad*, *samkula*, and *śaḷila* being answered by *l* in *lasad*.

14 būdvīpav=ā dvīpada Bharata-mahī-bhāgadol=nādeyum nōrppade[1] kaṇg=atyaṁta śōbh-āvaham=ene negald=ī Kumtala-kshmātala-śīlg=odeyam Chālukya-vamś-ōtpala-vikasana-chamdram vilā-

15 lās[2]-Āmarēmdram || [9*] Mattam tat-praśastiy=ent=emdade || Svasti Samasta-bhuvan-āśrayam Śrī-Prithvī-vallabham mahārājādhirājam paramēśvara paramabhaṭṭārakam Satyāśraya-

16 kula-tilakam Chāluky-ābharanam śrīmat-Tribhuvanamalla-Vīra-Sōmēśvara-dēvan=uttarōttar-ābhivṛiddhi-pravarddhamānam=ā-chamdr-ārkka-tāram Kalyānada nele-vīdinol=sukha-samkathā-vinōdadim rā-

17 jyam geyyuttam=iral=ittal || Vri || [3]Jaladhi-byāvēshṭit-ōrvvī-mahilege vilasal-lōla-bhāla-sthali-Kumtala-dēśan=tān=enipp=aint=iral=esava lasat-Kuntala-kshōṇig=udyat-tilakam tām Ballakundā-vishaya-

18 m=adhika-lakshmī-samāsēvitam bhū-lalanā-līlā-vilāsa-sphurita-kabarikā-kundad=ant=oppi tōrkkum || [10*] Ad=ent=emdade || Ūr-ūr-ddappade pūta-bhūta-lateyim matt-ālīyim śālīyimd=ūr-ūr-ddappade gam-

19 garim kudiyarim śrīmamtarim kāntarimd=ūr-ūr-ddappade dēvatā-nilayadim sad-bhaktarim chelvu-vett=ūr-ūr-ddappade Ballakumde-nadu-nāl=samtam basamtam karam || [11*] Antu nāda naduve || Kam || [4]Kela-balada jala-

20 da durggamgalan=alevudu nereya horeya taru-giri-durggamgalan=ilisi tanna[5] meṛavudu kula-giri Kuṛugōda durggav=ā[r]ggum durggam || [12*] Vṛi || Chōlanan=ālav=āduvudu Gūrjjaranam sale tarjjikum

21 karam Lālanan=āli māduvudu Pāmdyanan=andalegum Telumga-bhūpālanan=ēlid-irkkeyane māduvud=ī Kuṛugōda kōte tām kālegav=endad=ēlu-madi perchchuvud=achchariy=āro kāduvar || [13*] Ā

22 kōṭeya poṛa-volal=ent=endade || Tilaka-tamāla-tāla-kadali-vakul-āvali-pātal-āḷi-pippala-dala-mātulumga-ghanasāraka-kēsara-karṇikāra-śālmali(li)-lavali-lavanga-saha-kāraka-kimśuka-nālikēra-

23 samkula-sakala-rttu-nandanadin=oppugum=ī Kuṛugōda suttalum || [14*] Mattav=ā pattanadol || Kam || Dhanadanan=ilipar=ddhanikar=vvanadhipaham naguvar=alli ratna-vivēkar=Mmanuvam pōlvar=jjanapar=jjana-nutav=idu pōlkuv=alte Bhō-

24 gāvatiyam || [15*] Bhaktiya mane bhaktiya nele bhaktiy=avati(te)[6] bhaktiy=ēlge bhaktiya rājyam bhaktiya bhandāram Śiva-bhaktiya siri bamdu nelasit=i Kuṛugōdoḷ || [16*] Ā nagarakk=adhināṭham Śrī-nārī-kucha-vilōla-kum-

25 kuma-vaksham bhū-nutan=esedam nisadan=tān=Irimmadi-Rāchamallan=apratimallam || [17*] Va || Ā nṛipan=anvayam=ent=emdade || Kam || Mṛiḍāna nidu-dōla bālina kadu-vogarina polapan=uragi gett=uragēmdramn=to-

26 dardalli bhāva-ratiyind=odan=ogedam Sindan=akhila-bhuvan-ānanda[m] || [18*] Ant=ante Sinda-bhūpana santatiy=adaguntī perchche perchchidan=ativikrāmtam Jaya-kāmtam Śrī-kāntam śrī-Rāchamalla-dharaṇī-kāntam || [19*] Śrī-vanit-ā-

27 śvaramge Śiva-pāda-śikhāmaṇi Rāchamalla-dēv-āvanipālakamge sati Sōvala-dēvige puṭṭidam yaśah-śrī-varan=artthigalg=ereda pomgaḷan=ishṭakarārthigalam samast-āvanibhṛit-sa-mamgalan=Irumguḷan=ivan=u-

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[1] For *nōḷpade*

[2] This second *ḷā* is superfluous.

[3] The *prāsa* is imperfect, unless we correct *lalanā* to *laḷanā*

[4] The *prāsa* is irregular, the alliteration being on the words *kela, ālurgaṇḍ-gaḷan* (twice).

[5] See above, p. 266.

[6] The reading of this word is not certain; but I can think of nothing better.

28 dātta-mamgalam || [20*] Mudadim śrīmad-Irumgula-kshiti-vadhū-nāthamgav=udyad-guṇa-āspadey=appe(ppa) Bala-dēvigan=tanayar=ādar=Bhbhīmanum Pārtthanum todal=ill=ombinegam kram-ōnnatiyol=ā-

29 śā-varṭṭi-sat-kīrtti-sampadan=int-Irmmadi-Rāchamalla-nṛipanum śrī-Sōma-bhūpālanum || [21*] Ā yirvvarol tad-agrajana mahimey=emt-emdado || Vṛi || [1]Pulivālam nalid=unda śaktiy=ahiy=ēka-

30 chh[ch]attrav[2]=āg iddda pemp=ala-vatt-ā chamarī-mṛigam chamara-jam tad-bhadrajat-ibha-samkula-bhadr-āsana-rājya-chihna-sahitam śrī-Sinda-Gōvindan=ār=alav=all=Irmmadi-Rāchamallan=adatim Bhōgīndra-vamś-ōdbhavam || [22*] Dhṛita-mahimam

31 mahī-nuta-sukh-ābhinav-ātiśayam yaśah-prakāśita-bhuvanam nav-Ābja-nayanam naya-nandana-samanutam tanūkṛita-Kali-kālimam malina-dūritan=Irmmadi-Rāchamalla bhūpati-tilakam kalā-

32 kuśalan=āhava-chakkradol=ā Tirivikkramam || [23*] Kam || Podaviya śamasta-bhaktara nadave Mridam mechchi nichcha-varavam kudal=Irmmadi-Rāchamalla-dēvam padedam nitya-prasada-rājya śrīyam || [24*] Va || Amt=enisi ne-

33 galda śrīman-mahāmandalēśvaran=Irmmadi-Rāchamalla-dēvana rājyam=uttarōttaram susthiram=āgutt-ire | tat-pāda-padm-ōpajivi Śrī aika-bhāvi Kaśyapa-gōtra-pavitram Āchharasana putram sarv-ādhi-

34 kāri Telgara māri pati-kāryya-dhurandharan=abhinava-yugandharam Vājasanēya-kul-āmbara-dyumam mamtri-chūdāmani Svayambhu-dēva-labdha-vara-prasādam śriman-mahā-pradhānam hadapava-

35 lam Bēchirājana mahimey=ent=emdade || Ka || Odaveyan=odalam dēvargg=odan-odane nivēdisutt[u*] Śiva-sannidhiyam padedam lōkadol=orvvane hadapavalam dandanāyakam Bēcharasam || [25*] Va || Ant=ā Bēchara-

36 sam śrī-Svayambhu dēvargge dēv-ālayaman=ettisi nija-patige dharmma-kāryyamam vijñāpisalu śrīman-mahāmandalēśvaram Piriya-Rāchamalla-dēvarasar śrī-Svayambhu-dēvar=amga-bhōga-ramga-bhōgakkam

37 allīya sthān-āchāryyaru svasti yama-niyama-svādhyāya dhyāna dhārana-mō(mau)n-ānushthāna-Śiva-pūjī-tatparai=app=avara mahimey=omt=emdade || Ka || Ā Lākulīsvar-āgama-Kālā(lā)mukha-

38 darśanamgalan=tāldi tapō-līlege muyv-āmt-irppam Bāla-Śivāchāryya varyyan=aganita-dhairyyam || [26*] Va || Amt=enisida Bāla-Śivāchāryyara kālam karchchi vā(dhā)rā-pūrvvakam mādi Sa(śa)ka-va-

39 rsha[3] 1095neya Vije(ja)ya-samvatsaradha(da) Mārggaśirad=amāvāsye Sōmavāra sūryya-grahana-tā(ta)t-kāladandu śrī-Svayambhu-dēvargge kotta keyi Kurugōdim mūda-voladalli Nīra-

40 halladim paduval takkila mattaru 3, arasara kammatadim paduval saul mattar 1 Pumdarikana kereyim mūdana pū-dōmta 1 dēvara montana gāpa 2 Hāne-kalli[4] mū-

41 da-volada Ballakumdeya hole-vēreyim paduvalu takkil mattar 12 ā vūra Erada kereyim temkalu kisu-vattar[4] 5 Bādanahattiyalu dharmmētada sthaladim temkalu takkila ma 1

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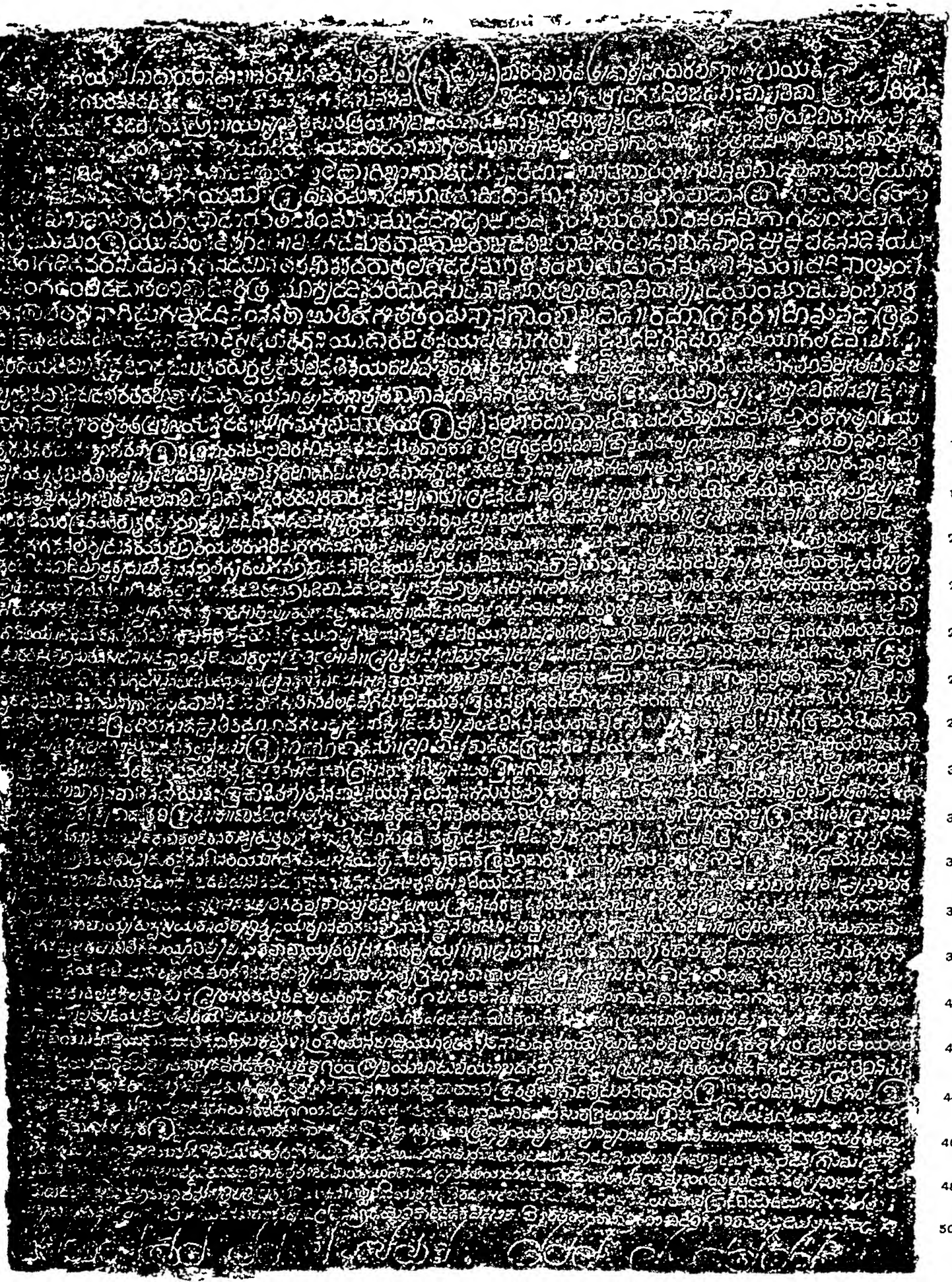
[1] The *prasa* in this verse is imperfect, the alliterative words are *puli*, *samkula*, *ala*, *alav=*.

[2] Read *ēka chchhattrav=*

[3] It is to be noted that neither here nor in the second date in l. 45 below does the original contain the word Śālivāhana see remarks on p 265 above

[4] Possibly, but less probably, *mattar*, see l 48

Kurgod inscription A Saka 1095 and 1103



42 alli Biyanahattiya dāriyim temkaṇa kisu kammam 450 Biyanahattiy=ūrim temka Bhīmanātha-dēvara -keyyim -mūdana takkila mattir 1 kammam 450 Arakereyalu

43 Domdavaṭṭiya dāriyim mūdana sthalav=eradakkam kisu kamma 700 alliya bādumbeyanim bādagara gadde-kaṭṭu 5 Pumdarīkana kereya kelāge gadde-kaṭṭu 3 imt=iv=imitum

44 Hiriya-Rāchamalla-dēvaru munnam kott-irddavu[1] [||*] Mattam Simda-Gōvinda sita[ga*]ra gamndam Pātāla-chakravartti Bhōgāvati-puravar-ādhīśvaram śrī-Vīra-Kalidēva-nitya-prasadim śrī-

45 man-mahāmandalēśvarim Yirmmadi-Rāchamalla-dēvarasaru Śaka-varsha 1103 neya[2] Plava-samvatsu(tsa)rada Kārttika puṇṇami Sōmavāra sōma-grahanadamdu Śrīpuravan=agrahāravam māduva kāladalu Bāla-Śiva-dēva-

46 ra kālam kaichchi dhīrā-pūrvvakam śrī-Svayambhu dēvar=amga-bhōgam(ga)-ramga-bhōga-naivēdya-punn-ōddhāra-Chaitra-pavitra-svadhyāya-Vaiśēshika-byākhyāna-khaṇḍi-ka-Śiva-dharmma-purāṇa pathanav=anna-dānav=int=imitakkam Ṭokkekala

47 hole-vēreyim mūdal Aralıyahāla sīmeyim temkal Hamgaveyim paduval Goranahāla[3] sīmeyim badagal Ballakumde nīda baliya pūrvva-sim-ānvitav=āgi-koṭṭal Jintegrāma 1[4] [||*]

48 Mattam Kurugōḍa holadalu Uppuvalladim mūdana kisu-vattar 3 Or vāyalūrim[5] mūdal Arakereya hole-vēreyim paduval takkil ma 1 kamma 300 [||*] Mattam Bēchaiyan=odale Kailāsakke hōha

49 same(ma)yadal=agni-pravēśivem māduvalli dharmma patni patibrate Bāliyak-kanum Malpīniyakkanum śrīmad-arasaram bēdi komdu Manivūra sthaladalu Tumgabhadrā-dēviyim temkal Sūgūra hole-vēre-

50 yim māduvalu[6] kotta takkilu mattar 2 chinnageykada-nakharangalum kūḍi achchina moleyalli kotta dalakke vīsa 2 kāni 2 mattav=avaru konta(ṇḍa)lli so 2 kottalli so 2 mattim angadiyalu saṭṭ[u*]g-āyam 1

TRANSLATION.

(Line 1) Homage to the blessed Lord Svayambhū[1]

(Verse 1) Homage to Śambhu, beauteous with the yak-tail fan which is the moon kissing his lofty head, the foundation column for the construction of the city that is the threefold world[1]

(Verse 2) Victorious is he of brilliant glory, fulfilling the objects of desire, pervading all worlds, emperor of gods, dispeller of Daityas' pride, embracer of Pārvatī, Śambhu to whom sages bow, the Svayambhū who is god of gods

(Verse 3) Homage to that Śambhu on whose conquest of the haughty Three Cities by the fiery ray from his frontal eye the multitude of gods' skulls were restored to life by the nectars streaming from his oozing moon-digit, and praised him in delight; and who smiles as Gaurī embraces him in an access of terror at the clamour arising thence

(Verse 4) Victorious in victory over women is he whose magnificent breast has been given the same colour as the covering saffron lying on Gaurī's full bosom, who is truly skilful in crushing Kandarpa's pride, who has three flashing eyes, who protects the company of the

[1] After this word there are three *śankhas* on the stone, marking the end of that part of the record
[2] The writer first wrote the figures 1102, and then corrected the 2 into a 3, not very successfully
[3] The syllable *Go* is somewhat doubtful
[4] After this figure is the sign of a *śankha*
[5] Instead of *Or vāyalūrim* as two words, read *Orvāyalūrim*
[6] Read *mūdalu*

gods, through whom tremble the columns in the foundations of the structure of the three worlds, the friend of Lakshmī's Lord [Vishṇu], Śambhu engaged in sport,[1] the Svayambhū.

(Verse 5.) May he whose majesty is extolled by the goddess Fortune's Lover [Vishṇu], the darling of the Mountain's Daughter [Umā], who illumines the regions of space with the radiance of the high ruddy rubies on the diadems of the princes of gods and demons bowing at his feet, who wears the Sadyōjāta-face,[2] the god Svayambhū, with joy of soul ever grant us fortune in devotion and prosperity.

(Verse 6) May Śambhu, whose two lotus-feet are grazed by the broad diadems of the brilliant King of Gods [Indra], the King of Kings [Vishṇu],[3] and the multitude of princes of Daityas, and who bears the eight bright forms of water, earth, air, sky, fire, sun, moon, and soul,[4] grant us (*our*) desire

(Verse 7) May Śambhu, who, pervading and protecting the fourteen worlds from the seat of his three Powers of Will, etc,[5] creates prosperous life in the multitudes of all beings, dwelling in the souls of votaries, everlastingly with joy bestow a revelation of himself in the lotus of my spirit!

(Verse 8) May Śambhu of surpassing majesty preserve us—he who praises for her supreme simplicity the great mountain Himavat's Daughter, who, when she saw the little moon-crescent on his locks, (*and*) when through the bright light spreading over his moon-like brow in lovely lustre there was the phenomenon of a full moon, cried · "Lo, O God, the young moon has grown to an over-full moon!

(Verse 9) A place of beauty is the continent of Jambūdvīpa, which is surrounded by the seven seas, seven continents, and seven ranges of central mountains, as in the region of Bharata belonging to this continent there is to be seen a province [Kuntala], the lord of the goddess of this land of Kuntala, which is famed for displaying to the eye exceeding brilliance, is a moon expanding the lotuses of the Chālukya race, an Indra of bright semblance.

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[1] I understand *namma-Sambhū* as *narma-Śambhu*, comparing such expressions as *Nṛitta-Ganapati*, *Gīta-Gōvinda*, etc

[2] This is one of the *pañcha-mukha* or five faces or phases of Śiva The beginning of this cult appears in the *pañcha-brahma-mantra*, i.e Taitt. Āraṇyaka X 43-47, in which Sadyōjāta, Vāmadēva, Aghōra, Tatpurusha, and Īsāna are worshipped, Sāyana *in loco* says that Sadyōjāta is the western face, Vāmadēva the northern, Aghōra the southern, and Tatpurusha the eastern This is elaborated in the *Pañcha brahma Upanishad* (especially § 7); and the *Bṛihaj-Jābāla Upanishad* i. 8 says that from the Sadyōjāta face arose Earth, thence the Nivṛitti Kalā, etc. The Southern Śaivas teach that Īśāna is the supreme phase, having the function of grace (*anugraha*), and termed *mūrtta* ("embodied"), Tatpurusha, termed "mouth" (*vaktra*), with the function of concealment (*tirōdhāna*), pervades all souls as *antaryāmin* and conceals the nature of the universe by means of the *sapta-jāla* arising from the Nāda and Bindu, Aghōra, termed "heart" (*hṛidaya*), has the function of dissolution (*saṁhāra*), Vāmadēva, termed "secret organ" (*guhya*), with the function of maintaining the cosmos (*sthiti*), keeps souls fettered in the illusion of Māyā and educes discriminate perception (*vijñāna*), etc., from the Bindu, and Sadyōjāta, termed "body" (*mūrtti*), with the function of creation (*srishṭi*), unites bodies to souls Cf Nallasvami Pillai's translation of Arunandi's *Śiva-ñāna-siddhiyār*, p 156 n The formula quoted in *Sarva-darśana-saṅgraha* (Calcutta edn, 1872, p 96) identifies Īśāna with the head, Tatpurusha with the mouth, Aghōra with the heart, Vāmadēva with the secret parts, and Sadyōjāta with the feet, cf Cowell and Gough's translation, p 117 Cf Gopinatha Rao, *Elements of Hindu Iconography*, Vol II, pp 64, 97 f., 366 f, 375-9, 384, 388, 404. See also *Mṛigēndra Āgama* iii 8, and also on the ritual *Kāraṇa Āgama* i 64

[3] *Rāja-rāja* cf Śabara-śaṅkara vilāsa ii. 29, *ananta-bhūshitan=sīdhara-rājan*

[4] Cf *Mahābhārata* VII. ccii. 67 (Pratapchandra Ray's edn), the opening stanzas of *Abhijñāna śakuntala* and *Mālavikāgnimitra*, etc.; see also Nallasvami Pillai's *Studies in Saiva-siddhanta*, p 93 ff., and Gopinatha Rao, *Elements of Hindu Iconography*, Vol II, pp 403 ff

[5] Namely, Thought (*jñāna*), Will (*ichchhā*), and Action (*kriyā*).

(Lines 15-17) And as regards his titles: Hail! the asylum of the whole world, beloved of Fortune and Earth, the great Emperor, the *paramēśvara*, the *paramabhaṭṭāraka*, ornament of Satyāśraya's race, embellishment of the Chālukyas, the fortunate Tribhuvanamalla Vīra-Sōmēśvara-dēva, in a course of continually increasing prosperity reigning for as long as moon, sun, and stars endure at the standing-camp at Kalyāna in the enjoyment of pleasant conversations, then—

(Verse 10.) As one may call it "the land of Kuntala, the brilliant graceful brow of the Lady of the ocean-encompassed Earth," there is displayed of the radiantly brilliant land of Kuntala a high forehead-ornament, the county of Ballakundā, haunted by extreme good fortune, like a jasmine on the braided tresses, quivering in sportive grace, of the Lady Earth.

(Line 18) If it be asked how this is —

(Verse 11) Adorned with pure creeping-plants, eager bees, (*and*) rice-crops, never a village failing, with *gaṅgas*, yeomen, wealthy and charming persons, never a village failing; with temples of gods, never a village failing, with worthy votaries, never a village failing—the mid-county of Ballakunde is delightful, in truth (*like*) the spring.

(Line 19.) So the midst of the county—

(Verse 12) The stronghold of Kuṛugōdu puts to shame the strongholds of the oceans on the right and left; surpassing strongholds of woods and hills on the adjoining sides, it displays itself (*like*) a central mountain, impassable to all.

(Verse 13) This fortress of Kuṛugōdu holds in control the Chōḷa, it verily threatens the Gūrjara, truly it rules over the Lāḷa[1]; it presses sorely upon the Pāṇḍya, it confronts with opposition the monarch of the Telugus, in the matter of warfare it waxes seven times greater—a marvel! who can disturb it?

(Lines 21-22) As regards the outer town of this fastness:—

(Verse 14.) It is resplendent around this Kuṛugōdu with rows of *tilakas* [symplocos racemosa], *tamālas* [xanthochymus pictorius], palmyras [borassus flabelliformis], plantains, *vakulas* [mimusops elengi], with lines of trumpet-flowers [bignonia suaveolens]; with clumps of fig-trees [ficus religiosa]; with multitudes of citron-trees [citrus medica], camphor-trees, *kēsaras*,[2] *karnikāras* [pterospermum acerifolium], silk-cotton trees, *lavalis*,[3] clove-trees [myristica caryophyllata], mangoes, *kiṁśukas* [butea frondosa], and cocoanut palms; and with parks of all seasons.

(Line 23) Furthermore, in this town—

(Verse 15) The wealthy make naught of the Wealth-giver [Kubēra], the jewellers there laugh at the Lord of the Ocean [Varuṇa], the rulers resemble Manu; famed among men, it is verily like Bhōgāvatī

(Verse 16) A home of devotion, a site of devotion, an established order (?) of devotion; a (*seat of*) growth of devotion; a realm of devotion; a treasure of devotion—the spirit of devotion to Śiva has come and settled in this Kuṛugōdu.

(Verse 17.) There has arisen in sooth a ruler of this town, whose bosom wears the charming saffron of the breasts of the Lady Fortune, the peerless Irmadi-Rāchamalla [i.e. Rāchamalla II]

(Line 25.) With regard to this king's lineage:—

(Verse 18.) When a lord of snakes, deeming the brightly flashing lustre of the sword in the long arm of the Gracious [Śiva] to be a female snake, had embraced it with delight of spirit, there was born Sinda, joy of all the world

[1] Scil., the natives of Lāṭa, Southern Gujarat.
[2] Either the Mesua ferrea or Rottleria tinctoria.
[3] The Averrhoa acida or Cicca disticha.

(Verse 19.) When thus the line of king Sinda's descendants had waxed great, there grew to greatness the blessed Rāchamalla [I], a darling of Earth, exceedingly valorous, beloved of Victory, beloved of Fortune.

(Verse 20.) To king Rāchamalla-dēva [I], lord of the damsel Fortune, who bore as his crest-jewel Śiva's feet, and to the good lady Sōvala-dēvi was born a wooer of the goddess Fame, (*namely*) Irungula, peer in blessings to all monarchs, exalted in blessings, a giver of gracious largesses of gold craved by suitors.

(Verse 21.) To (*their*) joy there were born to the blessed Irungula, lord of the damsel Earth, and to Bala dēvi, who was a seat of lofty virtues, sons who were in respective distinction a Bhīma and a Pārtha [Arjuna], as one may aver without untruth to wit, king Irmadi-Rāchamalla [i.e. Rāchamalla II], endowed with goodly glory pervading the regions of space, and the fortunate king Sōma.

(Line 29.) As regards the greatness of the elder of these two.—

(Verse 22.) As he possesses the majesty of one who joyfully sucked and consumed a tigress's milk (*and*) had the unique umbrella of a Snake,[1] and bears as tokens of royalty these yak-cows, the offspring of the yak, a multitude of high-bred elephants, a throne of honour, and royal insignia, to whom is not peer in pride the blest Gōvinda of the Sindas, Rāchamalla II, scion of the lineage of the Snake-lords?

(Verse 23.) Possessing majesty, enjoying a singularly high degree of world-famed happiness, illuminating the world by his fame, a new Lotus-eyed [Vishṇu], renowned in the Nandana-park of polity, reducing the impurity of the Kali (*Age*), far removed from impurity, is the ornament of kings Rāchamalla II, skilful in arts, that Trivikrama[2] in the circle of battle.

(Verse 24.) As the Gracious [Śiva], approving of him among all votaries of the earth, granted him a lasting boon, Rāchamalla-dēva II obtained royal fortune as a constant gift of grace.

(Lines 32-35.) As the kingdom of the Mahāmandalēśvara Rāchamalla-dēva II, who is thus renowned, was continuing in increasing security,—as regards the greatness of him who lives upon the lotuses of his feet, solely devoted to Śiva, purifying the Gōtra of Kāśyapa, son of Āchharasa, a General Officer, destroyer of Telugus, manager of his lord's affairs, a modern *yugandhara*,[3] a sun in the sky of the Vājasaneya race, crest-jewel of ministers, receiver of the grace of boons from the god Svayambhū, the High Minister, the Bearer of the Betel-bag, Bēchirāja.

(Verse 25.) The Bearer of the Betel-bag, the General Bēcharasa, having offered immediately substance and body[4] to the god, alone in the world was favoured with a revelation of Śiva.

(Lines 35-36.) So this Bēcharasa having raised a temple to the god Svayambhū and presented to his lord a memorial regarding the holy cult—

(Lines 36-37.) The Mahāmandalēśvara Piriya-Rāchamalla-dēvarasa [i.e. Rāchamalla I] for the personal enjoyment and theatrical entertainment of the god Svayambhū,—the local Āchārya there, a person devoted to—hail!—the major and minor disciplines, scriptural study, meditation, spiritual concentration, observance of (*the vow of*), silence, and worship of Śiva, as regards whose greatness—

[1] See above, p. 269.

[2] This epithet is chosen to indicate (1) that the king has the attributes of Vishṇu, and (2) that he is extremely valiant (*tri-vikrama*, "triple prowess").

[3] Literally, "supporter of the age." The title has been given to some ancient Jain teachers of supposed catholic importance.

[4] Cf. the North Indian phrase *man tan dhan*, "soul, body, and property" (devoted to the deity).

(Verse 26) The excellent Bāla Śivāchārya, immeasurable in strength of will, maintaining the Lākulīśvara traditional lore and Kālāmukha doctrines, applies himself to ascetic devotion as to a sport—

(Lines 38-44) Having washed the feet of this Bāla Śivāchārya, with pouring of water, on Monday, the new-moon day of Mārgaśira of the 1095th Śaka year, the cyclic year Vijaya, on the occasion of an eclipse of the sun, granted an estate to the god Svayambhū viz in the field east of Kurugōdu, west of the Nīrahalla stream, 3 *mattar* of unploughed land, on the west of the king's *kammata*[1], 1 *mattar* of *saul*[2], to the east of Puṇḍarīka's Tank, 1 flower garden, in front of (*the temple of*) the god, 2 oil-mills, of the eastern field of Hāhe-kallu [the Doll's Stone], west of the boundary of the dry-lands[3] of Ballakunde, 12 *mattar* of unploughed land, on the south of the Jujube-tree Tank of that town, 5 *mattar* of red land (*kisu*), in Bādanahatti, south of the grounds of the *dharmēta*, 1 *mattar* of unploughed land, in the same, to the south of the road to Bīyanahatti, 450 *kamma* of red land, to the south of the village of Bīyanahatti, east of the field of the god Bhīmanātha, 1 *mattar* 450 *kamma* of unploughed land, in Arakere, of the two grounds on the east of the road to Domdavatti, 700 *kamma* of red land, on the north of the *bādumbeya* of the same place, 5 paddy fields[4], below Puṇḍarīka's Tank, 3 paddy-fields this much was formerly granted by Rāchamalla-dēva I

(Lines 44-45) Furthermore, the Gōvinda of the Sindas, warrior to the wanton emperor of Pātāla, lord of Bhōgāvatī best of cities, endowed with constant boons from Vīra Kali-dēva, the Mahāmandalēśvara Rāchamalla-dēvarasa II,

(Lines 45-48) on Monday, the full-moon day of Kārttika of the 1103rd Śaka year, the cyclic year Plava, during an eclipse of the moon, on the occasion of making Śrīpura an Agrahāra, after washing the feet of Bāla Śiva-dēva, with pouring of water, granted for the god Svayambhū's personal enjoyment, theatrical entertainment, offerings of food, restoration of worn-out (*buildings*), the *Chaitra* and *pavitra*,[5] scriptural study, lectures on the Vaiśēshika, class-reading[6] of the *Śiva-dharma-purāna*,[7] and charitable gifts of food, the one [entire] village of Jintegrāma with its former bounds, within the county of Ballakunde, situate on the east of the boundary of the dry-lands[8] of Tekkekal, south of the bound of Araliyahālu, west of Hamgave, north of the bound of Goranahālu (?) Likewise, in the fields of Kurugōdu, to the east of the Uppuvalla stream, 3 *mattar* of red land, to the east of Orvāyalūr, west of the boundary of the dry-lands of Arakeṛe, 1 *mattar* 300 *kamma* of unploughed land

(Lines 48-50) Furthermore, when they were entering the fire on the occasion when Bēchaiya was going to Kailāsa in bodily form [lit by his body[9]], his lawful wives the

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[1] Possibly this is the same as the modern *kamata* (see Kittel, s v), but I doubt it

[2] This would seem to be connected with *savuḷu*, *sauḷu*, "brackishness," also "muriate of lime"

[3] *Hole*, dry land unsuitable for growing rice

[4] *Gadde kattu*, ground suitable for growing paddy

[5] See *Ind Ant*, Vol XXXVIII p 52

[6] Cf *khandikada dharma*, *Ep Carn* VII 1, Hl No 66 A *khandika* is a class of students (ib III. 1, TN No. 27, VII 1, Sk No 185, IX Bn No 6, III 1, TN 27)

[7] A book called *Śiva dharma*, perhaps the same as this, is mentioned in *Ep Carn* Vol VII 1, Sk. No 185. Cf Aufrecht's *Catal Catall* s v

[8] *Hole* - Mr Narasimhachar suggests however that this is a variant for *hola*

[9] *Odale* Mr R Narasimhachar in a letter to me has kindly pointed out that this is the instrumental case of *odal* with suffix *-e* "Though Kēśirāja," he adds, "limits the suffix *-e* to neuter words ending in *-a* (*Śabdamani-darpana*, s 107), we have examples of the suffix used in words of other genders and endings *aḷiye* ('with affection'), Ajita purāna i 77-8, *muni-patiye pēle paṭṭudu* ('it was stated by the lord of sages'), *alkare taḷke geydu* ('having embraced with affection'), *lileye nunguva mrityu* ('Death which swallows with ease')

devoted Baiḷiyakka and Malpāṇiyakka made a request to the king, and (*with his permission*) granted in the grounds of Manivūr, south of (*the sanctuary of*) the goddess Tungabhadrā, east of the boundary of the dry-lands of Sūgūr, 2 *mattar* of unploughed land. On the (?) mintage,[1] jointly with the goldsmith burgesses, there was granted on the *daḷa* 2 *vīsa* 2 *kāni*, also on their buying 2 *so*[*llage*?] and on their selling 2 *so*[*llage*], also in the shops a tax of one ladleful.[2]

B—OF THE SAME REIGN.

This epigraph, an unfinished one, is carved on the back of the stone which has inscription A on its face.—The writing covers an area of approximately 2 ft. 4½ in. in height and 2 ft. 9 in. in width. It is much worn, and in places is almost illegible; but careful study has made it possible to recover practically the whole of the text, and it has been found worth illustrating by a plate to exhibit some features in the characters mentioned below.

The character is a good Kanarese, similar in type to that of A. The letters vary in height from ½ in. to ⅜ in. The scribe is fond of flourishes. In line 1 the first word, *Śrī*, is almost as ornate as in A; the *r* in *chandra* is curled round the *d* in bold floral decoration; and some other letters are prolonged upwards in sweeping flourishes, while several subscript letters on the left-hand margin of various lines are similarly extended downwards. Some letters are much larger than the rest: for instance, *tō* in *Śambharē* (l. 1), *tha* in *kaṇṭhain* (l. 4), *ḷa* in *Mahākāḷa* (l. 16), *kamaḷa* (l. 27), and *dhavaḷa* (l. 28), and *tha* in *nātha* (l. 16). The special characters for *m*, *y*, and *v* are common, as in A. In ll. 1-3 the special *m* occurs 14 times, the ordinary *m* only 7 times; the special *v* is also very frequent, and the peculiar *y* appears 9 times.

The language is Old Kanarese, prose and verse, with introductory formula and verse 1 in Sanskrit. Of some lexical interest are *uddrigu* (l. 3), *unmukta* (l. 4), *unmantra* (l. 35), the prefix *ud* expressing high degree. As regards orthography, we may note that the archaic *ḷ* never occurs in words where it is primitive, but, as if to make amends for this, it is written wrongly in four Sanskrit words—*kuḷa* (l. 6), *Mahāḷāḷa* (l. 16), *kamaḷa* (l. 27), and *dhavaḷa* (l. 28),—and in the last three of these the character is made exceptionally large, as if to bid defiance to laws of grammar. Final *-m* alternates with *-v* before vowels, and it is sometimes hard to decide which is the true reading.

The record refers itself to the same reign as A. It opens with an invocation of Udbhava-Rāchamallēśvara, a phase of the god Śiva, which we shall find explained below, ll. 19-21; and after the regular verse of salutation to Śiva (v. 1) comes a stanza adoring the god under the name Rāchamallēśvara (v. 2). After a fanciful description of the ocean (v. 3: see note *in loco*) we are informed that in Jambū-dvīpa lies Bharata-kshētra and in the latter is the province of Kuntala, the reigning sovereign of which is Tribhuvanamalla Vīra-Sōmēśvara-dēva (IV). In Kuntala is the county of Ballakunde (v. 4), and in Ballakunde is the hill-fortress of Kurugōdu, which is described in glowing terms (ll. 8-12). The Sinda Rāchamalla (I), Mahāmandalēśvara of Kurugōdu, is then eulogised with diffuseness (ll. 12-14), and we learn that in the course of his pious and glorious reign he was favoured with an epiphany of the god Śiva and his attendant spirits (ll. 14-18), he accordingly rose to exceedingly high estate in life, and after death was translated to *sālōkya* in Śiva's heaven, subsequently appearing on earth as a manifestation of Śiva in the form of a self-created Liṅga[3]

[1] Mr. Narasimhachar suggests that this may mean a place or shop.

[2] For the explanation of this passage I am again indebted to Mr. Narasimhachar. The ladleful is perhaps of grain.

[3] The Śaiva Āgamas recognise six kinds of Liṅgas, viz. (1) *svāyambhuva*, self created, (2) *bāṇa-liṅga*, prepared by Śiva, (3) *daiva*, set up by gods, (4) *ārsha*, prepared by Rishis, (5) *gāṇava* or *gāṇavat*, set up by Śiva's Gaṇas or goblin troop, and (6) *mānusha*, prepared by godly and instructed men (*Kāmika Āgama*, ch. 50, vv. 35-38). Cf. Gopinatha Rao, *Elements of Hindu Iconography*, Vol. II, pp. 79-82, 86.

on the west of the temple of Svayambhū (Śiva) in Kuṛugōdu, where a sanctuary was raised and worship paid to him under the name of Udbhava-Rāchamallēśvara, "the god Īśvara of Rāchamalla in (miraculous) revelation" (ll 18-21) We then learn that Rāchamalla I begot by Sōvala-dēvi Irungōla (not Irungula, as in A), who by Ēchala-dēvi begot Rāchamalla II (ll 21-22), and upon the power and blessed estate of the last-named our poet dilates in ll 23-26 We may note the statement that his hero was suckled by a tigress, was covered by the hood of a cobra, rode on elephants, and had Kalidēva as the tutelary god of his race (v 11); on this see above, p 269 It is then announced that in his reign there was a high minister, the royal treasurer Rēchirāja, the son of Sāyidēva (Sāvidēva or Svāmidēva) and Savitri, and Sayidēva was the son of an elder Rēchirāja by Rēkāmbikā-dēvi (ll 30-35) The inscription here breaks off; presumably it was intended to record an endowment of the temple of Udbhava-Rāchamallēśvara by the Mahāmandalēśvara at the instance of the younger Rēchirāja

TEXT [1]

[Metres v 1, *Ślōka* (*Anushṭubh*), vv 2, 13-15, *Sragdharā*, vv 3, 6, 7, 9, *Mahāsragdharā*, v 4, *Utpalamālā*, v 5, *Kanda*, vv 8, 10, *Mattēbhavikrīḍita*, v 11, *Champakamālā*, v 12, *Śārdūlavikrīḍitā*]

1 [2]Śrīmad-Udbhava-Rāchamallēśvarāya [namah ||*] Namas=tumga-śiraś chumbichamdra-chāmara-chāravē [|*] trailōkya-nagar-ārambha-mūla-stambhāya Śambhavē || [1*]

2 Śrīmat-śailēmdra[3]-putrī-pati namag=abhivāmchchh-ārtthamam mālke tēja[s*]-stōmam prastutya-nity-ōdbhavav=esar(v)-esav=ī Rāchamallēśvar-ā-

3 khy-ōddāmam nissīma-nāmam stuvad-akhila-lasat-sāman=ātm-ābhirāmam bhīmam jūtāgra-sōmam vinuta-jana manah-prēman=uddrigu-lalāmam || [2*] Jala-kallōl-āli bāhā-

4 yugala | v=esevi(va) kūrmmam padam | bāla-mīm kan | polev=unmuktāphalam pal | kuliśame nakha | v=ā kambu kamtham | sunīlam vilasat kēś-āvakāśam | tolasuva pavalam bāy | ka[ra]m

5 padmarāgam talam=āgal | rēji ratnākarana vol=esagum rāja-chadriram[4] samudram || [3*] Ant=enisida gambhīrara[5]-ratnākaranim parivritav=āda Jambūdvīpada Bharatakshētradolu

6 Kumtala-vishayam=umt=alli || Svasti Samasta-bhuvan-āśrayam Śrī-Prithvī-vallabham mahārājādhirājam paramēśvaram paramabhattārakam Satyāśraya-kula(la)-tilakam Chāluky-ābharanam

7 śrīmat-Tribhuvanamalla-Vīra-Sōmēśvara-dēvana rājyam=uttarōttarav=āgutt-iral=ittal || Vri || Ant=enis-irdda Bhārata-mahī-mahilā-mahanīya-bhāladolu kumtala-

8 [d=ante] śōbhisuva Kumtala-bhūtala-bhāmeg=ō(ā)vagam kāmta-mukh-āmtadol=pidida kamnadiy-anname chennan=āgi vōr-ant=ire Ballakumde nadu-nāl=karam=oppugum=etta nōlpadam || [4*] Va || Ant=ā nā-

9 da naduve rājad-rāja-nagara-ramanī-ramanīya-manidarppanāyamānam=enise Bhargg-ādriy=amt=ārggav=ari-durggamam=āda Kuṛugōda giri-durggada poṛa-volala vilāsam=emt=emdade || Kam ||

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[1] From the ink impressions

[2] This word is preceded by the *śankha* symbol

[3] Read *Śrīmach-chhailēmdra-*

[4] Read *rāja-mudram*, cf. the inscription *PSOCI* No 83 (*Ind Ant.*, Vol. IX, pp 96 f.), v. 2, and the Sabara śankara-vilāsa, i. 30

[5] Read *gambhīra-*

10 Nāradana toṛade saradim tārā-pathad=amte rāja-hams-ānvitadim kshīr-ābdh śayanan=urada vol=ārameyin=tuṛugi poṛa-volalu sā(so)gayisugum || [5*] Mattam=ā pur-āmtarbbhāgam=emt=e-

11 [ndade || Vri] || Bharadimd=Aurvv-ānalam tamn=olagana jalamam pīrvvan=end= Abdhi-nātham pirid=omd=āśamkeyind=ī puradole nava-ratnamgalam baytan=emb= amt=iral=irkkum kshatra-ratnam | chatura-yuvati-ratnam | sa-

12 [— — ◡ ra]tnam | vara-ratnam | vīra-ratnam | sujana-purusha-ratnam | gaj-āśv-ādi-ratnam || [6*] Va || Ant=ā purakk=adhīśvaram mahāmandalēśvaram Simda-kula-kamala-mārttandam sitagara gandanum=enisi negalda śrīmad Rāchamalla-dēvana

13 mahimey=emt=emdade || Vri(vri) || Vara-mārggam | śrī-nisarggam | vinaya-vinata-Bharggam | jit-ārāti-varggam | sthira-kāryyam | Mēru-dhairyyam | sujana-vanaja-sūryyam | mahīpāla-varyyam | Smara-rūpam | sa-

14 pratāpam krita-ripu-nripa-tāpam kal-ālī-kalāpam | dhareg=ellam Rāchamallam kudutav-irale ballam yaśah-śrīge nallam || [7*] Ant=ā sukha-samkathā-vinōdadin=irutt-ire || Vri || Dhareg=āścha-

15 ryyade Rāchamalla-mahipa[m] gō-bhū-hirany-āmna-pāna-ras-ādy-ākhila-dānadim tanipi śisht-ēsht-ārttha-sadu-bhaktaram piridum mannisal=īśvaram varadan=āgal rājyaman=tāldi vistarisutt=opp-i-

16 re dēvar=omdu divasam pratyakshadim be(ba)rppudhu(du)m || [8*] Va || Āgal Namdinātha - Namdi-Mahākāla(la) - Vīrabhadra-pramukha-pramatha-yūtha-samētanum Hari-Virimchi-sur-āsur-ōrag-ādi-prasiddh-ā-

17 mara-gana-sēvitanum=enisi Pārvvatī-pati bamd=avatarisi nind-iral Rāchamallarasam bhomkane kandu poda-vatt=ānamdadim kara-kamala-mukulitan=āg-iral Hara[m*] dara-hasita-vadan-āravindam Kailās-āva-

18 lōkan-ārithav=abhaya-hast-āvalambakan=āge mahā-prasādam=emdu mahā-vibhūtiyim gan-ādambaravam mādi Śiv-ārchchaneyan=ādi || Vri || Dhareg=imt=atyamta-chōdy-āvaham=ene Śiva-ling-ārchchanam mādi

19 pṛithvī-bhara-rājya-śrīyumam samtatige nilisidam Rāchamallam śarīram beras= uttumg-āśva-chamchach-chamara-ruhe(ha)-śi(si)ta-chchhatra-chihn-ānvitam Śam-karanol=sālōkyamam porddiyum=avanige sāyu-

20 jyadim limgav=āde || [9*] Va || Amtu Kuṛugōda pattanada śrī-Svayambhudēvara paśchim-ābhimukhadolu bamdu nimdu sakala-lōkakke kantukam=āgi limga-mūrttiyind=udbhavisalu śrī-

21 mad-Udbhava-Rāchamallēśvara-dēvar=emba pesaram tāldi suprasiddham=āg-ire || mattam tadīya-samtatiy=adagumtiy=emt=emdade || Vri || Madavad-vairi-karindra-kēsariy=enipp=ā Rāchamallamgav=āspa-

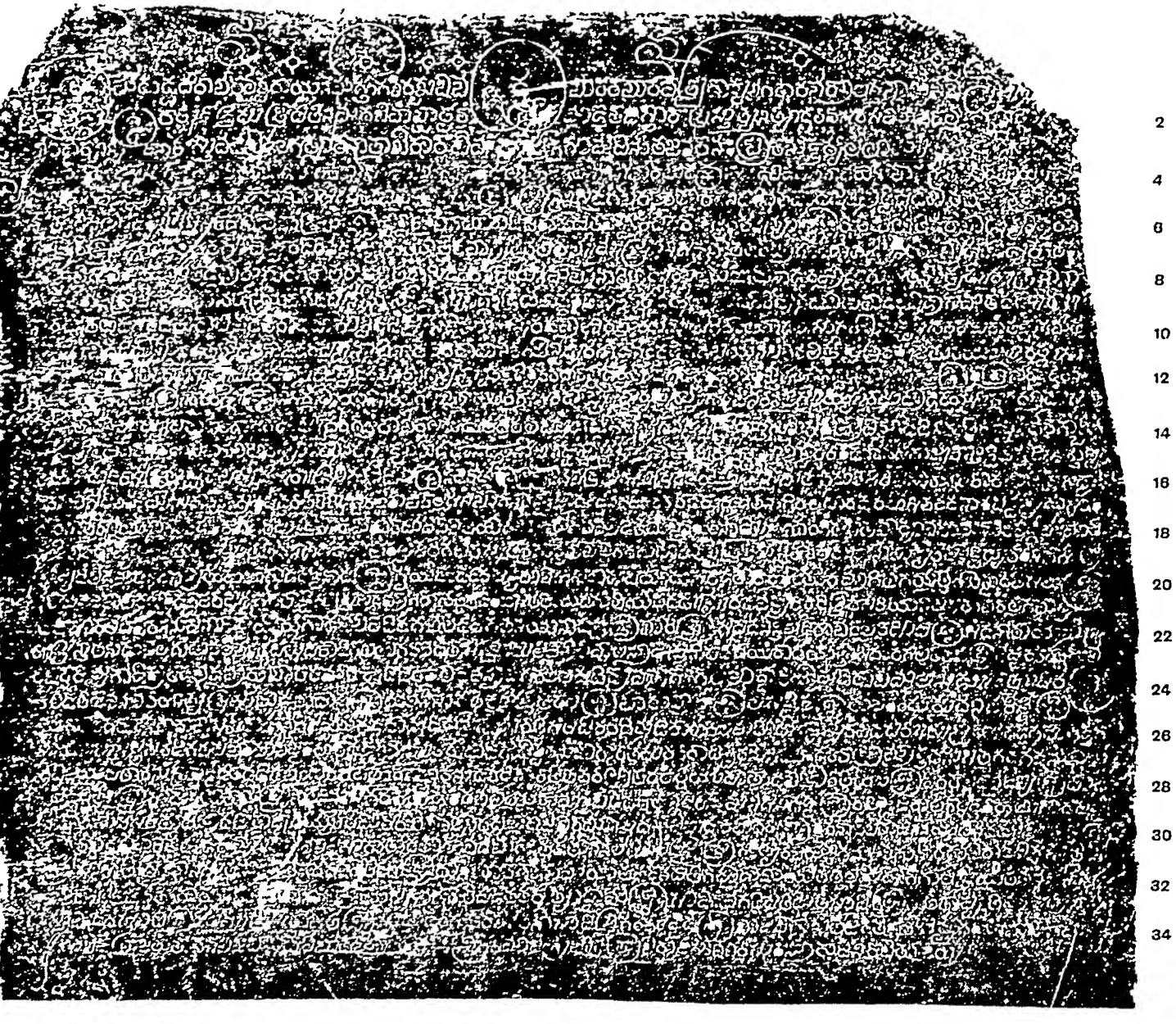
22 dadim Sōvala-dēvigan=tanujan=āg-irdd=ā Yirumgōla-bhū-viditamg=Ēchala-dēvigam tanayan=ādam kshatra-chāritra-sampadan=int=Irmmadi-Rāchamalla-mahipam śrī-Simda-Nārāyanam || [10*]

23 Va || Ant=ātanolu brilam-gomdu kalita-Nala-balupim kādi gelal=ārggam=arid= emt=ene || Vri || Puli mole-vālan=ūde | phaṇipam pedeyam kodey=ette simdhuram sa-lalita-bhadra-vishtaram=ad=āge | cha-

24 mach-chamari-mṛig-āli-kōmala-chala-chāru-chāmaraman=ikke | ditam Kalidēvan= āvagam kulad=adnidaivav=āge | gelal=ār=ddorey=Irmmadi-Rāchamallanolu || [11*] Mattam || Vira-śrī-

25 Kalidēvadēvan=Abhavam nitya-prasād-ōdbhav-ōdāra śrīyan=anāratam kudut-iral Śrī-chāru-vāk-śrī-lasad vira-śri-ruchir ēmdu-kumdha(da)-nibha-kīrtti-śrī-

Kurgod inscription B



J F FLEET

SCALE ONE-FIFTH

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26 yuma[m] bhāgadol | rārājan-mukhadol | bhujā-yugaladol | dik-chakradol | varttisal vīramg=Irmmadi-Rāchamalla-mahipamg=inu=ārppar=ēm bamdapar || [12*] Imtu negaltegam pogaltegam

27 neley=enisi | Svasti Samadhigata-pamcha-mahā-śabda-mahāmamdalēśvaranum Ballakumdā-dēś-ādhiśvaranum Bhōgāvati-puravar-ādhiśvaranum Simda-kuḷa-kamaḷa(la)-mārttamḍanum sitagara gamḍanum śārddū-

28 la-vijaya-patākanum samuddamda-mamḍali(li)ka-bhayamkara-chaturamg-ānīkanum daśa-diśā-varttita-dhavaḷa(la)-kīrttiyum Pātāla-chakravarttiyum śrī-Vira-Kalidēva-dibya-śrī-pāda-

29 padma-nitya-prasād-āsādit ātma-prabhāvanum samgadada mamdalīkara taleyam kāvanum bēḍidargg=ill=ennad=ivanum=enisi negalda śrīmad-Irmmadi-Rāchamalla-dēvam Kuṟugōda patta-

30 ṇadol sukha-samlathā-vinōdadim rājyam-geyyuttam=ire-yire tat-pāda-padm-ōpajīvi mahā-pradhānam vibudh-aika-bāmdhavam śrīkaranam Rēchirājan=anvayav=ent=emdade || Vṛi || Svasti śrī-[1]

31 Chamdra-vamś-ōdbhava-Harita-kulam Kammme-sat-kīrtti-valli vistār-ā-tāra-tārāchala-bhuvana-talam tān=enal sat-kavīmdra-prastutyam Rēchirājamg=anuvaśe guṇi Rēkāmbikā-dēvigam samtra-

32 st-ārāti pradhānam sutan=udayisidam Sāyidēva-pradhānam || [13*] Rāmamg=ā Rāmey=emt=aṁt=Aṁara-patige Paulōmiy=emt=amte Lakshmi-dhāmamg=ā Lakshmī(kshmi)y=emt=amt=Atanu-ripug=U-

33 mādēviy=emt=ante Tārā-rāmamge Rōhinī-prēyasi sogayipal=emt=amt=amāty-[— ◡ —][2]ōddāmam śrī-Sāvidēvamg=ati-pati-hite Sāvitre(tri)y=amt=oppat-irddal || [14*] Ant=ā śrī-

34 Svāmidēvamgam Sāvitrī-dēvige || Vri(vṛi) || Rājat śrī[3]-Svāmidēvamg=anuvaśe guṇi Sāvitrigam pattidam śrī-bhājam tigmāmśu-tējam gata-bhaya-hṛidha(da)y-āmbhōjan=ā pu-

35 ṇya bījam bhrājat-kāmtā-Manōjam vibudha-vibudha-bhūjam yaśah-śrī-samājam naij-ōnmamtr-ābdhi-rājam suvibhava-Sumanō-rājan=i Rēchirājam || [15*]

TRANSLATION.

(Line 1) To the blessed Udbhava Rāchamallēśvara (*homage*)!

(Verse 1) (Identical with v 1 of inscription A)

(Verse 2) May the blest Lord of the Great Mountain's Daughter—he who is a mass of radiance,[4] who has famous eternal birth, that most illustrious one who is glorious with the name of Rāchamallēśvara, whose name is boundless, whom all the bright Sāmans praise, lovely in his own nature, terrible, bearing the moon on the tip of his braided locks, beloved of the souls of renowned men, having a stately eye in his brow—fulfil for us the object of (*our*) desire!

(Verse 3.) Like a moving jewel-mine appears the Ocean, bearing the stamp of a king, as the lines of the waves in its waters are (*his*) two arms, the fair turtles (*his*) feet, the little fish (*his*) eyes, the brilliant pearls (*his*) teeth, the *kulisa* fish (*his*) nails, the shells (*his*) neck, the fine turquoises (*his*) bright hair-tips, the lustrous coral (*his*) mouth, the rubies forsooth (*his*) palms.

[1] After *śrī* is written the syllable *vi*, projecting beyond the line

[2] The engraver has left out these three syllables without marking the omission

[3] Read *Rājach-chhrī*

[4] Perhaps a reference to the revelation of Śiva in the form of a fiery Linga, the Lingōdbhava (see above, Vol XIII, p 158 n)

(Lines 5-6) In the realm of Bharata (*forming part*) of Jambū-dvīpa, which is surrounded by the deep Ocean thus described, there is the province of Kuntala; in it—

(Lines 6-7) Hail! when the reign of the asylum of the whole world, beloved of Fortune and Earth, the great Emperor, the *paramēśvara*, the *paramabhattāraka*, ornament of Satyāśraya's race, embellishment of the Chālukyas, the fortunate Tribhuvanamalla Vīra-Sōmēśvara-dēva [IV], was advancing in increase, then—

(Verse 4) The mid-county of Ballakunde is indeed conspicuous wherever it is seen, being perfect in beauty, as though it were a mirror held ever to the end of the lovely face of that lady the Kuntala-land, who is beauteous as a curling lock on the glorious brow of that dame the Bhārata-land thus described

(Lines 8-9) So as regards the beauty of the outer town of the mountain-fortress of Kuṟugōdu in the midst of this county, which may be called a charming jewel-mirror of that lady the brilliant royal city, and which like the mountain of Bharga [Śiva] is for all impassable to foes:—

(Verse 5) The outer town, thickly clothed with groves, is beautiful like the stars' path [the sky] when studded with royal swans (*as they fly*) ceaselessly amidst the noise of the clouds,[1] (*or*) like the (*dark blue*) breast of (*Vishṇu*) lying in the Milk-Ocean

(Lines 10-11) Moreover, as regards the interior of this town—

(Verse 6) As though the Lord of the Ocean, from a great fear lest the submarine fires should eagerly suck up the waters within him, had lodged in this town the nine (*kinds of*) jewels, there are (*here*) the jewels of chivalry, jewels of graceful damsels, jewels of . . , choice jewels, jewels of warriors, jewels of good men and followers, jewels of elephants, horses, and other things[2]

(Lines 12-13) Now, as regards the greatness of Rāchamalla-dēva, who is renowned as the ruler of this town, the Mahāmaṇḍalēśvara, sun to the lotuses of the Sindā race, warrior to the wanton

(Verse 7) As Rāchamalla was dispensing gifts to the whole earth, a man of noble courses, blest of nature, who reverently did homage to Bharga [Śiva], victor over the companies of his foes, steady in duty, having the firmness of Mēru, a sun to the lotuses of good men, best of kings, comely as Cupid, majestic, consuming hostile monarchs, master of the whole series of arts, skilful, lover to the goddess Fame:—

(Line 14.) So as he was (*engaged*) in this enjoyment of pleasant conversations—

(Verse 8) As amidst the wondering admiration of the earth king Rāchamalla, treating most bountifully the good votaries whose objects of desire are noble by gratifying them with all gifts of kine, land, gold, food, drink, etc., was acting as an Īśvara [Śiva] (*and*) a Boon-giver [Vishṇu], and was brilliantly advancing in the course of his reign, the god [Śiva] one day appeared in revelation:—

(Lines 16-18) Then the Lord of Pārvatī [Śiva], accompanied by Nandinātha, Nandi, Mahākāla, Vīrabhadra, and the rest of the goblin troop, and attended by Hari, Viriñchi [Brahman], the gods, the demons, the Nāgas, and the rest of the famous Immortals' company, came down, and king Rāchamalla, reverently gazing and offering salutation, with joy made the lotuses of his hands to form a bud[3]; and Hara, the lotus of his face gently smiling, held

[1] Cf. *Mēgha-dūta* i. 12

[2] With this list of nine *ratnas* may be compared the Buddhist list of the seven *ratnas* in *Dharma saṅgraha*, § 65, with the references given there

[3] That is, he clasped his hands in the *añjali*.

out the hand of security, to the end that he should behold Kailāsa[1], and (*the king*), deeming it a great act of grace, having with much magnificence entertained with pomp the goblins and performed worship of Śiva—

(Verse 9.) Having thus performed the worship of Śiva, so that it caused exceeding admiration to the world, Rāchamalla established for his descendants prosperity of rule (*in bearing*) the burden of earth, being while still in the body attended by the tokens (*of royalty, namely*) stately horses, brilliant yak-hair fans, and white umbrellas, (*and*) even after attaining a place in the world of Śiva, he formed a Linga for the earth by union therewith

(Lines 20-21) So having come and stood at the western side of (*the temple of*) the god Svayambhū of the town of Kurugōdu, and arisen in the form of a Linga so as to delight the whole world, he became very famous under the title of "The God Udbhava-Rāchamallēśvara" Moreover, as regards the line of his descendants—

(Verse 10) To this Rāchamalla, who was a lion to the mighty elephants his furious foes, and to Sōvala-dēvi was (*born*) in their estate a son, the world-renowned Irungōla, and to him and to Ēchala-dēvi was (*born*) a son perfect in chivalrous conduct, king Rāchamalla II, a blest Nārāyana of the Sindas.

(Line 23) So, if it be said: "why is it impossible for any to overcome (*him*) by finding weak points in him and warring with the might of a Nala?"—

(Verse 11) As a tigress gave (*him*) to drink the milk of her breasts, a Lord of Snakes raised (*over him*) its hood as an umbrella, the elephant is (*his*) graceful seat of honour, a brilliant troop of yaks give soft quivering beautiful fans, (*and*) Kalidēva in sooth is ever the tutelary deity of his race, who are able to overcome Rāchamalla II?

(Line 24) Moreover—

(Verse 12) As the god Vīra-Kalidēva, (*who is*) Abhava [Śiva], constantly grants (*to him*) noble fortune by the rise of continual boons, as Fortune places success of sweet speech, success of splendid warriors, and success of fame (*white*) like the radiant moon and jasmine, in (*various*) parts, (*namely*) in (*his*) resplendent mouth, in (*his*) two arms, (*and*) in the circle of space (*respectively*)[2], can there come now any who are able to prevail against the warrior king Rāchamalla II?

(Lines 26-30) Being thus a subject of glory and praise—Hail! Rāchamalla-dēva II, renowned as "the Mahāmandalēśvara who has attained the five *mahā-śabdas*, lord of the Ballakundā land, lord of Bhōgāvatī best of towns, sun to the lotuses of the Sinda race, warrior to the wanton, having the victorious banner (with the device) of a tiger and a host of four divisions[3] inspiring fear in arrogant feudatory princes, he whose white fame travels through the ten regions of space, the emperor of Pātāla, he who has attained his power by the constant grace of Vīra-Kalidēva's lotus-feet, who guards the heads of attendant feudatory princes, who gives without saying nay to suppliants," being in control of the kingdom at the town of Kurugōdu with enjoyment of pleasant conversations,—

(Line 30) as regards the lineage of the one who lives upon his lotus-feet, the high minister, the especial kinsman of sages, the treasurer Rēchirāja —

(Verse 13) Hail! To Rēchirāja, who was sprung from the blest Lunar race and belonged to the Harita family, a creeping plant of goodly fame to the Kammo caste, celebrated by the

[1] That is, Śiva held out a hand in the *abhaya mudrā* or gesture indicating protection and security, as a promise that the king should be translated to Kailāsa, Śiva's paradise.

[2] An instance of the rhetorical figure *yathā samkhya*.

[3] Namely, infantry, cavalry, horse, and elephants.

best of good poets as being the ground (*supporting*) a star-high Tārā's Mountain[1] of dignity, and to the devoted virtuous Rēkāmbikā-dēvi was born a son, the minister Sāyidēva, a minister who terrified foes

(Verse 14) As with Rāma Rāmā [Sītā] is radiantly present, as with the Lord of the Gods [Indra] Paulōmi, as with the Home of Fortune [Vishṇu] Lakshmī, as with the Disembodied One's Foe [Śiva] Umā-dēvi, as with the Stars' Lover [Chandra] the lady Rōhiṇī, so with the blest Sāvidēva, majestic among ministers (?) was Sāvitri, exceedingly faithful to her lord, conspicuous

(Lines 33-34) So to this Svāmidēva and Sāvitrī-dēvi—

(Verse 15) To the brilliant blest Svāmidēva and to the devoted virtuous Sāvitri was born one enjoying fortune, having the radiance of the sun, the lotus of whose heart was void of fear, that seed of righteousness, a Cupid to radiant ladies, a celestial tree to sages, a meeting-place for the goddess Fame, a lord of the ocean of his own high verses of prayer, a most magnificent king of the *sumanas*,[2] this Rēchirāja

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No 20—TAXILA INSCRIPTION OF THE YEAR 136

By Sten Konow

This inscription was discovered by Sir John Marshall in the course of his excavations at Ancient Taxila during the winter 1912-13, and published by him in the Journal of the Royal Asiatic Society for 1914,[3] with additions and a plate in the same Journal for 1915[4] Valuable remarks have further been published by Messrs Thomas,[5] Fleet,[6] Boyer,[7] and Bhandarkar,[8] and the record has been utilised in my Indo-Scythian Contributions[9] It is of such importance that it is advisable to record it in the pages of the Epigraphia

Concerning the discovery of the inscription Sir John states that it was "made in a small chapel immediately west of the so-called 'Chir' *stūpa* The chapel in question is built in a small diaper type of masonry, which came into vogue at Taxila about the middle of the first century A D and lasted for about a hundred years Its entrance faced the main *stūpa*, and near the back wall opposite this entrance, and about a foot below the floor, I found a deposit consisting of a steatite vessel with a silver vase inside, and in the vase an inscribed scroll and a small gold casket containing some minute bone relics A heavy stone placed over the deposit had, unfortunately, been crushed down by the fall of the roof and had broken both the steatite vessel and the silver vase, but had left the gold casket uninjured and chipped only a few fragments from the edge of the scroll, nearly all of which I was, happily, able to recover by carefully sifting and washing the earth in the vicinity The cleaning and transcription of the record was a matter of exceptional difficulty, as the scroll, which is only 6¼ inches long by 1⅝ inches wide and of very thin metal, had been rolled up tightly, face inwards, in order that it might be enclosed in the silver vase, moreover, the metal of which it is composed is silver alloyed

[1] This seems to be the Kishkindha-parvata in Ōdra-dēsa, on which Dēvī was worshipped by the name of Tārā (*Matsya Purāna*, xiii 46), being apparently identified with the epic heroine Tārā, the wife of Vālin (*Rāmāyana*, IV 15 ff, *Mahābhārata*, Prat Ray's edn III 279)

[2] Meaning either "king of sages" or "king of gods" (Indra), according as we translate *sumanas*

[3] Pp 973 ff

[4] Pp 191 ff, compare also *Archæological Survey of India, Annual Report*, 1912-13, pp 18 ff

[5] *JRAS*, 1914, pp 987 ff 1915, pp 155 ff

[6] *JRAS*, 1914, pp. 992 ff; 1915, pp 314 ff.

[7] *Jo Asiat.*, XI, v, pp 281 ff.

[8] *Ind Ant*, 1916, pp 120 ff

[9] *SBAW.*, 1916, pp. 787 ff

with a small percentage of copper, which had formed an efflorescence on the surface of the extremely brittle band, with the result that I could neither unroll it without breaking it, nor subject it to the usual chemical treatment By the use of strong acid, however, applied with a zinc pencil, I was able to remove the copper efflorescence and expose, one by one, the punctured dots of the lettering on the back of the scroll, and then, having transcribed these with the aid of a mirror, to break off a section of the scroll and so continue the process of cleaning and transcription In this way I succeeded in making a complete copy of the record from the back of the scroll, while the letters were yet intact Afterwards I cleaned in like manner and copied the face of each of the broken sections, and was gratified to find that my second transcript was in accurate agreement with the first" Later on Sir John, by means of other methods, was able to clean the scroll more effectively, and succeeded in presenting a photographic reproduction of practically the whole inscription

The characters are Kharōshthī of the early Kushana type As in other Kharōshthī inscriptions, the length of vowels and diphthongs has not been marked In the case of *a*, *i*, and *u* it is usual to retain this peculiarity in transliterating, while *e* and *o* are often marked as long, if we have no special reasons for assuming that they are short The only consistent transliteration is, however, not to use the sign of length in the case of *e* and *o* any more than in the case of *a*, *i*, and *u* *E* and *o* are, of course, always long in Sanskrit, in the Prakrits, on the other hand, they are sometimes long and sometimes short, just like other vowels I shall therefore write *e* and *o* throughout, though most of the *o*s and all the *e*s occurring in the inscription are probably long With regard to individual letters we may note the sign for *ña* in *-ñati-*, l 4, and *f* in *Imdafria*, l 2. The voiced and voiceless dentals are carefully distinguished, compare *pradisthavita*, ll 1 and 2, *rajatirajasa*, l 3, etc The compound letter *tva* occurs in *bodhisatva-*, l 3 The same sign has hitherto been transliterated *tm* in *atmano*, l 5 The only reason for this latter writing is that the corresponding Sanskrit word *ātmanah* contains a *tma* If that had not been the case, nobody would have thought of reading otherwise than *tva* Prakrit is not, however, Sanskrit, and I have no doubt that the correct reading is *atvano* In the first place we know from the Ara inscription[1] that there was another compound *tma*, and it is not at all likely that there should be on the one side two different compounds for *tma*, and on the other two different meanings of one of them Moreover the usual Prakrit forms *atta* and *appa* cannot well be derived from Sanskrit *ātman*, but both seem to go back to an intermediate form *atvan*, just as *sattva* becomes *satta* as well as *sappa* Another compound occurs in *pradisthavita*, ll 1 and 2, *vasthavena*, l 2 It will be seen that it is used both instead of Sanskrit *sta* and of Sanskrit *stha* As a rule, it can be stated that the compound is rarely used in Kharōshthī inscriptions except in foreign words and such as can be considered as Sanskrit loanwords[2] *St* as well as *sth* regularly became *tth* in the dialect It is a well known feature of the Prakrits that an *s* causes aspiration of a neighbouring consonant, and the necessary link between *st* as well as *sth* and *tth* is *sth* Similarly we find *shth* in the Iranian name *Hashthuna* in the Wardak vase inscription[3] It is therefore just as natural to transliterate the compound *stha* as *sta*, and, if we consider its shape, it is evident that the lower portion is identical with the letter *tha* and has nothing to do with *ta* I therefore write *stha* and consider this as a semi-learned writing which does not represent the phonetical features of the dialect

With regard to orthography, we may note, in addition to the use of the compound *stha*, that *ya* represents a Sanskrit *ja* in *puyae*, ll. 4 and 5 The writing is not over careful Thus we find *a* for *e* in *putrana*, l 2, *prachaga-*, l 4, and perhaps in *ma*, l 5 Syllables have been left out in *Tachhaśie* for *Tachhaśilae*, l 3, *arahana*, for *arahantana*, l 4, *sarvasana*, for *sarvasatvana*, l 4, and *-salohina*, for *-salohidana*, l 4

[1] Above, p. 143

[2] Cf Lüders, *SBAW*, 1914, p 416

[3] M. Senart, *Jo. Asiat*, XI, iv, p 574 Konow, *SBAW*, 1916, p 808 Mr Pargiter reads *Kashtuna*

The greatest difficulty connected with the interpretation of the inscription rests with the word *ayasa*, l 1 Sir John considered it as the gen of *Aya*, or Azes, and explained it to mean that the record was dated in an era founded by Azes, and this era he identified with the Vikrama era Messrs Thomas and Fleet were of opinion that the word could hardly be the name of a king, because no royal title is used They further maintained that, if *ayasa* were really the name of a king, it would place the inscription in the reign of this king, who would then most likely have to be identified with the *Khushana* mentioned in l 3 Dr Thomas propounded the possibility of considering *ayasa* as the gen of a demonstrative pronoun, and Dr Fleet adopted the explanation and translated[1] "In the year 136 · on the day 15 of this (*present*) month Āshādha," or "In the year 136 on the day 15 of the month Āshādha of this (*year*)"

A form *ayasa* of the base which we know from Sanskrit *ayam* is, of course, possible, though I do not think it a likely one But the use of such a pronoun in this place is not in agreement with the practice in other old inscriptions The use of *atra, etaye*, etc, in *atra divase* in the Sue Vihar inscription, *etaye purvaye* in the Patika plate, and so forth, cannot be compared, because such expressions always follow after the mention of the month and the day and recapitulate the whole dating, just as *isa divase* in the present record

M Boyer agrees with Messrs Fleet and Thomas in thinking that *ayasa* is not the genitive of *Aya*, Azes He explains *ayasa* as standing for *ayyasa* and this further as corresponding to Sanskrit *ādyasya* The month *Āshādha* he thinks may have been called *ādya* because the year was *āshādhādi* I do not know any old date which might be compared. Mr Bhandarkar likewise explains *ayasa* as a Prakrit form corresponding to Sanskrit *ādyasya*, but thinks that it has been added because there was, in that year, a second, intercalated, Āshāḍha[2]

Sir John Marshall is quite right in comparing the wording of the Taxila copper-plate, where we read *samvatśaraye athasatatimae 78 maharayasa mahamtasa Mogasa Panemasa masasa divase pamchame 5* I do not know of any other old inscription where we find a similar addition between the mention of the year and the month If, however, *Ayasa* is the name of a ruler, the inscription must, as urged by Messrs Thomas and Fleet, be dated during the reign of this king

Dr Fleet further remarks that, if *Ayasa* were the name of the king ruling when the inscription was deposited, this would tend to mark him as the Kushana king referred to in line 3. Such an inference is not, however, necessary The so-called Takht-i-Bahi inscription is dated during the reign of Gudufara, but in honour of another prince, and the same can very well be the case in the Taxila record

The chief difficulty in explaining *Ayasa* as the name of a king rests with the fact that no royal title is used in connexion with the name I have thought of the possibility of explaining this anomaly by assuming that Aya was the ruler, not of Taxila, but of the donor's home Noacha, and that Azes II might have spent his last days as a local ruler of Noacha Such an assumption cannot, however, be substantiated by any fact, and the absence of every royal designation is so extraordinary that I think we must abandon Sir John's explanation of the word *ayasa* altogether

Provisionally, therefore, I am inclined to adopt the explanation of Mr. Bhandarkar. We do not know how *dy* was regularly treated in the old dialect of the North-Western frontier In the Shābāzgarhi and Mansehra versions of the Aśōka edicts *dy* becomes *j* in *aja*, Skr. *adya*, but in *ujana*, Skr. *udyāna*, it becomes *y* as in Pāli It is possible that the same development

[1] *JRAS*, 1915, pp 317 f.

[2] Cf Fleet, *JRAS.*, 1914, p 998

has taken place in *ādya*, and I think this explanation, for the time being, the most likely one, though I am far from feeling certain about it

Urasakena I take to be the name of the donor The correct reading of this word is due to Dr Thomas, who explains it as meaning "of Uraśa" and indicating the nationality, not the name, of the donor. Though M Boyer is of the same opinion, I prefer to explain *Bahalıena* as the national name, Sanskrit *Bahlikēna*. In the North-Western dialect in which the inscription is composed, the general rule seems to be that intervocalic *k* became a soft spirant and was eventually dropped in Indian and Indianised words, while it was commonly retained in foreign names and loan words which had not become naturalised Thus in the Mathurā lion capital we find *samanumotakra*, *nakraraasa*,[1] *mahasaghıana*, *kusulaasa*, but *Padıka*, *Mıyika*, *horaka*, in the record under discussion we have *prachaga* and *Bahalıena*, but *Urasakena* *Urasaka* is, moreover, a very likely name, containing the element *sāka*, strength, which is rather common in Iranian [2]

The reading of the word after *Urasakena* is not certain. Sir John, who originally read *Dhıtaphrıa*, has finally adopted the reading *Lotaphrıa* Dr Thomas suggests *Imtaphrıa* or *Vımtaphrıa* and sees in this name a variant of *Vındapharna*, *Undopherres*, *Gondophernes*, etc So far as I can judge from the photograph the reading *Imtaphrıa*, or, as remarked by M Boyer, rather *Imtafrıa* is the most likely one The second *akshara* is not, however, to judge from a photograph which I owe to the kindness of Sir John Marshall, *ta* but *da*. The anusvāra at the bottom of the letter seems to be certain, and the top is also different from *lo*, *l* 5. I would therefore provisionally read *Imdafrıa*, though I admit that *Lomdafrıa* is also possible At all events the form is certainly the genitive sing of a name ending in *frı* Compare *Ayasıa* in the Mathurā lion capital, *Datıa* in the Kaldarra inscription, *Kavıśıa* in the Mānikiāla bronze inscription[3], *Kamagulya* in the Wardak vase inscription

Dhamaraïe may be the oblique form of a *dhamaraı*, which would represent a Sanskrit *dharmarājī* This again might be a shorter form of the word *dharmarājıkā*, a stūpa M Boyer has, however, drawn attention to the fact that in another Taxila inscription we find *Tachhaïle agadhamaraïe*, which seems to represent a Sanskrit *Tākshaśilē agradharmarājıkē* It is, therefore, more probable that we have to assume a form *dharmarājıka* with the same meaning as *dharmarājıkā*, though it is impossible to make any definite statement

According to Professor Vogel[4] *dharmarājıkā* is more especially a stūpa the erection of which was ascribed to king Aśōka, the *dharmarāja* M Boyer[5] has, however, shown that this explanation is not quite certain, and I think the word can also be explained as meaning a stūpa containing relics of the Buddha, the real *dharmarāja*. At all events *dhamaraïa* must denote the Chir stūpa itself, and this stūpa M Boyer is inclined to identify with the Kunāla stūpa mentioned by Huan-tsang

Tachhaśıe is, of course, miswritten for *Tachhaśılae*, the oblique form of *Tachhaśıla*, Sanskrit *Takshaśilā*

Tanuvae was explained by Sir John as the name of some locality at Taxila M Boyer thinks that the word represents a Sanskrit *tanuvyaya*, "sacrifice of the body," and is the name of the Bōdhisattva chapel mentioned in the next word. He compares the Vyāghrījātaka To me the dropping of the *ya* makes some difficulty Though I admit the ingenuity of the explana-

[1] The compound *kra* in these words certainly denotes a guttural spirant.

[2] See Justi, *Iranisches Namenbuch*, p 509

[3] Mr Pargiter reads *kapoſıa* and does not consider the form as a genitive I read *Kavıśıa chhatrapasa G(r)anafryaka chhatrapa putrasa danamukho*, "gift of the Kshatrapa Kavisi, the son of the Kshatrapa Granafryaka" Cf *SBAW*, 1916, p. 798

[4] *Archæological Survey of India, Annual Report*, 1903-04, p 223.

[5] *loc. cit.*, p 294.

tion, I prefer to see in *tanuvae* the genitive of a female name *Tanuva* which would then signify the founder of the Bōdhisattva chapel

The various forms of the name which is here written *khushanasa* have been discussed by Dr, Fleet,[1] who did not then know the present record. The initial aspirate reminds us of the χ in the Greek legend of some of the coins of Kujula-Kadphises, and, if we compare these two writings, it becomes probable that the first letter of the name was originally a guttural spirant, and, to judge from the *g* in *gushanasa* in the Panjtār inscription and *gushana-* in the Manikiāla record, a voiced one I have no doubt that Count Staël Holstein[2] is right in combining the name *kushana* with Chinese *yue chi*, older *güt-shi* or *gür-shi*. I am further convinced that a short form *kushi*, corresponding to *yue-chi*, occurs in *koshano*, which is used in the coin legends of Kanishka and his successors Dr Fleet[3] considers this *koshano* as an adjective in the nom sing I hope, however, to have proved[4] that the whole legend is composed in a language which is, to all practical purposes, identical with ancient Khotanī The only exception would, if Dr Fleet were right, be the word *koshano* In old Khotanī this form can only be the genitive plural of a *koshi*, it cannot by any means be explained as a nominative singular of an old *a*-base In that case it would have sounded *koshani* Dr Fleet thinks that, if we explain *koshano* as a genitive plural, we must arrange the words of the legend "in an order in which they were not intended to be taken" In two Junnar inscriptions, however, we find a genitive plural denoting nationality after a personal name exactly in the same way as in the Kanishka coin legends. Compare No 1154 in Professor Lüders' List, *Yavanasa Irilasa Gatāna*, "of the Yavana Irila, of the Goths," and No 1182, *Yavanasa Chitasa Gatāna*, "of the Yavana Chita, of the Goths," where the Yavanas (i e Europeans) Irila and Chita are evidently described as belonging to the people of the Gatas, i e Goths[5]

Though I agree with the Count in assuming the existence of a short base *koshi* in such forms as *koshano*, I am unable to understand how he came to deny the existence of another form *kushana* or *kushāna* The new Taxila inscription proves, as remarked by Dr Thomas,[6] the existence of such a word, which is in itself a very likely one Compare the two forms *a-she* and *a-she-na* which the Chinese used to denote the ancient royal family of the Turks The only difficulty is whether the first *a* of this word is short or long This question would be solved if the reading *kushānaputrō* in the Māt inscription were certain There is, however, a mark above the *na* in this word, and Count Staël Holstein reads *kushānam putrō* I therefore prefer to read *kushana*, leaving the question as to the length of the *a* open.

In the last line the photograph favours the reading *nivanae*, as stated by Dr Thomas M Boyer explains *a-de* as Sanskrit *agratah*, principally, and *samaparichago* as Pāli *sammāparichchāgō* Instead of the latter it would be possible to assume *sa me parichago*, "this my gift"

The most important questions connected with this record are its date and the identity of the Kushaṇa ruler mentioned in it

Sir John Marshall has shown that the record was found in strata which belong to the Kadphises kings and are deeper, i e older, than those of the Kanishka group So far as I can see, his excavations have finally established the priority of the two Kadphises kings to the Kanishka group On the other hand, Sir John has left the question open which of the two Kadphises kings is meant He says,[7] "The next important point is to determine which of the Kushan kings is referred to as reigning in that year That he is identical with the nameless Kushan ruler mentioned in the Panjtār record of fourteen years earlier, is probable,

[1] *JRAS*, 1914, pp 369 ff
[2] *SBAW*, 1914, pp 645 ff
[3] *loc cit.*, p 379
[4] *ZDMG*, 68, pp 93 ff
[5] See Konow, *JRAS*, 1912, pp 380 ff
[6] *JRAS*, 1914, p 990
[7] *JRAS*, 1914, pp 977 f

and here, again, I think Dr Fleet may be correct in identifying the latter with Vima-Kadphises[1] On the other hand, it is also possible that Kujula-Kadphises may be meant The monogram on the scroll is characteristic of coins of Vima-Kadphises, but is also found on coins of his predecessor Again, the title *maharajasa rajatirajasa* also suggests Vima Kadphises, indeed, it was stated by several speakers during the discussion on the date of Kanishka that Kujula-Kadphises was only a petty local chief (*yavuga=jabgou*), never 'a king of kings,' like his successor But this assertion is erroneous On some of his coins Kujula-Kadphises styles himself *maharaja rajadiraja*, and, according to Cunningham, *devaputra* also That he ruled, moreover, at Taxila, and consequently over the north-west of the Punjab and Frontier generally, is abundantly clear from his coins, which are found there in larger numbers than those of any other king except Azes I and Azes II Other considerations, too, favour the identification with Kujula-, rather than Vima- Kadphises For, in the first place, it would be natural for the first emperor of the dynasty to be styled 'the Kushan emperor' without any further appellation, while it would be equally natural for his successors to be distinguished from him by the addition of their individual names Secondly, the stratification of coins at Taxila shows that Kujula-Kadphises succeeded the Pahlava kings there, and consequently he can hardly have conquered the country before *circa* A D 50, and, inasmuch as his coins betoken a fairly long reign there, and he is known from other sources to have lived to a great age, he may well have been ruling in the 122nd and 136th years of the era of Azes, i e, approximately, in A D 65 and 79 "

Dr Thomas seems inclined to ascribe the Taxila record to the reign of Vima-Kadphises The era is, he maintains,[2] the same as in the Takht-i-Bahi and Panjtār records and probably an old Śaka era, which was continued by the first Kushana rulers, at least as late as the years 122 and 136 He goes on to remark "If Gondophernes died about A D 50 after forty years of rule, the year 136 would correspond to A D. 50+33+14=*circa* A D 70, which approximates to A D 78, the beginning of the so called Śaka era And A D 78—twenty eight years after Gondophernes—will be a very suitable date for the death of Vima-Kadphises, who succeeded an octogenarian probably soon after the death of Gondophernes This would fit the commencement of Kanishka's reign . . in A D 78 We may urge further (1) that the era of the Śakas, having been actually employed by the early Kushans, can have been overthrown only by the definite institution of a new era, which will naturally be the known era of Kanishka, (2) that the so-called Śaka era must have owed its institution to the intentional abolition of a real Śaka era, that is, to the new epoch of Kanishka On the other hand, if 136+ = A D 78, the commencement of the era is not B C 58, but a few years earlier If, however, the + = 0, we arrive actually at B C 58 Although the era which we know as the Mālava and Vikrama era is dated, as I have endeavoured to show above (pp 413-14), from the institution of non-kingly (oligarchical) rule in Ujjain, it is quite conceivable that it was a consequence of the foundation of the real Śaka era and followed after only a short interval, for the Sakas in question may have overturned a ruling dynasty in Ujjain "

So far as I can see, there cannot be much doubt that the Kushana emperor of the Panjtār and Taxila records was Kujula-Kadphises, and not Vima-Kadphises, who does not on his coins style himself a Kushana

We learn from Chinese sources that the Yue-chi, after their defeat by the Hiung-nu in the second century B C, proceeded westwards, and that, on the southern slopes of T'ien-shan, they came into contact with the Sai-wang, who in their turn migrated southwards and made themselves masters of Ki-pin Later on, about 160 B C, the Yüe-chi were attacked by the

[1] See, however, Dr Fleet's remarks, *JRAS*, 1914, p 993 and note 1

[2] *JRAS*, 1914, pp 989 ff.

Wu sun and continued their march towards the west In Bactria they settled down under the rule of several *hi-hous* More than hundred years later the *hi-hou* of Kuei-shuang K'iu-tsiu-k'io conquered the other *hi-hous*, established himself as king and adopted the dynastic title "King of Kuei-shuang" He invaded An-si (Parthia), conquered Kao-fu and annihilated P'u-ta and Ki-pin He died at the age of eighty years and was succeeded by his son Yen-kao-chēn, who "again" conquered India and appointed a governor of that country

It is now generally recognised that K'iu-tsiu-k'io is identical with Kujula-Kadphises and Yen-kao-chēn with Vima-Kadphises, and that the Sai-wangs were the people who in India were known as Śakas or Śaka-murundas[1] The information which can be gathered from Chinese tradition is accordingly to the following effect —

The Śakas conquered the country which the Chinese called Ki-pin Here they were later on replaced by the Kushana chief Kujula-Kadphises, who also invaded Parthia, and whose son Vima-Kadphises "again" conquered India We are not told whether the Śakas extended their conquest beyond Ki-pin The remark, however, that Vima-Kadphises' conquest of India was a re-conquest would naturally lead to the conclusion that India had formerly been subjected to the rule of the Śakas.

Sinologists seem to agree that Ki-pin in the times of the Han and the Wei denoted Kashmir, while in the T'ang period it was identified with Kapiśa, i e the country drained by the northern tributaries of the Kabul river[2] There cannot be any doubt about the correctness of the latter statement that the terms Ki-pin and Kapiśa were often in the times of the T'ang dynasty used to denote the same locality The principal reasons on which it is based have been ably summarised by M Chavannes,[3] as follows,—

(1) In the Chinese-Sanskrit dictionary Fan-yü-tsa-ming by Li-yen *Kie-pi-sho-ye*, i e Kapiśa, is given as a synonym of Ki-pin ,

(2) Hüan-tsang states that the kings of those parts were in the habit of spending the summer in *Kia-pi-shi*, i e Kapiśa, and the winter in Gandhāra. A century later Wu-k'ung gives the same information, but substitutes *Ki-pin* for *Kia-pi-shi* ,

(3) From the T'ang-shu we learn that in the days of Huan-tsang the dominions of the Tu-küe extended as far as Ki-pin, and the Turkish Kagan gave the Chinese pilgrim an escort to Kia-pi-shi, i e to the southern limit of his empire

That Ki-pin was, in the T'ang period, different from Kashmir can also be inferred from the fact that Wu-k'ung came to Kashmir after having visited Ki-pin According to him Gandhāra was the eastern capital of Ki-pin, and, as Gandhāra was the lower Kabul valley, Ki-pin must have comprised the central part of that valley[4]

Finally *Ki-pin* can be considered as a Chinese rendering of the word Kapiśa,[5] though it is by no means certain that such be the case

Kapiśa seems to have been an old country Lassen[6] has identified it with *Kapissa* which, according to Pliny VI 25, was conquered by Kyros, and, if this identification can be upheld, we should be able to trace the name back to the 6th century B C

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[1] Cf *SBAW*, 1916, pp 787 ff

[2] Franke, *Beiträge aus chinesischen Quellen zur Kenntnis der Türkvölker und Skythen Zentralasiens* Berlin, 1904, p 80

[3] *Documents sur les Tou-kiue (Turcs) occidentaux* St Pétersbourg, 1903, p 52[1]

[4] Lévi, *Jo As*, IX, vi, pp 371 ff

[5] Lévi, *Jo As*, IX, vii, pp 161 ff According to a note added to the Ming edition of the *Na sien king* (Milindapraśna), Ki pin is a *fan*, i e Indian word, meaning "mean fellow" Cf Lévi, *Jo As*, IX, x, p. 529[2], Schlegel, *T'oung-pao*, II, i, pp 329 f Perhaps this means that *Kapiśa* was explained as *ka* (or *ku*)-*pēśas*

[6] *Indische Alterthumskunde*, Vol I, pp 859 f

In the T'ang period Kapiśa was a considerable power In Hüan-tsang's time Gandhāra had fallen under its domination, and Wu-ta-kia-han-ch'a, i e Udabhānda on the Indus, was one of the residence towns of its king Nagarahāra, Lampāka, and other countries belonged to their dominions, which later on also comprised Udyāna Takshaśilā, which had formerly belonged to Kapiśa on the other hand, had recently passed into the possession of the Kashmir kings [1]

The arguments in favour of the identity of Ki-pin and Kashmir in the Han and Wei periods are far less convincing According to M Lévi[2] they are,—

In Chinese works such as the Pien-yi-tien section of the T'u-shu-tsi-ch'êng and the Hai-kuo t'u-chi, Ki-pin and Kashmir are identified ,

The old annals distinguish Ki-pin from Kao-fu, which latter name must signify Kabul ,

The Wei annals state that the country was surrounded by four mountain ranges, and that it extended 800 li from east to west and 300 li from north to south ,

Finally *Ki-pin* can very well be a rendering of an Indian word *Kapira* , cf the transliteration of *Rāhula* as *Lo-yun* This *Kapira* can be compared with Ptolemy's *Kaspēria*, *Kaspeiraioi*, and may represent a Sanskrit *Kaspīra=Kāsmīra* Paramārtha, a native of Ujjayinī, who lived in the second half of the 6th century, in his translation of the *Abhidharmakōśa* always renders *Kāśmīra* by *Ki-pin*,[3] while Hüan-tsang, a century later, in his translation of the same work, renders the Indian name as *Kia shi-mi-lo*

These reasons are far from being conclusive The identification of Ki-pin and Kashmir in some Chinese sources does not prove much, if we remember that Kashmir became part of the empire of the Kushanas, of whom we know that they made themselves masters of Ki-pin after the Śakas Mountain ranges are found everywhere in Afghanistan as well as in Kashmir, and the fact that Ki-pin *may* be a rendering of Kāśmīra does not prove that such is actually the case Ptolemy's Kaspeiraioi are located between the country of the Pāndavas and the Vindhya hills,[4] and Paramārtha's rendering would, at the utmost, prove the identity of Ki-pin and Kashmir in his time, and we have already seen that such cannot be the case

It will accordingly be necessary again to examine the information which can be gathered from the oldest Chinese sources [5]

The Chinese first heard about Ki-pin during the rule of the emperor Wu-ti (140-87 B C) The country was then in the possession of the Sai, i e the Śakas Later on it was conquered by the Kushanas, and the first Kushana ruler does not seem to have extended his power beyond Ki-pin into India proper In the time of Yuan-ti (48-33 B C) embassadors from Ki-pin arrived in China and were escorted back as far as Hien-tu, which was accordingly on the way to Ki-pin Also the Sai, i e the Śakas, passed Hien-tu on their way to Ki-pin

According to M Specht, Hien-tu was situated to the east of Badakshan Professor Franke,[6] on the other hand locates it at a short distance to the west of Skārdu He bases his conclusions on Fa-hian's description of his route from Turkistan to Udyāna After crossing the passes he arrived at Kie-cha, and thence proceeded along the hills towards the south-west and arrived at a gorge where one had to descend and cross (*tu*) by means of hanging (*hien*) ropes This description seems to suit the famous gorge near Skārdu From Hien-tu Fa-hian then arrived in Udyāna, i e the Swat valley He did not accordingly

[1] Chavannes, *loc cit*, p 174, Lévi, *Jo As*, IX, x, p 529[2]

[2] *Jo As*, IX, vi, pp 371 ff

[3] *Ibidem*, p 384

[4] Lassen, *loc cit*, Vol III, p 146

[5] Cf Franke, pp 59 ff, Specht, *Jo As*, VIII, ii, pp. 323 ff, IX, x, pp 162 ff, Lévi, *Jo As*, IX, vi, pp 371 ff.

[6] *Loc cit*, pp 56 ff.

proceed from Hien-tu to Kashmir, but towards the west, whereby he would have to cross the Indus a second time His description would accordingly lead us to infer that Ki-pin was situated to the west of Kashmir

This well agrees with the information which can be gleaned from older Chinese sources According to the Han annals Ki-pin was bounded towards the south-west by Wu-i shan-li, towards the north-west by the Bactrian empire of the Yue-chi, while towards the north-east it was eight days' journey distant from Nan-tun, and towards the east 2250 li distant from Wu-cha In another place Ki-pin is mentioned between An-si, i e Parthia and Wu-i-shan Wu-i-shan-li is, as shown by Professor Marquardt,[1] a rendering of the Greek Alexandria, i e. Kandahar, or, according to M Chavannes,[2] Herat, and according to Cunningham[3] it comprised the whole of South-western Afghanistan This description certainly seems to indicate parts of Afghanistan, to the south of the Hindukush Of Kao-fu, to the south-west of the Ta Yüe-chi, we hear[4] that it sometimes belonged to Ki-pin and sometimes to T'ien-chu Kao-fu has been identified with Ptolemy's Kaboura, the present Kabul, and, if we consider Kao-fu as the border land between Parthia and Ki-pin,[5] to which latter country it sometimes belonged, we are led to think of parts of the Kabul valley and neighbouring districts, i e territories which we have found formed part of Kapiśa Professor Franke therefore arrives at the conclusion that Ki-pin comprised the north-western portion of the present Kashmir state, the Indus country down to the Kabul river, the country between the lower Kabul river and the Swat river, and further parts of the Panjāb These must be added, because we learn about Ki-pin that it was a flat and hot country, a designation which does not at all suit Kashmir I think that we cannot get nearer at the truth The only territories mentioned by Professor Franke which I do not think can be proved to have belonged to Ki-pin are the north-western districts of Kashmir On the other hand it is possible that it extended a little further towards the west and the south-west

Ancient Ki-pin thus included districts which were later on known as Kapiśa, and I do not see why it should be necessary to assume that the Chinese at different periods used the designation Ki-pin in two different senses It seems to me that we shall have to return to the old explanation of Ki-pin as a rendering of the same word which the Greeks made into Kōphēn, whereby we must bear in mind that the Greek *ph* was an aspirated labial and not a spirant The reasons brought forward against this identification are little convincing M Lévi[6] thinks that the name Kōphēn had probably already become obsolete when Megasthenes picked it up Ptolemy ignores it and calls the principal river of Afghanistan Koas, and finally Strabo has another form of the name, viz Kōphēs I cannot find anything in these arguments which disproves the old identification of the names Kōphēn and Ki-pin, which is in itself much more likely than the supposed renderings of Kapiśa and Kāśmīra by Ki-pin The fact remains that the Greek knew a name which they thought sounded like Kōphēn, that this name sounds much more like Ki-pin than any other name which has been suggested, and that we have every reason for looking for Ki-pin in the same neighbourhood where the ancient Greeks located Kōphēnē, the country on the Kōphēn The fact that the Chinese later on used the name Kapiśa of districts which others included in Ki-pin seems to be much more naturally explained by assuming that Kapiśa formed part of ancient Ki-pin and was sometimes designated by means of the wider name Ki-pin

In support of my location of ancient Ki-pin I may mention a small detail I hope to have proved in another place[7] that the so-called Murundas who ruled in the Ganges valley in

[1] *Untersuchungen zur Geschichte von Eran*, H 2, Leipzig, 1905, p 176
[2] *T'oung pao*, II, vi, p 514
[3] *Ancient Geography of India*, Vol I, p. 39
[4] Specht, *Jo As*, VIII, ii, p 325
[5] Franke, p 77
[6] *Jo As.*, IX, vi, pp 371 ff
[7] *SBAW*, 1916, pp 790 ff

the second and third centuries A D were in reality the Kushanas, and that the word *murunda* itself is not the name of a tribe but a Śaka word meaning "lord," which was used as a title by the Śakas and after them by the Kushanas, while the Kshatrapas translated it by the corresponding Indian word *svāmin* Wherever we meet with the designation *murunda*, we are justified in thinking of Śakas or tribes that can be considered as the heirs and successors of the Śakas Now Lassen has long ago[1] drawn attention to the statement in Hēmachandra's Abhidhānachintāmani, v 960, *Lampākās tu Murandāh syuh*, "the Lampākas would be (called) Murandas" Lassen inferred that the *Murandas*, who must be identical with the *Murundas*, should be located in the present Laghman. This, however, is impossible, when we consider the information about the Murundas which can be gleaned from Indian, Greek and Chinese sources, which unanimously locate the so-called people in the Ganges valley If we examine the preceding stanza in Hēmachandra's work, we there find the remark, *Turushkās tu Sākhayah syuh*, "the Turushkas would be called Sākhis" It has long ago been recognised that this *sākhi* is nothing else than the title *shāhi*, and we are quite justified in looking for a title in *murunda* as well Now that we know that *murunda* was actually a Śaka title, the natural inference is that the Lampākas had preserved this title from the time when they were ruled by Śakas, in other words that their country belonged to the dominion of the Śakas, of whom we know that they ruled in Ki-pin

Finally, the location of ancient Ki-pin here attempted is the only one which suits what we know about the ancient history of the Śakas and the Kushanas We have no traces of the Śakas or of Kadphises in Kashmir, and there is not the slightest indication that they ever ruled there Numerous finds, on the other hand, prove that they held sway in Taxila and further to the west, at least as far as towards Jalalabad Of Huvishka we have traces as far west as in Khawat.

I have consulted Professor Franke about the results of my study of the question, and he kindly authorises me to state that he agrees with me The support of his great authority makes me confident that I am right

Taxila, the find-place of the present inscription, accordingly belonged to Ki-pin, and "India" which was reconquered by Vima-Kadphises was beyond Ki-pin, i e beyond the north-western Panjāb We thus have an old tradition about a king who succeeded the Śakas in Ki-pin, and about his son, who reconquered India Now I have shown in my Indo Scythian Contributions that the Kushanas in India must be considered as the heirs and successors of the Śakas, that they were known under the Śaka title *murunda*, and that it would be nothing extraordinary if a Kushana ruler were designated as a Śaka I have therefore compared the Chinese tales about the Sai-wang and the Kuei-shuang in India with an Indian tradition, which has been handed down in the Jain work Kālakāchāryakathānaka [2]

We there learn how the king of Ujjayinī, Gardabhilla, abducted the sister of Kālaka, who went to the country of the Śakas (*sagakūla*) and prevailed upon some of the *sāhis*, i e chiefs, to accompany him to India (*Hindugadēsa*) They first proceeded to Surat (*Surattha*) and thence, in the autumn, to Ujjayinī, where Gardabhilla was made prisoner A *Sāhi* was made over-king, and thus the dynasty of the Śaka kings originated After some time, however, Vikramāditya, the king of Mālava, ousted the Sakas and became king, whereafter he established his own era After the lapse of 135 years his dynasty was overthrown by another Śaka, who in his turn introduced the Śaka era

I have no doubt that this second Śaka king who reconquered India is identical with Vima-Kadphises, who "again" conquered India, and, if that is admitted, the Jain tale at once acquires

[1] *Loc cit*, I, p. 548[1]

[2] *ZDMG*, 37, pp 247 ff

great importance. It must be a very old tradition, and we have no reason to reject any portion of it, unless it can be disproved. I know that most European scholars, though many of them speak with respect about Indian tradition, do not usually take any notice of it, but I am unable to see why. And with regard to the narrative of the Kālakāchāryakathānaka I see no reason whatever why we should disbelieve it. I have shown elsewhere[1] that there are good reasons for assuming the existence of a Mālava king Vikramāditya at an early date, and[2] that the oldest dates in the Mālava-Vikrama era are recorded according to a system which is quite different from that followed in old Kharōshṭhī inscriptions, and which is probably the old national Indian one. I think the only sensible course is to abandon the idea that the Vikrama era was established by foreigners and return to the traditional theory that it dates back to an Indian ruler of Mālava, who upset the rule of Śaka conquerors. As remarked by Dr. Fleet, everything we know about Indian eras is to the effect that they were started by individual kings, and, though the Vikrama era was later on known as the era of the Mālava corporation, I do not think that Dr. Thomas has succeeded in making it probable that "it dates from the foundation of the tribal independence of the Mālavas."[3]

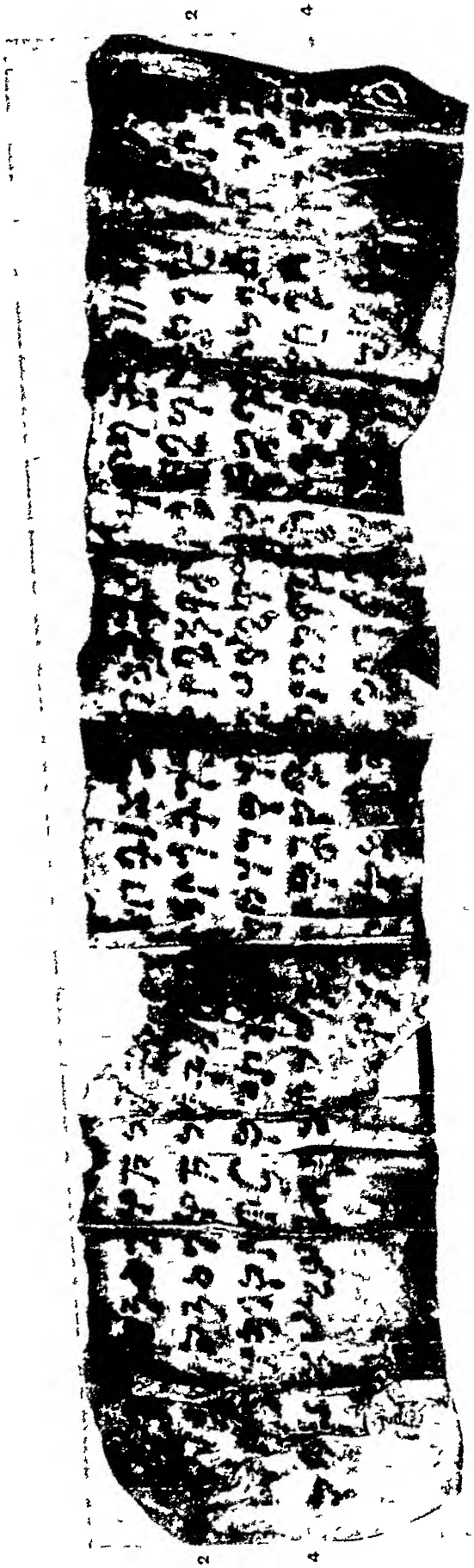
The oldest dates in the Śaka era are recorded in the same way as the ancient Kharōshṭhī inscriptions, and this state of things makes it almost certain that Dr. Thomas was right in assuming[4] that these latter ones were likewise dated in a Śaka era. The second Śaka era, of A.D. 78, was according to the Kālakāchāryakathānaka founded by the Saka ruler who ousted the dynasty of Vikrāmaditya and "again" subjected India to the sway of the Śakas. I have already remarked that I identify this Śaka ruler with Vima-Kadphises, who "again" conquered India and appointed a governor to rule the country. If we remember that Surat and Mālava were the countries which the Śakas invaded at the invitation of Kālaka, when he asked them to accompany him to India, it becomes probable that the governor whom Vima-Kadphises appointed was the first of the Western Kshatrapas, i.e. in my opinion, Bhūmaka=Ysamōtika.[5] It is thus easily explained why the inscriptions of the Western Kshatrapas are dated in the Śaka era.

If now Vima-Kadphises was the ruler who established the Śaka era, he can scarcely be the king alluded to in the Taxila inscription. His conquest of India did not probably take place in the first year of his reign, and we may roughly place his accession in A.D. 75. His father, who died as an octogenarian, would then have been born *circa* 5 B.C. According to Professor Franke[6] the consolidation of the Kushana empire under Kujula-Kadphises had not taken place in A.D. 24, but did not happen long after that date. In l. 5 of the so-called Takht-i-Bahi inscription I read *erjhuna Kapśasa puyae*, "in honour of prince Kapśa." This prince Kapśa can hardly be anybody else than Kujula-Kadphises, of whom we know that he invaded Parthia. The Takht-i-Bahi inscription is dated in the year 103 of the era which I follow Dr. Thomas in considering as an old Śaka institution. It can, of course, be anterior to A.D. 24, but scarcely much later. The initial date of the era would accordingly not fall later than about 75 B.C., but might fall some years earlier. At least there cannot be any question of the Vikrama era, which, I think, we must finally ascribe to Central India. With an initial date in or about 75 B.C., the year 136 would fall about A.D. 60, at a date when there can be no question of placing Vima-Kadphises, and, even if we were to assume that Kujula-Kadphises ascended the throne as much as 10-15 years after A.D. 24, the Taxila inscription would still have to be ascribed to Kujula-Kadphises. It should finally be borne in mind that we have the definite statement about him in Chinese sources that he assumed the title "King of Kuei-shuang," i.e. Kushana king.

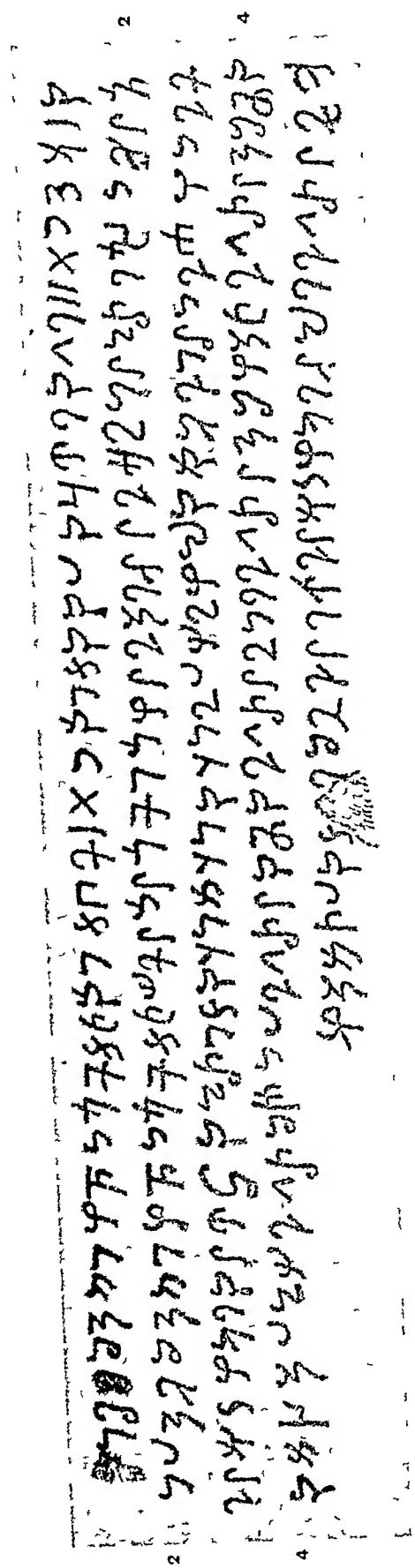
[1] *SBAW*, 1916, p. 812.
[2] *Above*, pp. 135 ff.
[3] *JRAS*, 1914, p. 414.
[4] *JRAS*, 1913, p. 637.
[5] *SBAW*, 1916, p. 814.
[6] *Beiträge*, p. 72.

Taxila Kharoshthi Inscription of the year 136

Original



Transcript



F W THOMAS

SCALE ENLARGED ONE-THIRD

W GRIGGS & SONS LTD COLL.

REPRODUCED FROM ARCHAEOLOGICAL SURVEY OF INDIA *Annual Report* 191-17 PLATE XI (PART)

TEXT

1 Sa 100 20 10 4 1 1 ayasa Ashadasa masasa divase 10 4 1 iśa divase pradisthavita bhagavato dhatu[o] Ura[sa]-
2 kena Imdafria putr[e*]na Bahaliena Noachae nagare vasthavena Tena ime pradisthavita bhagavato dhatuo dhamara-
3 ie Tachhaśi[la*]e Tanuvae bosi(dhi)satva-gahami maharajasa rajatirajasa devaputrasa Khushanasa arogadachhiṇae
4 sarvabudhana puyae prach[e*]gabudhana puyae arraha[nta*]na puyae sarvasa[tva*]na puyae matapitu puyae mitr-amacha-ñati-sa-
5 lohi[da*]na puyae atvano arogadachhinae ni[va]nae hotu a . de samaparichago

TRANSLATION.

In the year 136, on the 15 day of the first month of Āshādha, on this day relics of the Venerable One were enshrined by Urasaka, the son of Imdafri, a man from Balkh, a resident of the town Ṇoacha By him the relics of the Venerable One were enshrined in the Dharmarājika (*stūpa*) in Takshaśilā, in the Bōdhisattva-chapel of Tanuva, for the bestowal of health on the great king, the king of kings, the son of the gods (of heaven), the Khushana; in honour of all the Buddhas, in honour of the individual Buddhas, in honour of the Arhats, in honour of all beings; in honour of (*his*) parents, in honour of (*his*) friends, ministers, kinsmen and blood-relations, for the bestowal of health upon himself, to Nirvāna may this proper gift lead hereafter (?)

No 21 —ARTHUNA INSCRIPTION OF THE PARAMARA CHAMUNDARAJA · VIKRAMA-SAMVAT 1136

By Lionel D Barnett

The village of Arthūnā lies about 28 miles in a westerly direction from Bānswārā in Rājputānā, it is shown on the Indian Atlas quarter-sheet 36 (1905) as lying in lat 23° 29⅔′, long 74° 9⅓′ About a mile to the east of Arthūnā is a temple of Mandalēśvara Mahādēva (Śiva), the present inscription, which records its foundation and endowment, is on a slab on the right side of its *śikhara* According to local tradition, the place formerly bore the name of Amarāvatī An abstract of this record was published by Professor Kielhorn in *Ind Ant*, Vol 22 (1893), p 80 Recently Mr Shyama Shankar Har Chaudhuri, M A, with great kindness obtained for me from the Antiquarian Department of His Highness the Maharaja of Jhalawar's Government the loan of an ink-impression of the stone, together with a transcript by the learned Curator of the Department, Pandit Gopal Lal Vyas, on the basis of which I now edit the text Unfortunately the ink-impression in several places has been touched up with white paint, which somewhat lessens the value of its testimony, but in spite of this fact and of the frequent incorrectness of the original writing the greater part of the inscription can be determined with certainty —The character is Northern, of a type common in Rājputānā during the period, the letters are on the average about ⅜″ in height They are for the most part fairly well preserved The area covered by the writing is 2 ft 6¼″ wide and 2 ft 2″ high —The language is throughout Sanskrit, all verse, with the exception of the colophon on l 53 The spelling throughout shews a tendency to confuse *s* and *ś* (I fear I may not have always succeeded in distinguishing what the engraver really cut in this respect, owing to the touching up of the ink-impression), and sporadic doubling of consonants after *r* In the somewhat ambitious *praśasti* occupying ll 1-45, which shews that the poet was a careful student of Kālidāsa, there is little of special linguistic interest, we may note the words *tōnīra* (for *tūnīra*, l 5), *kaṁḍūla* (l 12), and *uchch[u*]lumpīchakāra* (l 40) But in the business part of the record, comprising the articles of the endowment (l 45 to end), there is a fair number of

rare words, mostly of a homely kind, viz *prati* (ll 45, 46), *hatta* (l 46), *mūtaka* (ll 46, 50), *pūlaka* (l 47), *ṇāla* (ib), *utthapanaka* (ib), *vumiaka* (l. 48), *lagadā* (ll. 48, 50), *samta* (l 48), (?)*pānaka* (ib), *vrisha-vimsōpaka* (l 49), *tavani* (ib.), *araghatta* (ib), *hāraka* (ib), *chhanga* (l 50), *vāpa* (ib.), and *ātavika* (ib)

The subject of the inscription is the foundation and endowment of the temple of Mandalēśa (Śiva) at Arthūnā by the Paramāra king Chāmundarāja After two Śaiva benedictory stanzas, it gives the familiar legend of the origin of the Paramāras. First Mount Arbuda (Ābū) is described (v 3), here the saint Vasishtha performed his holy rites (v 4), in company with his wife Arundhatī (v 5) and the Cow of Desire (v 6). Viśvāmitra, son of Gādhi, stole the cow (v 7) To recover her Vasishtha miraculously created a warrior, who defeated the enemy and brought her back (vv 8-10) Vasishtha blessed him and gave him the name Paramāra, "Destroyer of Foes" (v 11) In his lineage was the warrior king Vairisimha (v 12), who, despising common glory, became master of the earth (vv 13, 14) Next his younger brother Dambarasimha, a valiant and charming prince, is introduced (vv 15-16) In his lineage was Kamkadēva (probably an error for Kakkadēva), a brave warrior (vv 17-18), who in a battle on the banks of the Narmadā overthrew the army of the king of Karnāta, and in fighting on the side of Śrīharsha of Mālava died a hero's death (v 19) We are then told of the glories of his son Chaṇḍapa (vv 20-21), Chandapa's son Satyarāja (vv 22-24), Satyarāja's son Mandanadēva (vv 25-45), and Mandanadēva's son Chāmundarāja (vv 46-54) He (apparently Chāmuṇḍarāja) gloriously overcame Sindhurāja (v 55), his splendours are further described (vv 56-61) He established religion in an unprecedented dègree (v 62), and dispensed rich bounties to Brāhmans and others (vv 63-65) He caused the temple of Mandalēśa to be built (v 66), may his fame endure for ever (v. 67) Then follow the details of the endowment (vv 68-81), and comminatory stanzas (vv 82-83) In the Sādhāra family was the learned poet Sumati-Sādhāra (v 84), his son was Vijaya-Sādhāra (v 85), whose younger brother was Chandra, the author of this poem (v 86) The fair copy was written by Āsarāja, son of the Kāyastha Śrīdhara (v 87)

The family of kings introduced to us by this *praśasti* is a junior branch of the Paramāra dynasty The point at which they branched off from the main stock (as represented by the family ruling Mālwā from Krishna-Upēndra down to Arjunavarman above, Vol I, p 224, *Ind Ant*, Vol XIX, pp 345 ff) is not clear it may be from Vairisimha and his brother Dambarasimha, for conceivably the former may be identical with the Vairisimha I of the Mālwā dynasty [1] Some generations after these we find Kakkadēva fighting for the cause of "Śrīharsha" of Mālwā against the "Lord of Karnāta" This "Śrīharsha" is most probably Harshadēva-Sīyaka II of Mālwā, and the "Lord of Karnāta" may be the Rāshtrakūta Khottiga, against whom Sīyaka II waged a successful war about 970 A D Accordingly we may assign Chandapa to about 1000 A D, Satyarāja to about 1025, Mandanadēva to about 1050, and Chāmundarāja to 1080, which was the actual year in which the present inscription was set up Some difficulty, however, arises from the obscurity of the verses 47 ff To all appearance they refer to Chāmundarāja, and we should naturally gather from them that it was he who conquered Sindhurāja (v 55), patronised religion (v 62), and built the temple of Mandalēśa (v 66) But immediately afterwards we find a prayer for the continuance of the glory of Maṇḍanadēva (v 67) and a statement that certain imposts for the benefit of the temple were established by the latter (v 70). The most natural conclusion is that vv 47-66 *do* refer to Chāmundarāja, that the temple of Mandalēśa built by him was a new structure taking the place of an older sanctuary to which his father Maṇḍanadēva had

[1] Considerations of chronology forbid us to identify him with Vairisimha II of Mālwā

previously granted an endowment[1], and that the present inscription was intended to record these facts and to amalgamate the endowments of the father and the son

Who Sindhurāja (v 55) can be is not clear He cannot be the well-known Sindhurāja of Mālwā, whose period is about 990-1010 A D , for, even if we refer v 55 to Mandanadēva, the latter can hardly have been old enough to wage a victorious war before 1010 ; and as we saw, the probability is that the verse refers to his son, which will bring it still further down in time Possibly *Sindhūrāja* is to be understood as meaning " a king of Sindh "

The date as given on the ink-impression and read by Pandit Gopal Lal Vyas is Samvat 1136,[2] Phālguna śuddha, the 3rd day, Friday On this Mr R Sewell has kindly supplied to me the following remarks " Since the month is Phālguna, the beginning of the year, whether Chaitra, Kārttika, or Āshādha, makes no difference in the year's number, and since the *tithi* was in the bright half, it makes no difference whether the months began with the new or full moon Hence the only question is whether the year was current or expired Take the *expired* case first In that case Samvat 1136=A D 1079-80 The lunar year began 7 March 1079, and 3 śukla Phālguna corresponded with Tuesday, 28 January, A D 1080 This, therefore, does not fit Now take the *current* Samvat 1136 This=A D 1078-79, which began in lunar reckoning on 17 March 1078 3 śukla Phālguna of that year must have been coupled with a civil day 327 days later, viz with Thursday, 7 February, A D 1079 On that day, 3 śukla Phālguna ended about 11 h 24 m before mean sunrise on the Friday next day, and it could not be coupled with that Friday However, this is nearer than the Tuesday of the former case "

On the other hand, Professor Kielhorn, in his notice of the inscription, read the number of the *tithi* as *seven*, and accordingly calculated the date as Friday, 31 January, A D. 1080, when, according to his reckoning, the seventh *tithi* of the bright half ended 20 h 3 m after mean sunrise Mr Sewell has pointed out to me that this is a satisfactory solution " Only," he adds, " Kielhorn made a slip about the end of the *tithi*, so it seems to me My work shews that the 7th śukla *tithi* of Phālguna in Samvat 1136 *expired* was current at mean sunrise on Friday, 31 January, A D 1080 It had *begun* 2 h 25 m before that mean sunrise, and was coupled with the civil day Friday Supposing that the calculation for the given date had been made for the moment of true sunrise, not mean, would the results be different ? I think not In Northern India true sunrise on Jan 31 would take place *after*, not *before*, mean sunrise Hence, since the 7th śukla *tithi* had begun 2 h 25 m before mean sunrise, it would have run a still longer time at the moment of true sunrise " Accordingly it would seem most probable that the numeral representing the *tithi* on our inscription was really 7, and has been wrongly altered by the preparer of the ink-impression to 3

The only places mentioned are Mount Arbuda, now Ābū (v 3), Karnāta, the Nermadā, and Mālava (v 19)

TEXT[3]

[Metres vv 1, 3, 4, 13, 19, 24, 28-9, 31, 37, 39, 40-1, 43, 45-6, 49, 58, 63-4, 67, *Śārdūlavikrīḍita*, vv. 2, 5-7, 14, 16, 18, 21, 23, 26-7, 30, 32-5, 42, 44, 47, 52-3, 57, 61-2, 65, 68-70, 72-84, 87, *Anushṭubh*, vv 8, 48, *Drutavilambita*, vv 9, 10, 38, 51, 56, *Sragdharā*, vv. 11, 36, 71, *Svāgatā*, vv 12, 15, 17, 22, 25, *Vasantatilaka*, vv. 20, 86, *Trishṭubh*, vv 50, 59, 60, *Mandākrāntā*, vv 54, 66, *Mālinī*, v 85, *Āryā* V 55 is compounded of a *Rathōddhatā* (*pāda* 1) and *Svāgatā* (*pādas* 2-4)]

1 Ōm[4] Ōm Namah Si(śi)vāya | Pāṇau va(ba)ddha-bhujamga-phūtkṛiti-bhayāt-
samkōchayatyāh karam vyākṛishṭam jarati-janēna rabhasās(ch)-Chhambhōr-

[1] Possibly the name *Mandalēśa* was intentionally chosen to commemorate the name of Mandanadēva by likeness of sound

[2] Curiously enough, the poet in v 86 gives the year as *Śaka* 1136, chronological considerations prove this to be an error

[3] From the ink impression

[4] Denoted by a symbol

drīdham grihna(hna)tah | bhrāmtāh sambhramatah sukhān=mukulitā visphāritāh kautukāta(d) vrīdā-mamvvāratā[1] vivāha-samayē Dēvyā drisa[h*]

2 pāmtu vah || [1*] Imdum mūrddhni dadha[t*] kshīnam pātu vah Sasi-sēkharah[2] | khēdād=iva sad-āsanna-Gaurī-mukha-parājayāt || [2*] Asty=uchchair=gagan-āvalamva(ba[bi ?—Ed])-si(śi)kharah kshōnībhrid=asyām bhuvi khyātō Mēru-mukh-ōchchhrit-ād[r*]ishu pārām kōtim gatō=py=Arvvu(rbbu)dah | yatra sphātika-pushpa-rāga-kira-

3 n-ālīdh-ārkka-chamdrau kshanam drishtvā siddha-janair=amanyata divā rātris(ś)=cha naktam dinam || [3*] Tasmims=tyakta-bhavas(ś)=charitra-vibhavas=tathyam tapō=tapyata vra(bra)hma-jñāna-nidhir=guṇē(ṇai)r=niravadhih srē(śrē)shthō Vasishthō munih | yasya prajvalit-āgni-hōtra-jvalitair=dhūmair=iva vyōma-gē(gai)r=jātāh sammilitās(ś)=chirēna haritās=tē

4 Hāridasvā(śvā) hayāh | (||) [4*] Munēs=tasy=āntikē rājō nirmmalā dēvy=Arumdhatī | sthira-vasy(śy)-ēmdriya-grāmā tapah-śrīr=iva jamgamā || [5*] Ananya-sulabhā dhēnuh kāma-pūrvv=āsya sannidhau | dadatī vāmchchhitān=kāmā[m*]s=tapah-siddhir=iva sthitā || [6*] Tatah kshatra-mad-ōdvrittō Gādhi-rāja-suta-

5 ch(ś)=chhalāt | dhēnum jar(ja)hrē=sya duhprāpyām[3] vighnam siddhim=iv=ōdyatām || [7*] Atha parābhava-sambhavā-manyunā jvalana-chamda-ruchā munin=āmunā | ripu-vadham prati vīra-vidhitsayā hutabhuji sphuta-mamtra-yutam hutam || [8*] Prishthē tūṇīra-yugmam dadhad=atha cha karē chamda-kō-

6 danda-daṇdam va(ba)dhnan=jūtam jatānām=atinividataram pāninā dakshiṇēna | kruddhō yajñōpavītī nija-vishama-drisā bhāyayañ=jiva-lōkam tasmād=uddāma-dhāmā prativa(ba)la-dalanō nirggatah kō=pi vīrah || [9*] Ādishtas=tēna yātō ranam=amara-ganair=mmam-

7 galē gīyamānē vā(bā)dham vyāpt-āmtarālair=dinakara-kiraṇa-chhādakair=vvā(bbā)ṇa-varshe(rshai)h || (|) kritvā bhamgam ripūnām prava(ba)la-bhuja-va(ba)lah kāma-dhēnum grihītvā bhaktyā tasy=āmhri(ghri)-padma-dvaya-lulita-si(śi)rāh sō=vatasthau purastāt || [10*] Ānatasya jayinah paritushtō vām-

8 chchhit-āśisham=asāv=abhidhāya | tasya nāma Paramāra it=ittham tathyam=ēva munir=āsu(su) chakāra || [11*] Tasy=ānvayē krama-vaśād=udapādi vīrah śrī-Vairisimha iti sambhritāsanha[4]-nādah | durvvāra-vairi-vara-vārana-kumbha-kūta-bhēd-ōdyat-āsi-nakha-

9 r-ōddamarah kshitīndrah || [12*] Kīrttim tāvad=avēkshā(kshya) bhāva-chapalām sambhōga-vriddh-āpriyām n[i*]tyam mamgala-sadmanā su(śu)bha-chatur-ddik-kumbhi-kumbha-prabhē(hau) | dōr-ddanda-dvaya-śālinā kshitibhujām=āsā(śā)-chatushk-āntarē yēn=ākāri kara-grahō vasudhayā gāda(dha)m gun-āśa(sa)-

10 ktayā || [13*] Gata-śrīh śrī-nidhānēna sa-va(ba)mdhah samyat-ārinā | na yēna samatām dhattē jadadhih patu-vu(bu)ddhinā || [14*] [5]Tasy=ānujō Damva(mba)rasi[m*]ha iti prachaṇda-dōr-ddamda-chamdima-vaśīkrita-vairi-vrim-dah [|*] sri(śri)ngāra-sāra-taruṇī-jana-lōchan-āsi(li)-pumj-ōparu-

11 ddha-vadan-āmvu(bu)ruhō va(ba)bhūva || [15*] Chamdrik=āpi katham-kāram yasya kīrttyā samam samā | ēkā dōsh[ā*]kar ōdbhūtā gun-ōtkara-bhav=āparā ||

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[1] Read *-mamtharitā*

[2] Read *Śasi-śēkharah*

[3] Read *dushprāpyām*

[4] Read *sambhrita-simha-*

[5] Metre Vasantatilaka; the metre of *pāda* 1 is wrong [The reading Damara° would make it right.—H K. S]

[16*] Tasy=ānvayē karī-kar-ōddhura-vā(bā)hu-dandah śrī-Kamkadēva[1] ıtı lavdha(bdha)-jayō va(ba)bhūva ! darpp-āmdha-vaırı-vanıtā-kucha-patra-vallī- ||[2]

12 samdōha-dāha-dahana-jvalıta-pratāpah || [17*] Yuddha-kamdūla dōr-ddamda dvayē yah samaram pratı | mēnē rıpu-sa(śa)r-āghāta-nakha-kamdūyanaıh sukham || [18*] Ārūdhō gaja-prıshtha vāhuta(āhata ?)-sa(śa)r-āsāraı ranē sarvvatah Karnnāt-ādhıpatēr=vva(bba)lam vıdalayams=tan=Narmmadāyās=ta-

13 tē[3] [|*] śrī-Śrīharsha-nrıpasya Mālava-patēh krıtvā tath=ārı-kshayam yāh svarggam subhatō yayau sura-vadhū-nētr-ōtpalaır=archchıtah || [19*] Tasy=ātmajas(ś)=Chamdapa-nāmadhēyō vra(bra)hmāmda-vē(vı)bhrānta-yasā(śā) va(ba)-bhūva [|*] sāmamta-kāmtā-jana-hāsa-hamsa-śrēnī-pravās-aıka-payōda-kā-

14 lah | (||) [20*] Vra(bra)hma-stamva(ba)sya yat-kīrttır=mmamjar=īv=ōparı sthıtā | sasvat[4]=kınnara-bhrımg-ō(au)ghaır=upagīt=ādhıkam va(ba)bhau || [21*] Saty-āspadam dahana-duhsaha-vāma-dhāmā śrī-Satyarāja ıtı tasya sutō va(ba)bhūva | sāmamta-dūra-natı-samgı-lalāta-patta-lagn-ōllasat-tılaka-pāda-na-

15 kh-āmśu-jālah || [22*] Vana-mālā-dharā nıtyam hı(bhı)yā yasy=āchyasā[5] apı | rıpavō na cha vıjñām(jñā)tā na lakshmī-patayah katham || [23*] Nırvyā-jam karun-ārdrıtō=pı satasō[6] nıstrı(strı)mśa-karmm-ōdyatah samjāta-prasarō=pı vıkrama-śataır=amtah sadā samyatah | ā-mūlam guṇa-varddhıtō=

16 pı va(ba)hudhā dōsh-ārjjıta-śrī-harō yō=py=ēvam nıyatam vıruddha-charıtō lōk-āvıruddō(ddhō)=bhavat ||[7] [24*] Tasmād=abhūd=ıha nayād=ıva vrıddhı-yōgah punyas=trılōka-tılakō vipul-ōnnat-āmśa(sa)h | gīrvāna-chāru-charıt-ārppıta-karṇṇa-pūrah Śrī-mamdıram jagati Mandanadēva- |[8]

17 nāmā || [25*] Vıśāl-ōra[h*]-sthalam kā[m*]tam manyē Śrīr=utthıt-ōdıtam | na vavamdha[9] yam=āsādya purāna-purushē ratim | (||) [26*] Anavachchhınna-dān-aughō yah pralamva(ba)-kar-ōddhurah | kul-aıka-dhavalō bhadrah sura-dvıpa ıv=āvahau[10] || [27*] Vısphūrjjan-nakha-chamdra-dīdhıtı lasal-lāvanya-

18 nır-ōchchayam susnıgdha-sphuṭa-dīrgha-rājı-ruchı-bhrıt sat-sa(śa)mkha-mın-āmkıtam | vāhınyā[h*] prapatıtva-yōgyam=atulam khyāva(ta)m śrıyah kāıaṇam yasy=ādhatta kar-āmhrı(ghrı)-padma-yugalam sāmudrıkam lakshanam || [28*] Va(ba)ddhvā kautukam=anvay-ōttha-ruchırā sarvv-āmga-pūrṇ=ādhıkam yēn=ātra Smara-rū-

19 pıṇā drıdha bhujā-damd-ōllasan-mamdapē | vaırı-śrīr=nrı-varēna bhavya-dıvas-āvāptau paraır=ıhıvā(tā) datt=ēyam nıja-vıkramēna mahav(t)=ē(aı)v=ōchchaır=udūna[11] svayam || [29*] Dhrıta-vıśvambharā-bhārah khamdı[t-ā*]rātı-vıgrahah | ası[r*]=mmamtr=īva satatam yasy=āvarddhayatah(ta) śrıyam || [30*] Yasy=ārā-

20 tı-vadhū-janasya saralaıh svā(śvā)s-ānılaıh sō(śō)ka-jaır=ushn-ōshnaıh parıtō yug-āmta-pavana-prasparddhırī(bhı)h kānanē | dagdhē nıla-trın-āmkur-ōtkara-bharē nırē=dhıkam śōshıtē |[12] krıchchhrēn=āśana-pāna-vrıttı-rahitaıh khınnaır=mrıgaıh sthīyatē || [31*] Dīpyamānah sadā sarvva-vāhın-īśa-

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[1] Read -*Kakkadēva*

[2] Delete this *daṇda*

[3] This syllable is engraved outside the line, in front of *śrī*

[4] Read *śaśvat=*

[5] Corrupt The transcription of Pandit Gopal Lal Vyas gives *achyutā* which suits well the sense (see translation and note), but does not seem to be the reading of the ink-impression

[6] Read *śataśō*

[7] The *daṇda* is followed by a rosette and another *danda*

[8] Delete this *danda*

[9] Read *babamdha*

[10] Read *=ābabhau*

[11] Apparently a mistake for *udūdhā*.

[12] Delete this *danda*

21 kshay-ōlla(lba)nah | pratāpō yasya jajvāla Vā(bā)davō=gnir=iv=āparah || [32*] Kīrtti-nirggamanāth(d)=ēva srimkhal=ēva ripu-śriyām | yasy=āsih samarē bhām-(bhā)ti vēṇik=ēva jaya-śriyah || [33*] Valabhid=va(ba)la-yuktēna Gōtrahā gōtra-namdinā | na yēna kṛitinā dhattē sō=pi sāmyam Puramdarah || [34*]

22 Tasy=āsti hridayē Lakshmīh sa cha Śrī-hridayam-gamah | sparddhā[m*] pē(tē)na katham-kāram karōti[1] Garuda dhvajah || [35*] Yam pratāpa-nava-pallava-kāmtam kīrtti-nirmmala-dhrit-ākshata-dēham [|*] Śrīh sadā na hi mumōcha day-āmbhah-pūritam vijaya-mamgala-kumbham || [36*] Nirvyājam sura-mamdirē=tivima-

23 lair=vriddhair=gunaih sthāpitā muktānām ruchi-dhāriṇī su-mahitā lōka-traya-vyāpinī | praty-āśam prati-kānanam prati-puram gēham prati prastutām(tā) yasy=aish=ādbhuta-dēvat=ēva satatam kīrttir=jjanaih stu(stū)yatē || [37*] Lakshmyā yasminn=upāttam jananam=atha yasah-pāmdu-piyūsha-pūrair=yatr=ōdbhūtam

24 samantād=akhila-bhrita-lasad-bhūtal-ās(ś)-āntarālah | kshīr-āmbhōdhir=guṇ-aughō niravadhir=abhavad=yasya chāritra-sīmnah sītāmsu[2]-śrīr=yad-utth=āchchhurayati gaganam kīrtti-kallōla-mālā || [38*] Kharvvā kv=āpi na[3] kuttra chin=na hi tathā lōkē gatā śēshatām na prāptā viratim sphutam na hi

25 vrisha-dhvams-ōday-āvih(sh)kritā | nō pūrnn-aika-pad-ālpaka-tribhuvan-ākrōdīkritā na kva-chid=yat-kīrttir=vvisi(śi)nashti kumda-dhavalā krishnām tanum Śrī-patēh || [39*] Yasy=ōddāna(ma)ra-vā(bā)hu-danda-yugalasy=ōdyad-va(ba)lēn=ādhikam samchchhannēna rajō-bharaih prachalatah pratyarthi-vrimdam prati | tē-

26 jas=tyaktam=ahō svakam bhagavatām(tā) Chamd-āmśun=āpi sphutam praty-āśam bhaya sā(sa)dma sā(śā)ttravajanasy[4]=ānyasya tat=kā kathā || [40*] Yasy=āsā(śā)-vijay-ōdyatasya nikhila-kshmāpāla-chūdāmanēr=vvairi-śrī-hriti-lampatasya chalatas=tīr[ē*]shu vārām-nidhēh | kruddh-ādhōrana-tarjjitair=api muhur=mā-

27 n-ōnnataih pīyatē majja[d*]-dig gaja-dāna-gandhi sahlam duhkhēna sēnā-gajaih || [41*] Uchchair=dhrita-vrishō nityam sama-daiśī gat-āhitah | jin(t)=a(ā)sam-khya-purah pūjyō yō=parah Paramēśvarah || [42*] Vikhyāt=āchapal=ēti [—][5] priyatam=āsau śamkit=ēva Śriyā gatv=Ādi-

28 tya-bhuvam surair=api nutā nityam visu(śu)ddhā sati | mānēn=ē(ai)va tath=āpi kīrttir=amalēn=āmgīkrit=āpi svayam |[6] yēn=ēyam yaśasā sah=aiva sahajēn=ēttham jagad=bhrāmyati || [43*] Dhanur-vvidyā-vidā yēna sat[t*]va-saty-aika-sadmanā | ranē samvā(dhā)nam=ānīya katham nu ripavō hatāh || [44*]

29 Ālānō vijaya-dvipasya ruchirā vēnī nu kīrtti-striyō dōr-ddanda-priya-nirbhar-aika-vasatēś=chhāyā sphuramtī Śriyah | vā(bā)dham vairi-vadh-ōdyatah pratiranam Kāl-ōgra-damdō gurur=yasy=āsih susubhē[7] parākrama-bhritō dript-āri-darppa-chchhidah || [45*] Śūrah praudha-va(ba)lah

30 kul-aika-tilakō durvvāra-vīr-āmtakō vairi-śrī-haran-aika-lampata-lasach-chamd-āsi-damd-ōlva(lba)nah | kāmtā-lōla-katāksha-pumja-nilayah śrimgāra-Mīna-dhvajō jatō yasya ravi-dyutēr=gguna-nidhiś=Chāmumdarājah sutah || [46*] Guru-duhkh-ōshna-nisya(śvā)sair=aśru-pūrai-

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[1] The ō is wrongly formed, an i being written for the first *mātrā* and an *ā* for the second
[2] Read *śītāmśu-*
[3] Written *nu*, with the *u* erased.
[4] The corrections here are suggested by the Editor
[5] This syllable appears to be illegible on the stone
[6] Delete this *danda* [In what precedes I should prefer to retain *mānēn=ēva* —Ed.]
[7] Read *susubhē*

31 ś=cha samtatam | kritam yasy=ārī-kāmtābhir=ddagdha-pallavitam vanaṁ ||
[47*] Ahita-dōsha-gu(ga)nair=udit-ōditair=jagati lavdha(bdha)-jayair=iva
vihritāh | sakala-lōka-nikāya-nirākṛitā yam=iha sarvva-gunāh śaranam yayuh ||
[48*] Durvvār-ārī-vē(vi)dāriṇā hari-khura-kshunn(nn)-āntarā-

32 lē bhriśam tīkshn-āstra-kshata-vānta-śōnita-payaḥ-pūra-plutē sarvvatah | nistri-
(stri)mś-āhata-kumbhi-kumbha-vigalan-muktāphalānām ganāh kshiptā vīra-varēṇa
yēna samara-kshētrē yaśō-vī(bī)javat || [49*] [1]Vāram vāram prakriti-sumbha-
gām[2] vau(dhau)ta-nistri(stri)mśa-pānim yuddhē yuddhē satata-

33 vijaya-śrī-priyam khēcharīṇām | tat-kāl-ōttha-smara-bhaya-vaśād=yam prati sparddhay=
aitā mamdam mamdam chakita-chakitam drishṭayah sampatamti || [50*]
Krōdhād=yasy=ātibhītā diśi diśi vihat-ānamta-sāmanta-kāmtāh kāmtārēshu
pravishtāh śrama-vaśa-vivaśāh samsri(śri)tā duhkha-nidrām [1*]

34 svapnē daivād=upāttān=nija-nija-ramaṇān=prāpya sambhōgam=ētā(tya) jāgratyē(tyō)=
py=āsu(śu) n=ēttham rati-rasa-rasikās(ś)=chakshur=unmīlayamti || [51*] Śatravaś=
chamda-kōpēna yēna sva-sthāna-chālitāh [3] nija-kāmtā-manō muktvā sthitim=
anyatra nō gatāh | (||) [52*] Sasvatannadakō[4] vā(bā)dham Va(ba)li-
va(ba)mdh-ōdit-ōdi-

35 tah | Trivikrama iv=ōdārām yā(yō) Lakshmīm satatam davau(dhau) || [53*]
Dridhataram=abhisa(sha)ktyā bhavya-sambhōga-ramyā vidhrita-vimala-paksha-
dvamdvam=ānamda-hētuh | kshaṇam=api na mumōcha prāpya yam rāja-
hamsam kuvalaya-rati-pātram rāja-hams=īva Lakshmīh || [54*] Simdhurājam=
ati-

36 mathya hēlayā khadga-Mamdara-bhritā yudhi yēna | uttamēna purushēshu vi[5]
lēbhē śrīr=yasō(śō)-bhuvana-pāvana-śamkhah || [55*] Viśvam vairi-pratāpam
jhatiti kavalayan līlayā jāmgal-ābham chamd-āmśōs=tīvra-śōchir-mmilana-kapilit-
ārchchiś-chhatā-kēsara-śrīh | dhārā-dam-

37 shtrā-karālō vilasati samarē jāta-ghāt-ōchcha-nādō yasy=ārāt-ībha-kumbha-sthala-
dalana-patuh praudha-nistri(stri)mśa-simhah ||[6] [56*] Yasya sarvv-āmga-
saumdarya-prativimvamm[7]=apaśyatā | praśamsitā Smarēn=āpi nijā chiram=
ana[m*]gatā || [57*] Strībhir=yatra griham pratipravi-

38 śati svasthē sva-hrin-mamdalē harsh-ōttālatay=aiva hāra-kiranān sambhāvya sa-
svastikam | uttumga-stana-kumbha-samga-ruchira-śrī-kantha-kamvu(bu)-sphurad-
vak[t*]r-āmbhōja-vibhūshitam nija-vapuś=chakrē svayam mamgalam || [58*]
Dūtīm drishtv=ōtsukānām vadanam=abhibhavat=[-?—Ed.]saurabhāt=kāmi-

39 nīnām n=āyāty=āyāti v=ēti sva-vachana uditē yat-kritē duhkha saukhyaih | jāt-
ōshnam(shna)-svā(śvā)sa-dāhān=madhukara-patalāny=aśru-sampāta-sēkāta(d) vai-
kalpya-svāsthya-bhāmji tvaritana(ta)ram=adhah sampratay=ū(ō)tpatamti[8] || [59*]
Gēhē gēhē=nurāgāt=pathi pathi suchiram prām-

40 ganē prāmganē vā vāram vāram nitāmtam yuta-yuvati-janō jāta-trishnā-bhar-
ārttah | utkallōlam sāmamtād=ahamahamikayā yasya Kamdarppa-kāmtō[r*]=lāvany-
āmbhas=tanu-stham sva-nayana-chulukair=uchch[u*]lumpīchakāra || [60*]
Anamgah sa Smarō' yuktam viraha-jvalitē hridi |

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[1] The verse imitates the style of the Mēgha dūta [2] Read *-subhagā*, or (less probably) *-subhagam*
[3] The engraver has put this *danda* before the final *h* of *chālitāh*
[4] Apparently to be corrected to *sa-Śatānamdakō* [*śatvad-unnati-gō* (?)—H. K S]
[5] Apparently to be emended to *purushēshv=iva*.
[6] After this *danda* is a four armed figure and another *daṇḍa*
[7] Read *-pratibimbam*
[8] [Read *sampatamty=utpatamti* ?—Ed.]

41 tasthau yad=iha kāmtānām chitiam yō vasat=iti mē || [61*] Yēna dharmmō mahī-prishthē kō=py=apūrvvah prakāśitah | yasy=ōnnama[ya*]tō=py=ēva guna[h] kōtim parām gatah || [62*] Dattvā kāmchana-ratna-dānam=atulam dharmm-aika-rāgān(t)=tathā yēn=aiśvaryam=atiprapamchitam=ahō punya-dvijāh

42 prāpitāh | jātam mamdira-mālikāsu timiram dīpair=vin=ō[j*]jrimbhitam jitv=ō[d*]dyōtam=ahar-niśam vidadhatē ratnah(tna)-pradīp-āmkurāh || [63*] Yēna Svarṇnagiri[⌣—]r=virāchatāh[1] s[v*]arṇnēna sapt-ānvayah svarṇnāh kalpa-taruh samasta-vasudhā svarnnyām sahasram gavām | ity-ādi dvi-

43 ja-samchayāya dadatā sphūrjjad-yasā(śō)-hāsatah s ōllāsam hāsatā vāla-prabhritayah[2] sarvvē=pj=amī pārthivāh || [64*] Kāma-db[ē*]nur=akām=ābhūch=chi * * * * * *[3] pi | vikalpah kalpa-vrikshasya śrutvā yad-dānam=adbhuta[m*] || [65*] Nata-ripu-dhrita-chūdā-lagna-nīl-ēddha-sō(śō)chi[r*]-madhukara-

44 nikuramva(ba)-chchhanna-pād-āmvu(bu)jēna [|*] ruchiram=idam=udāram kāritam dharmma-dhāmnā vi(tri)daśa-grihaṃ=iha śrī-Mamdalēśasya tēna || [66*] [4]Yāval=lō[cha*]na-dhūma-damda-militam chchhatra-chchhav-ī[m*]dum davau(dhau) bhōg-ī(m)ndram nava-yōga-patta-sadriśam yāvach=cha maulau Harah | yāvat=kaustubha ē-

45 sha bhāti hridayē Vishnōh Śriyē[5] rāgavat (|) śrīman-Mamdana-kīrttanam kshiti-talē tāvat=sthiram tishthatu ||[6] [67*] Atha Chaitra-chaturddaśyām Yasō(śō)dēv-ādi-k[i*]mkaraih | Kīrttirāja-mukhair=anyair=dēvasy=aishā kritā pratih || [68*] Vaṇijām khamda-gudayōr=bharakam prati varṇni-

46 kā | mamishthā-sūtra-karppāsa-bharakēshu cha rūpakah || [69*] Tathā śrī-Mamdanēn=ēyam śāsanēna mahātmanā | hattē vikrīyatē yat=tu t[asy=ā]pi rachitā pratih || [70*] Nālikēra-bharakē phalam=ēkam mānakam lavaṇa-mūtaka-mathā[7] [|*] pūm(pū)gam=ēkam=api pūga-sahasrā-

47 d=ājya-taila-ghatakē palik=aikā | (||) [71*] Dāpitō rūpakah s-ārddhah prati karppata-kōtikām | pūlaka-dvitayam jālād=anna-chchhadmē cha pā iti[8] || [72*] Tatth-ōtthapanakē tēna vanijām prati mamdiram | Chaitryām drammah pavitryām cha dramma ēkah pradāpitah || [73*] Sā(śā)lāsu kām-

48 syakārāṇām māsē drammah kritas=tathā | vumvakē kalyapālānām rūpakāṇām chatushtayam || [74*] Prakritā(ti)nām ra(cha) sarvvāsām tayā sthity=ānu-mamdiram | dāpitō dramma ēkaikō dyūtē=smim(n) rūpaka-dvayam || [75*] Lagadā yatra samtē dvē taila-karshō(rshē) nu pāṇakam[9] | dāpitā[10] pashu(śu)-śākē

49 chchhā[11] vrisha-vimśōpakas=tathā || [76*] Drammas=tēna tathā dattō vanig-mamdalikām prati | sa[r*]vv-āvartta-yutā māsam prati su(śu)klā chaturddaśī

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[1] Read *virachitāh*, the next words are more or less corrupt

[2] Read *hasitā Va(ba)li-prabhritayah*

[3] These six syllables are illegible on the ink-impression, the transcription of Pandit Gopal Lal Vyas suggests the reading *chintā chintāmanēr=api*

[4] See further the translation below, p 309 and note

[5] Perhaps to be corrected to *Śriyō*

[6] After this *danda* there is a four armed ornament and another *danda*

[7] Corrupt, perhaps *-madhyāt*

[8] Uncertain, perhaps we should read *pāīlī* or *pāilā* (i.e *pāyalī*, *pāyalā*), or we may take *pā* as an abbreviation of one of these words cf above, Vol XI, pp 41, 56

[9] Possibly a mistake for *mānakam*

[10] The ending *ā* is wrong

[11] Corrupt, possibly *cha*

|| [77*] Arddhā *[1] ma-śatō diśē vyārgha-dōraka-sambhavē | tath=ōkshu-tavaṇim drammō=raghattē yava-hārakah || [78*] Dānō cha bhāmḍa-vā(dhā)ṇyānām bharaka[h*] su(śu)ddha-

50 vi[m*]śatau | tēna datta[h*] sva-dharmmēna bharakaś[2]=chhanga ēva cha || [79*] Sa-vātikam tathā tēna puram dhavala mamdiram | kāritam bhūh pradattā cha dēvāy=āghāta sammitā || [80*] Vī(bī)japūrakam=ōkam tu lagadāyāś=cha dāpitam [|*] yavānām mūtakē(ka)sy=aisha vāpaś=ch=ātavikē tathā || [81*] Śrūyatām bhu-

51 vi bhūpālāh pradattam śāsanam mayā | pālyatām=anyathā n=ātra maulau va(ba)ddhō=yam=amjalih || [82*] Prithu-prabhritibhir=bhūpair=bhuktōkaihkēna[3] mēdinī | tair=apy=ēshā punah sārddham yatō n=aika-padam gatā || [83*] Kavih Sumati-Sādhārō vamśē Sādhāra-sambhavē | va(ba)bhūva kramaśō vidv[ā]-

52 n Bhāratī-karṇa-kumdalam || [84*] Tasya sut[ō*] guṇa chamdana-sumdara-samjāta-dig-vadhū-tilakah | kavi-jana-mukha-kumuda-sasī[4] jayatā[m*] śrī-Vijaya-Sādhārah || [85*] Tasy=ānujēn=ābhihitā praśastiś=Chamdrēna chamdrō[j*]jvala-kīrtti-bhājā | Sa(śa)kā[t*] sahasr-aika-sa(śa)tē prayā[tē shad-u]-

53 [tta]rē trimsa(śa)ti yāti kālē || [86*] Vā(bā)laśya jāti-kāyastha-Śrīdharasy=ēha sūnunā | likhitā Āsarājēna praśastih svastha-chētasā || [87*] Utkīrṇā vijñ * *[5] muṇḍkēna | sūtradhārō * * * * * * * * * * * *[6] Samvat 1136 Phālguna śu di 3 Śukrē || mamgalam[7]

TRANSLATION.[8]

(Line 1) Ōm! Ōm! homage to Śiva!

(Verse 1) May the glances of Dēvī at the time of her marriage protect you—(*glances*) confused with excitement, budding forth with pleasure, quivering with delight, made slow by modesty as in terror at the hissing of the snakes clinging to his arm she clenched her hand, which was drawn back by the old ladies for Śambhu, who seized it eagerly in firm grasp!

(Verse 2) May the moon-crested one [Śiva] protect you, who bears on his head the moon that is wasted away as if from annoyance at the superiority of Gaurī's face that is ever present!

(Verse 3) There is in this land a famous mountain, Arbuda, the summit of which supports the heaven on high, (*and*) which stands in the highest rank among the lofty mountains beginning with Mēru, upon which for a moment night has been imagined by Siddhas to be day and day to be night, as they beheld the sun and moon licked by rays (*respectively*) of crystals and topazes

(Verse 4) Upon it the excellent saint Vasishtha, freed from embodied life, magnificent in his conduct, a treasure of divine knowledge, boundless in merits, performed labours of true mortification, through being long in contact with the smoke flaring up from his *agni-hōtra* rites, (*and*) passing through the sky, as it were, the horses of the Sun were coloured bay[9]

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[1] For this missing syllable the transcription of Pandit Gopal Lal Vyas gives *shū* Much of the rest of the verse is corrupt

[2] Apparently corrupt, should we read *bharakē*?

[3] Read *=bhukt=aikaikēna*

[4] Read *-śaśī*

[5] One *akshara* is here illegible

[6] About 12 *aksharas* here are almost illegible, of which nos 6 10 look like *Gumdāka sūtradhārāh*

[7] The transcription of Pandit Gopal Lal Vyas adds here *mahā-śrī* ||.

[8] [In a number of unspecified points I should dissent from the subjoined rendering of this elaborate composition But it is not necessary to discuss them, as the historical facts are not affected.—Ed.]

[9] The meaning of this *utprēkshā* is that the Sun's horses got their bay colour because of their regularly passing through the sky, which was full of the smoke of his constant sacrifices

(Verse 5.) In company with this saint shone the stainless lady Arundhatī, having the whole of her organs strictly under control, like the embodied spirit of mortification.

(Verse 6) With him dwelt the Cow of Plenty, obtainable by no others, bestowing objects of desire, like success in mortification

(Verse 7) Then the son of king Gādhi [Viśvāmitra], inflated with the arrogance of the warrior caste, by fraud carried off his precious cow, as an impediment (*to a religious act remotes its*) success when ready.

(Verse 8.) Thereupon that saint, wroth at the occurrence of the insult, like a blazing sun, offered in the fire an oblation attended with clear spells, because he wished to create a warrior to slay (*his*) foes

(Verse 9) There issued thence a certain warrior, bearing on his back a pair of quivers and in (*his*) hand a terrible bow, fastening exceedingly tightly the mass of (*his*) braided locks with (*his*) right hand, wrathful, wearing the sacred cord, with awry glances terrifying the world of living beings, magnificent in splendour, crushing opponents

(Verse 10) He, who had most puissant strength of arm, being instructed by that (*saint*), entered the fray, while an auspicious song was sung by troops of celestials, routed his foes with showers of arrows forsooth filling the regions of space (*and*) covering up the sun's rays, seized the Cow of Plenty, and presented himself devoutly before (*the saint*), with head quivering upon the pair of lotuses that were his feet

(Verse 11) The delighted saint, having pronounced over the bowing conqueror the desired blessing, at once gave him the appropriate name of Paramāra [Destroyer of Foes]

(Verse 12) In his lineage in due course arose a warrior named the blest Vairisiṁha because he was able to utter a lion's roar, a monarch terrible with claws consisting of the sword uplifted to cleave the frontal globes of the noble elephants' potent foes

(Verse 13) Observing now that Glory was fickle of nature, worn by enjoyment and unpleasing, he, puissant with a pair of long arms (*and*) having ever a festal residence on the periphery (?) of the frontal globes of the brilliant elephants of the four regions of space, held his espousals with [*or*, levied tribute upon] the earth of (*other*) kings, who was deeply enamoured of his virtues, within the area of the four regions of space [1]

(Verse 14) The Ocean is not equal to him; for it has lost Fortune, and he was a treasure of fortune; it is in confinement, and he held foes in restraint, it is unintelligent,[2] and he was shrewd of wit

(Verse 15) His younger brother Dambarasiṁha subdued multitudes of foes by the awfulness of his terrible long arms, (*and*) the lotus of his face was obstructed by the mass of bees that were the eyes of damsels who were the very essence of amorous sentiment

(Verse 16) How could even moonlight be compared to his glory? The one arises from *dōshākara* [the moon, *or* a mine of faults], the other is produced from a multitude of virtues

(Verse 17) In his lineage was the blest Kakkadēva, whose long arms were solid as an elephant's trunk, (*and*) whose blazing splendour was a consuming fire to the multitudes of *patra-valīs*[3] on the breasts of the wives of his pride-blinded foes

(Verse 18.) In (*his*) two long arms itching for the fray so as to join battle he felt pleasure at the nail-scratchings that were the assaults of foemen's arrows.

(Verse 19) Mounted upon his elephant's back in battle, on every side with showers of arrows shattering the host of the Lord of Karnāṭa upon the banks of the Narmadā,

[1] Despising ordinary glory, he aspired to and quickly won the earth [*kumbha* also = 'bowl' of water, an auspicious object in the wedding marquee —Ed.]

[2] There is a play on the double meaning of *jadadhi*, "ocean" (= *jaladhi*) and "dull-witted" (*jada dhī* cf. Whitney's Grammar, § 354a)

[3] Lines drawn with fragrant pigments

slaying thus the foes of the blest king Śrīharsha the lord of Mālwā, he went to heaven, a valiant warrior, worshipped with the lotuses of the eyes of the ladies of the gods

(Verse 20) His son, Chandapa by name, had fame wandering free through the universe, (*and*) was a peculiar cloudy season (*causing*) the departure of the swans that are the smiles of princes' mistresses

(Verse 21) Exceedingly brilliant was his fame, standing like a flower-bunch over (*the universe comprising everything from*) Brahman to grass and constantly attended with song from crowds of Kinnaras like bees

(Verse 22) His son was Satyarāja, a seat of truth, having lovely splendour irresistible as fire, (*who made*) the mass of radiance from his toenails a bright forehead-ornament clinging to princes' brows delighting in deep obeisances

(Verse 23) From dread of him his enemies, though . constantly wore wild flowers how surely are the lords of fortune known![1]

(Verse 24) Being in a hundred ways active in the works of the sword, yet withal sincerely tender[2] with mercy, always controlled inwardly, though obtaining extension[3] by hundreds of valiant deeds, in many ways winning fortune earned by his arms [*or*, without guilt][4] though nourished in virtue down to his very roots,—he was thus certainly *viruddha* [discrepant] in his conduct, but not *viruddha* [inimical] to the world

(Verse 25) From him arose, like a conjunction of prosperity from policy in this world, a holy ornament of the triple universe, broad and lofty of shoulders, an ear-jewel attached to the beautiful deeds of the gods, a palace of Fortune, (*a son*) named Mandanadēva.

(Verse 26) Finding him arisen in his career, broad of breast, charming, Fortune, as I imagine, held no (*more*) amorous commerce with her ancient husband.

(Verse 27) Giving out constant streams of *dāna* [largesse, *or* rutting ichor], stout in his long arm [*or*, trunk], uniquely *dhavala* [white with fame, *or* a bull] in his race, *bhadra* [brilliant, *or* a high-bred elephant], he was resplendent as the Elephant of the Gods [Airāvata].

(Verse 28) The pairs of lotuses that were his hands and feet bore the tokens of cheiromancy, having moonbeams from the glittering nails, (*being surrounded by*) a mass of water of brilliant beauty, bearing a radiance of most graceful clear long lines, being marked with the goodly conch and fish, suitable for the lordship of an army, peerless, famous, a cause of fortune[5]

(Verse 29) This excellent king, having the form of the Love-god, binding the marriage-thread here in the brilliant pavilion (*formed*) of the pole of his stout arm, on the arrival of an auspicious day, espoused his foes' fortune, (*as a bride*) who was charming in high descent, exceedingly perfect in all members, desired by rivals, and gloriously given as his wife by his own great prowess

(Verse 30) His sword, like a minister, supporting the burden of the earth, shattering the hostile action of foes, constantly fostered his fortunes

(Verse 31) As the forest, full of masses of green grass-sprouts, is burned up by the earnest hot grief-born winds of the sighs of his foes' mistresses, which vie everywhere with the

[1] There is a play on words, designed to suggest that the king was the equal of Vishnu (Lakshmīpati) or Krishna (Vanamālin), it would be improved if we adopted Pandit Gopal Lal Vyas's reading *achyutā* ['How are his enemies neither recognized, nor lords of Fortune?'—Ed.]

[2] Literally, "moistened." [*nistrimśa* also = 'cruel'—Ed.]

[3] Scil of territory or of fame

[4] If we take *dōsha* in the sense of "arm," we must divide *vahudhā dōsh°*, if in the sense of "guilt," we must divide *vahudh=ādōsh°*

[5] For the full understanding of this verse the reader must refer to the text-books of palmistry. The figure of a fish in the palm usually portends wealth, progeny, and general success, that of a conch, lordship over millions of men. [*sāmudrikaṁ lakshanam*, as also *vāhinyāh*, contains a punning reference to the sea, the source of the moon, etc. etc.—Ed.]

blasts of the end of the æon, (*and*) the water is utterly dried up (*by them*), the worn deer exist with difficulty, deprived of their sustenance of food and drink.

(Verse 32.) His splendour, ever brilliant, blazed like a second submarine fire, potent in the destruction of all lords of hosts [*or*, of the Ocean].

(Verse 33.) His sword in battle seems like a fetter for foemen's fortunes after the departure of (*their*) glory, like a braided lock of the goddess of victory.

(Verse 34.) Purandara [Indra] himself does not bear a resemblance to this skilful man—(*the former being*) a destroyer of (*the demon*) Vala, (*the latter*) a possessor of *bala* [strength]; (*the former being*) a smiter of the Gōtras [stalls of mythical kine] [mountains (?)—H. K. S.], (*the latter*) a gladdener of his Gōtra [family].

(Verse 35.) In his heart is Fortune, and he is dear to the heart of Fortune how can he whose device is Garuḍa [Vishṇu] rival him?

(Verse 36.) As he was lovely with fresh sprouts of majesty, stainless of glory and bearing an unsheathed body, a festal pitcher of victory filled with the water of mercy, Fortune never abandoned him.

(Verse 37.) This his fame, like a miraculous deity, truly established in a temple because of its ancient exceedingly pure virtues, bearing the radiance of pearl-strings, greatly admired, pervading the three worlds, present in every region, in every forest, in every town, in every house, is everlastingly extolled by men.

(Verse 38.) The boundless stream of the virtues of this man, who was a seat[1] of righteous conduct, was a Milk Ocean entirely filling the bright spaces of earth and sky on every side, in which Fortune found birth, and in which arose floods of the pale yellow nectar of fame; whence arising, the garlanded waves of (*his*) glory, radiant as the moon, spread over the heavens.

(Verse 39.) His glory, nowhere insignificant, nowhere in the world becoming a thing of secondary importance, certainly not ceasing, not arising from the occurrence of a failure of righteousness, nowhere finding a lodging in the triple world, which is too small to contain its full single stage, is marking, white as jasmine, the swart body of Fortune's Lord [Vishṇu]

(Verse 40.) Wholly covered up by the masses of dust (*caused*) by the mighty host of this (*king*), who had an awful pair of long arms, as he advanced against the foemen's host, even the lord Sun forsooth plainly surrendered his own radiance in every region of space in an access of terror . . what need then to speak of other beings?

(Verse 41.) When this crest-jewel of all monarchs, ready to conquer the (*various*) regions, eager to ravish foemen's fortune, advances on the shores of the ocean, the water, scented with the rutting ichor of the plunging elephants of the quarters of space, is scarcely drunk by the elephants of (*his*) army, lofty in pride, although they are threatened again and again by the angry drivers.[2]

(Verse 42.) Bearing aloft the *vrisha* [rule of righteousness, *or* bull], always having even vision, being free from foes, conquering countless cities, he is another worshipful Paramēśvara [emperor, *or* Śiva].[3]

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[1] Literally, "bound."

[2] The king's elephants feel themselves superior to the elephants of the Quarters, because the king is the conqueror of the Quarters; hence they scorn to drink the water of the ocean

[3] The king is greater than Śiva. For he bears the *vrisha* ("righteousness," or "bull"), while Śiva is borne on it; he is *sama-dṛishṭi* ("impartial"), but Śiva is *a sama dṛishṭi* ("three-eyed"), he has no foes, but Śiva has the foe Kāma, he conquers innumerable cities, but Śiva conquered only the Three Cities The figure is an *adhikābhēda-rūpaka*.

(Verse 43) Though espoused by him personally from stainless high spirit, that dear mistress Fame wanders thus in company with his native glory through the world, renowned under the title of "The Unfickle" (*and therefore*) regarded with jealousy by Fortune, penetrating to the realm of the sun, praised even by the gods, everlastingly pure [1]

(Verse 44) Learned in the science of the bow, a unique seat of high spirit and truth, when he applied his energy to battle, how were his foes smitten by him!

(Verse 45) His weighty sword, a tethering-post for the elephant of victory, a bright tress of the lady Fame, a glittering reflection of Fortune, who had her dear and constant peculiar abode on (*his*) long arm, an awful mace of Kāla uplifted to destroy foes in battle after battle, was assuredly radiant, wielded with valour, as he cut down the pride of haughty enemies

(Verse 46) To him, who had the radiance of the sun, was born a son, a hero magnificent in might, a peculiar ornament of his race, a destroyer of irresistible warriors, potent with a bright and awful long sword lusting to ravish foemen's fortunes, a site of a mass of lovely women's wanton glances, a Cupid of amorous sentiment, a treasure of virtues, Chāmundarāja.

(Verse 47) His foes' mistresses constantly by hot sighs of deep sorrow caused the forest to be burnt up, and by floods of tears made it sprout into bud

(Verse 48) To him all the virtues, as if dislodged by the multitudes of enemies' vices which had unhappily risen up[2] and attained victory in this world, (*and as if*) rejected by all classes of beings in the universe, came for refuge

(Verse 49) He, best of warriors, cut to pieces troublesome foes, scattered like seeds of fame multitudes of strings of pearls falling out of the frontal globes of elephants smitten by his sword on the field of battle, the spaces whereof were intensely pounded by his horses' hoofs, and which were on all sides flooded with streams of blood vomited forth from wounds made by sharp missiles

(Verse 50.) Upon him, who wielded again and again a washed sword and was beloved of the goddess of constant victory in battle after battle, fall ever gently, ever timidly, these naturally charming glances of the sky-traversing (*goddesses*), (*inspired*) by immediate love and fear, in mutual rivalry.

(Verse 51) Sorely fearing his wrath, the mistresses of countless smitten princes in every region, having entered the forests, overcome by the influence of weariness, (*and*) falling into the sleep of sorrow, in dreams meet and are embraced by their respective lovers, and thus on their waking, imbued with amorous emotion, they do not quickly open (*their*) eyes

(Verse 52) Enemies, expelled from their seats by him, who is terrible in his wrath, have found no resting-place anywhere except in their mistresses' hearts

(Verse 53) Verily endowed with a hundred delights [*or*, attended by Brahman], succeeding again and again in imprisoning the mighty [*or*, arising to his dismay[3] from Balin's prison], like Trivikrama, he always has been in possession of exalted fortune [*or*, Lakshmī]

(Verse 54) Having found him, Fortune, who is charming in the embrace of the righteous, a cause of delight, has never quitted him even for a moment, as a female swan (*quits not*) the

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[1] The idea of this is that though the king's adscititious fame was acquired lawfully by him and became as it were his lawful wife, yet it spreads freely all over the earth like a common woman He and his fame are paralleled with Vishnu and Śrī (Fortune), but they have a point of superiority Fortune is fickle, the king's fame is not [I would take *amalēna* not with *mānēnēva* 'as if through temper,' but with *yēna* and *yaśasā sahaiva sahajēnu* as='with her brother, prestige' In the next verse *sandhānam ānīya riparō hatāh*=his enemies were annihilated by his making friends with them'—Ed.]

[2] I understand the reduplication in *udit pāditair* in accordance with Pāṇini VIII 1 10 (*Siddhānta-kaumudī* 2145)

[3] For this meaning of the reduplication, see the previous note

male swan, for he is most firm in (*his*) attachment, possessed of a stainless double [*or*, bearing a stainless pair of wings], an object of the love of the encircling earth [*or*, a former of amorous sport amidst the lotuses]

(Verse 55) He, who in battle bears a sword like Mandara, with which he has shattered Sindhurāja [*or*, has completely churned the ocean] in sport, has found like P tama Fortune (*and*) a world-purifying conch-shell (*consisting*) of fame

(Verse 56) That lion his mighty sword, instantly devouring in sport all majesty of as if it were a partridge, having a splendid mane of rays reddened by commixture of the radiance of the sun, awful with fangs (*consisting*) of its edge, displays itself in battle, a loud noise with (*its*) blows, skilful in shattering the frontal globes of enemies' elephants.

(Verse 57) Seeing not the likeness of his beauty of every member, the Love-god himself has long praised his own *anangatā* [bodilessness, *or* character of Cupid] [2]

(Verse 58) When he returns to the house, the women in the intensity of their joy, conceiving in imagination gleams of jewel-strings upon their happy bosoms, have made a festal scene of their own bodies, which are marked with *svastikas*, adorned both by shells (*consisting*) of (*their*) throats brilliantly beautiful by union with high pitcher-like breasts and by the lotuses of (*their*) bright faces

(Verse 59) When they see the faces of love-lorn damsels surpassing in fragrance their messenger,[3] the troops of bees fly down very hastily in a swarm, enjoying alternative good fortune from (*either the damsels'*) fever of hot sighs (*or*) from the dripping of their falling tears because of sorrow (*in the one case*) or joy (*in the other*) on his account when it is reported of him either that he is not coming or that he is coming

(Verse 60) With affection in every house, constantly on every road, and repeatedly, perpetually, in every court, attendant damsels, worn with intensity of desire, on all sides in emulation have stirred up into high waves [stole (?)—H K S] by the scoops of their eyes the water of beauty lying in the person of this (*king*) who is lovely as the Love-god

(Verse 61.) The Love-god is naturally Ananga [" Bodiless "] when he has dwelt here in the heart of lovers which is ablaze with (*the agony of*) separation [4]

(Verse 62) By him a certain unprecedented religion has been displayed on the face of the earth , his merit in maintaining it has reached the highest degree

(Verse 63) By bestowing unparalleled largesse of gold and jewels in unique affection for religion, he thus forsooth has raised holy Brāhmans to most abounding dignity , overcoming without lamps the gathered gloom that had arisen in the upper chambers of their dwellings, rays from lamps (*consisting*) of jewels create radiance by day and night

(Verse 64.) . [5] as he gave largesse of such degree to the multitude of Brāhmans, by the splendour of his brilliantly demonstrated fame all those (*ancient*) kings such as Bali have been conspicuously outshone

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[1] Cf above, Vol XIII, p 32 and note 1

[2] The king is in the perfect beauty of his every limb an image of Cupid (Kāma, Smara, or Ananga) The latter has hitherto boasted of being Ananga ("bodiless one "), but that was because he had not yet seen the king: he was " bodiless " only so long as the king, his image in beauty, was not yet visible It is thus suggested that the king himself is the true Love god [Or does *praśamsita* imply ' congratulated himself upon ' ?—Ed]

[3] *Dūtīm* if this is correct (and the reading seems to be certain), it must mean the mango tree , but possibly it should be emended to *chātam* [But should we not render ' owing to the fragrance which overspreads their faces (they blush, in fact) on seeing a go-between ' and later *sva-vacana uditē* ' as their own lips pronounce the words ' ?—Ed.]

[4] The latter half of this verse is unintelligible to me, and is perhaps corrupt [I would translate the verse ' That the bodiless Kāma remained in a heart [sc that of Rati] on fire with the pain of separation was meet but when he dwells in the hearts of us who have a [living] lover ["are loved," *kāntānām*] that is surprising to me ' The next verse refers (*guna, kōṭi*, etc.) to the bending of a bow *dharma* = ' fashion '—Ed]

[5] [The omitted passage seems to contain a list of *mahādānas* , cf e g Vol XIII, p 128, v. 17.—Ed.]

(Verse 65) Since men have heard of his marvellous bounty, the Cow of Plenty has been a thing not wanted, as also the idea of the wishing-stone[1] and the conception of the tree of desire

(Verse 66) He, the lotuses of whose feet are covered with masses of bees (*consisting*) of the kindled lustre of sapphires fixed in the hair-knots worn by bowing foes, a seat of godliness, has caused to be made here this splendid exalted temple of the blest Mandalēśa

(Verse 67) As long as Hara bears on his coronet[2] the moon with the hue of a white umbrella joined to the fire[3] of his (*frontal*) eye and as long as he bears the snake-king like a new *yōga-paṭṭa*,[4] as long as that Kaustubha shines on Vishṇu's breast like (*his*) love[5] for Fortune, so long may the praise of the blest Mandana abide on the face of the earth!

(Verse 68) Now on the fourteenth of Chaitra this list of dues of the god was made by Yaśōdēva and other servants, (*likewise*) by others headed by Kīrttirāja

(Verse 69) On each *bharaka* of candied sugar and jaggery belonging to the traders (*there was assigned*) one *varnikā*, and on each *bharaka* of Bengal madder,[6] thread, and cotton, one *rūpaka*

(Verse 70) Likewise the blest Mandana, great of soul, by edict made out this list of dues on what is sold in the bazaar

(Verse 71) On every *bharaka* of cocoanuts, one fruit, on each *mūtaka*[7] of salt, a *mānaka*, from every thousand areca-nuts, one nut, on every *ghataka* of butter and sesam oil, one *palikā*

(Verse 72) On each *kōṭikā* of clothing fabric were assigned one and a half *rūpakas*, on a *jāla*,[8] two *pūlakas*[9]

(Verse 73) For each house of the traders in the local bazaar (?) was assigned by him a *dramma*[10] on the Chaitra festival and the festival of the sacred thread[11]

(Verse 74) On the shops of the braziers was likewise imposed a *dramma* for the month, on (*each*) *tumvaka* of the distillers four *rūpakas*

(Verse 75) Under this constitution there was assigned on every house of the whole population a *dramma*, on the gambling (-*house*) two *rūpakas*

(Verse 76) On each *lagaḍā*[12] were assigned two *santas*, on each *karsha* of oil a *pānaka*, and similarly on each load of cattle-fodder a *vrisha-vimśōpaka*[13]

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[1] See above, p 302, note 3

[2] If *maulau* is right, it is out of place, and should come in the first *pāda*, as I have implied in translation Possibly, however, it should be corrected to *mauni*

[3] *Dhūma danda*, literally "smoke staff" There is apparently a play on words *danda* is suggested by *chhatra*

[4] The band used by Yōgins to keep their limbs in a position of rigidity

[5] A play on the primary meaning of *rāga*, "colour," is intended

[6] *Rubia munjista*, Roxb

[7] Apparently "bullock's load" cf Marathi *mūṭh*, "bullock's pack-saddle," and Telugu *mūṭa*, "bundle," "pack"

[8] This is perhaps connected with Sanskrit *jālaka*, "bunch of buds"

[9] This in Sanskrit usually means "bundle", it is the Hindi *pulā*, "a small bundle of sticks or plants"

[10] See on this particularly the *Progress Reports of Asst Arch Supt for Epigr, Southern Circle*, 1909, p 80, 1910, p 97, 1915, p 102

[11] See *Ind Ant*, 1909, p 52

[12] This seems to be connected with Marathi *lagad*, "a bar of gold, silver, or other metal, a frame of wood or iron in which pitchers are carried upon beasts," and the Gujarati *lagadum*, "a coarse bag put on an ass in which the burden is placed"

[13] See above, Vol I, p 166, Vol XI, pp 41, 59

(Verse 77) He likewise gave a *dramma* on each traders' association, the fourteenth day of the bright fortnight in each month was attached to every recurrence[1]

(Verse 78) and on a pile of sugar[2] a *dramma*, on a water-wheel[3] a *hāraka*[4] of barley

(Verse 79) In (*his*) bounty also he granted on a clear twenty (*packs*) of loaded grain one *bharaka* in his piety, and on a *bharaka* (*of the same*) one *chhanga* (?)

(Verse 80) He likewise constructed a town with white houses and furnished with gardens, and bestowed on the god lands duly measured out with their sides of access

(Verse 81) He moreover assigned one citron from each *lagadā*, and the *vāpa*[5] from a *mūtaka* of barley and likewise on *ātavika*

(Verse 82) O kings on earth, hearken to the edict granted by me observe it for no other purpose are these my hands clasped upon this coronet

(Verse 83) Prithu and other kings have severally enjoyed the earth, whence the latter together with them has again passed through various conditions

(Verse 84) There was born in due succession in the family sprung from Sādhāra the learned poet Sumati-Sādhāra, an ear-ring of the Muse

(Verse 85) Success be to his son the blest Vijaya-Sādhāra, by the sandal-paste of whose virtues there was made a beauteous forehead-ornament for the goddesses of the quarters of space,[6] a moon to the lotuses of poets' faces!

(Verse 86) His younger brother Chandra, having fame bright as the moon, pronounced this panegyric when a period of one thousand, one hundred, and thirty-six years was elapsing since the Śaka (*king*)

(Verse 87) Āsarāja, son of the junior Śrīdhara of the Kāyastha race, happy of mind, wrote out here the panegyric

(Line 53) Engraved by Samvat 1136, on Friday, the 3rd day of the bright fortnight of Phālguna. Good luck!

No 22.—KADALADI PLATES OF ACHYUTA-RAYA SAKA 1451

BY PROF S V VENKATESWARA, M A, AND S V VISWANATHAN, M A, KUMBAKONAM

These plates belong to Mr Yegnaswāmi Ayyar, son of Rāmachandra Dīkshitar, a direct descendant of the donee of our grant, whose name is also Rāmachandra Dīkshitar He is the village munsiff of Kadalādi in North Arcot district and has still in his possession the land granted to his ancestor by Achyuta-Rāya The plates were obtained from him through the kindness of His Holiness the Śaṁkarāchārya at Kumbakonam They are in good preservation and are at present in the possession of the latter

The grant is on five copper plates bored at the top and held together by a ring. The plates bear inscriptions on both sides excepting the first and the last, which are engraved on one side only They are numbered with Telugu-Kanarese numerals on the first side of each

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[1] *Sarva āvartta yutā*, i e assigned as the date of payment as it falls due annually.

[2] *Tavanim* (the ending is perhaps wrong) is connected with Marathi *tavanā*, "the heap of sugarcane as cut for the mill" (Molesworth)

[3] See above, Vol XI, p 29 [4] Ibid

[5] A hand-cast or handful cf above, Vol I, p 161 n Compare *nirvāpa*, above, Vol XI, p 56

[6] I understand *sumdara samjāta . tilakah* as an irregular compound similar in structure to the Prakrit *dhavala ka ōrarīa* (i e *dhavala krit ōpavīta*, for *krita dhaval ōpavīta*) Pischel, *Gramm d Prakrit-Spr*, 603

plate They measure 9 2 in by 7 4 in Including the arch at the top, the height is 11 7 in. The writing runs across the breadth of the plates and is quite legible There are 216 lines in all All the plates have raised rims. The ring with which the plates are fastened is 7 in in diameter

The characters are Nandināgarī, excepting the words *Śrī-Virūpāksha*, the signature at the bottom, which is in large Kanarese characters The average height of the letters is 2 in, except in the signature The language is Sanskrit, full of errors, and the whole inscription is in verse, except in *Śrī-Gaṇādhipatayē namah* at the beginning and *Śrī-Virūpāksha* at the end

The inscription contains some noteworthy orthographical peculiarities The first is that punctuation marks are not supplied in their right places, all the lines of the verses being stopped with a vertical line These have been pointed out in the footnotes to the text Here and there we find instances of confusion between long and short *i* and *u* In these plates, as in others, there is a redundant *anusvāra* before the double consonants *nya* and *nya*. Instances of these are °*hiramnya-payō-dhārā* for °*hiranya-payō-dhārā* (l 126), *amnyās=traya*° in the place of *anyās=traya*° in ll 127-8, *Śāmdily-āmnvaya* instead of *Śāṁdily-ānvaya* (l 189) *Sāmāmnyō=yaṁ* (l 214) is a mistake for *Sāmānyō=yam* *Anusvāra* is wanting in some places, as it is superfluous in others, e g *chadra* for *chandra* (l 1), *Kāmchyā* instead of *Kāmchyām* (l 36) These, we think, are mostly to be attributed to want of care on the part of the engraver Visargas are likewise redundant Examples of this may be seen in l 66, where we have °*gamdaḥs=tōsha*° instead of °*gaṁdas=tōsha*°, ll. 119-20 °*samyuktaḥm=ēkabhōgyam* for °*samyuktam=ēkabhōgyam* The confusion between the sibilants, palatal, dental and lingual (श, स and ष), is as common here as in the other grants of the Vijayanagara kings Instances of this are —°*shv=apy=a-sēshēshu* in l 39 instead of °*shv=apy=a-śēshēshu*, *śamsōshya* in l 54 for *samsōshya*, *sudhībhi* in l 72 in the place of *sudhībhi*, *a-sēsha* in l 104, °*kāsīti* in l 128, °*sēshta* in l 129 and °*śāsanēna* in l. 207 are written instead of *a-śēsha*, °*kāśīti*, °*śēsh(t)a*, and °*śāsanēna* respectively A conjunct consonant is made up of the full form of the first consonant and the curtailed form of the second consonant The *r* sign is inserted over the line, where necessary, except in a few instances of double consonants, e g *āvajya* in l 34 and *chatubhuja* in l 51 In certain cases instead of a double consonant only one of the consonants is written As in the other inscriptions of the same dynasty, this one also contains the *birudas* attached to the kings—for example *Bhāshegetappuvarāyaragandah*, *Hindurāyasuratrānah*, etc *Rāya* and *Mahārāya* appear frequently in the place of *Rājā* and *Mahārāja* There are instances also of Tamil usage *Tāmbra-śāsanam* in ll 208 and 209 is evidently the Tamil form of *tāmra-śāsanam* and *varsha* is usually written in Tamil as *varusha*

The inscription records the grant of the village of Kadalādi *alias* Patendal, by Achyuta-Rāya to Rāma-chandra-Dīkshita, son of Nāgā-Bhatta, who in his turn splits up the village granted into 110 *vrittis* and distributes them among other Brāhmans, who are 46 in number The inscription naturally falls into 4 parts—(1) Vv 1-3, benedictory verses, (2) Vv 4-36, the genealogy of the dynasty as far down as Achyuta-Rāya, (3) Vv 37-104, the terms of the grant, names of donees, etc etc, (4) Vv 105-111, the names of the composer, the engraver and the imprecatory verses at the end Vv. 1-3 invoke Śambhu, the Varāha incarnation of Vishnu and Gajānana Vv 4-8 trace the genealogy of the family as far as Narasa Nāyaka. Vv 9-11 give an account of the gifts made by the king and his exploits, his victory over the kings of the South, Chēra, Chōla and Pāndya Vv 12 and 13 mention the sons of Narasa, Vīra Nri-simha and Krishna-Rāya by Tippājī and Nāgalā Vv 14-18 contain the praise of Vīra Nri-simha as king and his gifts at holy shrines, and the beneficent rule of Vīra Nri-simha Vv 19-23 likewise describe the deeds of valour of, and the gifts made by, Krishna-dēva-Rāya Vv 24 27 describe how Achyuta succeeds Krishna-Rāya after the latter's death We have in these a long

list of the *birudas* attached to the name of the king Vv 28 36 are in praise of Achyuta-Rāya, who succeeds his brother

The verse stating that Achyuta was the son of Ōbāmbikā, a step mother of Krishna-Rāya, and thus making Achyuta a step-brother of the latter, is not found in our inscription Our record states, however, that Krishna-Rāya, after his death, was succeeded by Achyuta-Rāya, a younger brother of his (*anujanma*—v 29) The genealogy thus stops with Vīra Nri-simha, and Krishna-Rāya and Achyuta succeed the latter in due course

Among the shrines to which Achyuta paid pilgrimage and at which he is said to have made gifts is Viriñchipuram, which is a locality in the Vellore *Tāluk*, North Arcot district It contains a Śiva temple, known as that of Mārgasahāyēśvara The late Rai Bahadur V Venkayya has identified Maratakapurī (mistake for Marakata-purī), appearing in the Satyamangalam plates of Dēva-Rāya II[1] and in the Madras Museum plates of Śrīgiri-bhūpāla[2] with Viriñchipuram He says that Marakata-purī is derived from Marakatavallī, the goddess of Viriñchipuram[3] The city of Viriñchipuram is mentioned as the capital of the country ruled over by Srīgirīśvara, a brother of Dēva-Rāya II Of the grants of the second Vijayanagara dynasty so far published it is only in this that Viriñchipuram is mentioned among the shrines visited by Vijayanagara kings Perhaps at the time of this grant Viriñchipuram, which a century before was ruled over by a branch of the Vijayanagara family, had been lost to them and had come to be classified with Kāñchī as a place of pilgrimage

(Vv 37-42) In the Śaka year 1451 according to the Śālivāhana reckoning, in the year Virōdhin, in the month Makara, on the trayōdaśī day of the dark half of the month and on Tuesday (was made the gift) on the banks of the river Tungabhadrā, in the vicinity of Virūpāksha, to the best of Brāhmans, Rāmachandra Dīkshita, the son of Nāgā-Bhatta Thus the necessary details as regards the date are given

The date of the grant is of considerable interest to students of history In the course of his introduction to the Ūnamāñjēri plates of Achyuta-Rāya[4] Professor Kielhorn has remarked as follows — "The latest date for Krishna-Rāya known to me from published inscriptions corresponds to Friday, 23rd April, A D 1529, and the earliest date for Achyuta-Rāya to Monday, 15th August 1530" But the astronomical data given in our inscription unmistakably refer to the year 1451 Śaka, etc, i e Jan 1530 A D Dr Kielhorn's earliest date for Achyuta-Rāya has therefore to be revised in the light of this inscription It is clear also that Achyuta-Rāya succeeded his brother after the natural death of the latter (V 29 कृतवति[5] सुरलोक कृष्णरायेनिकाया।[6] तदनु तदनुजन्मा[7] पुण्यकर्माच्युतेन्द्र etc) So the death of Krishna-Rāya must be placed before January 1530 A D

The only inscription among those as yet discovered that may seem to raise some difficulty as regards our chronological result is No 369 of 1912, copied by the Madras Epigraphical Survey It belongs to the reign of Vīra-pratāpa Krishna-dēva Mahārāya and is dated Śaka 1453, *Virōdhi Śittirai śu di* 10, *Attam* But another inscription in the same temple[8] records a sale of land made in the reign of Achyutayya-dēva Mahārāya, son of Vīra-pratāpa Narasa Nāyaka, dated Śaka 1452, *Vikṛiti, Makara śu di* 13, Monday, *Pūśam* If 1452 Śaka year is Vikṛiti, then 1453 cannot be Virōdhin It is therefore clear that the figure 1453 must be a mistake for 1451, as the figure nearest to '*three*' in Tamil characters is '*one*'.[9]

[1] See *Ep Ind*, Vol III, p 35
[2] *Ep Ind*, Vol VIII, p 308
[3] *Ep Ind*, Vol III, p vii
[4] *Ep Ind*, Vol III, p 148
[5] Read गतवति
[6] Read निकाया.
[7] Read °जन्मा पुण्यकर्माच्यु°
[8] No. 373 of 1912, *Ep Surv Report*
[9] *onnu* (one), cf *mūnnu* (three) [The inscription reads clearly 1453 and not 1451 —H K S]

Vv 42-48 record the name of the village granted with its boundaries and neighbouring villages The village of Kadalādi, the object of the grant, is situated in Padavīdu *mahārājya* in Jayamkonda-chōla-*mandala*, in Phalgunna-*kōṭaka*, in Pangala-*nādu*, on the outskirts of Kattagara It is surrounded on the north by the village of Śennāripādi, on the east by the village of Pālapūr, on the south by the village of Chīyanēndil, and on the west by Skandanadī and the village named Harītālāmangala Besides the localities noted above there are others mentioned in the grant Among these are Singanappādi; Kunnaturu; Māmbākam, and Patēndal Of these Padavīdu *mahārājya* was probably called after a town bearing the name Padavīdu in the North Arcot district This town was very likely the centre round which the *Mahārājya* was situated Pālapūr may be either Polur or Pollilur The former is a *Tāluk* in the North Arcot district, in which the town Padavīdu is, while the latter is the scene of a battle between the English and Haidar Alī

Vv 48-53 describe the terms of the grant, such as are usually found in all Vijayanagara grants The villages are given in perpetuity as *sarva-mānya*, to be enjoyed by the donee and his descendants With the grant of the village go also the rights over the property therein The king reserves to himself no right over the village granted The village, as the inscription states, is given as *ēka-bhōgya*, which implies the exclusive ownership of the property and the rights over it by a single individual In effect, however it is found that the land is not *ēka-bhōgya*, as part of it is divided among others and a portion reserved for the gods Land which is thus enjoyed by 2 or more parties goes by the name of *gana-bhōgya* or *tri-bhōgya* The word *ēka-bhōgya* in the particular context can be explained only by the fact that the grant was made in the first instance only to one individual, Rāmachandra-Dīkshita, who divided the land among the Brāhmans of the sect to which he belonged It is, moreover, not clear whether, as in the original grant, Rāmachandra-Dīkshita gave to the Brāhmans along with the land allotted among them, rights over it also Perhaps the rights over the property were reserved by the donor, the donees being allowed only the enjoyment of the fruits accruing from the land

In vv 54-104 the village granted to Rāmachandra-Dīkshita is divided into 110 *vrittis*, and the portions allotted among various Brāhmans The donee takes 27 shares for himself (V 54) He leaves one *vritti* for Vishnu and one likewise for Śiva (V 55) The remaining 81 *vrittis* are divided among 47 Brāhmans, the division ranging from ½ *vritti* to 8 *vrittis* The donees belong to an important sect of Brāhmans, the Poysala Kannada sect—judging from the names and from the fact that there are two of the Sāma *śākhā* (Nos 14 and 29 below) The Poysala Kannada are, I am told, the only sub-sect of the Kannada Brāhmans where we find Sāma-vēdins The exact amount given to each, the name of his father and the particulars of his *gōtra*, *sūtra*, and *śākhā*, the nature of the learning of each etc are appended below in a table

Donee's name	Father's name	Śākhā	Gōtra	Sūtra	No of shares	Remarks
1 Rāmachandra Dīkshita.	Nāgā-Bhatta	Yajus	Kāśyapa	Āpastamba	27	Vēda vēdānta purān-āgama-vid, vaśasvin, guṇa-śālin, dhīmat, mahātman
2 & 3 Hara and Hari					1+1	
4 Tirumala	Nāgā-Bhatta	Yajus	Kāśyapa		8	Yajvan
5 Nārāyana	Do	Do	Do		5	
6 Nāgā Bhaṭṭa	Do	Do	Do		5	

Donee's name.	Father's name	Śākhā	Gōtra	Sūtra	No. of plates	Remarks
7 Manishī Rāma chandra	Gōpinātha		Kāśyapa .	. .	4	
8 Rāmā Bhaṭṭa .	Sangā Bhaṭṭa		Do .		2	
9 Timmā-Bhaṭṭa	Bhānu Bhaṭṭa	Bahv-ṛicha	Bharadvāja	..	2	Mahāmati
10 Chandra Dīkshita	Māṭhu Bhaṭṭa	Do	Jāmadagnya vatsa	...	2	
11 Śrī-Virūpāksha	Rudra-Bhaṭṭa .	Do.	Harita .	.	2	
12 Kōṇḍu Bhaṭṭa	Aklā Bhaṭṭa	Do	Bhāradvāja	. .	2	Dhīmat.
13 Sōmanātha Bhaṭṭa	Śrīkanṭhēśvara	Do	Viśvāmitra .	.	2	
14 Śrī Virūpāksha	Chaudi Bhaṭṭa .	Sāmaga	Ātrēya . .	.	2	
15 Kālahasti .	Madu Bhaṭṭa	Bahv ṛicha	Jāmadagnya vatsa		1	Adhvarin.
16 Vitā-Bhaṭṭa	Rāmā Bhaṭṭa	Do .	Maudgalya	.	1	
17 Chaudi Bhaṭṭa	Nāgā Bhaṭṭa	Do	Ātrēya .	.	1	Sudhī
18 Tirumala . .	Bhāskara Bhaṭṭa	Do	Harita		1	Yajvan.
19 Śrī-Virūpāksha .	Kāmā Bhaṭṭa	Do	Bhāradvāja		1	
20 Tippayya .	Mahādēva	Vajasanēyin (?)	Viśvāmitra .	Bōdhāyana.	1	
21 Tirumala . .	Kēśava Yajvan	Yajus	Śāṇḍilya	...	1	Sūri
22 Sādiṭya-Linga-Bhaṭṭa	Kēśava Ādhvarin	Do .	Do		½	
23 Tirumala	Tirumala	Bahv-ṛicha	Ātrēya		1	
24 Rāmā Bhaṭṭa	Chiṭṭi Bhaṭṭa *alias* Bhūtanātha	Do	Gautama . .		2	
25 Timmā Bhaṭṭa	Dēvaru-Bhaṭṭa	Do	Kāśyapa . .		1	Mahāmati
26 Vaidyanātha	Nārasimha	Do	Do		1	
27 Uppaṇa-Bhaṭṭa	Nārasimh Ādhvarin	Yajus (?)	Gautama . .	Bōdhāyana .	½	
28 Dēvarē Bhaṭṭa	Nṛisimh-Ādhvarin		Do . .	Do .	1½	Manīshin.
29 Dēvarē Bhaṭṭa .	Chaudi Bhaṭṭa	Sāmaga .	Ātrēya .		1	
30 Subrahmanya .	Varada-Bhaṭṭa .	Bahv ṛicha	Bharadvāja	.	1	
31 Nārasiṁha .	Tirumala	Yajus .	Gautama	Bōdhāyana	½	
32 Vithala .	Timmā-Dīkshita	Do (?) .	Do .	Do	½	
33 Śankara .	Nārāyana	Bahv-ṛicha .	Jāmadagnya vatsa		½	Sudhī.
34 Timmaya	Tippā Bhaṭṭa	..	Gārgya . .	.	½	Dhīmatām varaḥ
35 Airru-Bhaṭṭa	Varada-Bhaṭṭa	Yajus	Bhāradvāja	..	1	
36 Varada-Bhaṭṭa	Timmāvajjalu	Do	Do .		1	Dhīmat

Donee's name	Father's name	Śākhā	Gōtra.	Sūtra	No of shares	REMARKS
37 Sūrā-Bhatta .	Varada Bhaṭṭa .	Yajus	Śrīvatsa .		½	
38 Venkatēśvara .	Mahālinga-Bhaṭṭa	Bahv ṛicha	Viśvāmitra .		½	
39 Jannaya	Māra-Bhatta	Do	Do		½	
40 Yēllā-Bhatta	Gauri-Bhatta	Yajus .	Śāṇḍilya .		½	
41 Srī - Virūpāksha-Bhaṭṭa	Tirumala .		Kauśika .	..	1	
42 Sāndi Bhatta	Lingā-Bhaṭṭa .	.	Gautama	Bōdhāyana	1	Dhīmat
43 Kāmā-Bhatta	Mangā-Bhaṭṭa .	Bahv-ṛicha	Kāśyapa		½	
44 Kōnē[ri]-Bhatta .	Chōdi-Bhaṭṭa	Do	Bhāradvāja		½	
45 Tirumala .	Ananta-Bhaṭṭa	Do	Kāśyapa .	..	½	Sūri
46 Timmā-Bhaṭṭa .	Srī - Vidyānidhi Bhatta	Do	Kauśika		½	
47 Nāgā-Bhaṭṭa	Akkā-Bhaṭṭa	Do	Bhāradvāja		1	Sūri
48 Vēdaya	Mādhava-Bhaṭṭa	Do	Kapila		½	Vēda śāstra-vid.
49, Ekāba .	Divākara Bhaṭṭa	Yajus	Parāśara		1	

It is clear from the list given above that of the 47 donees among whom the land was distributed 24 were Rig-vēdins (Bahvricha), 15 Yajur-vēdins and 2 Sāmagas It is not stated to which Vēda the remaining 6 donees belonged, 10 were of the Kāśyapa *gōtra*, 8 of the Bhāradvāja, 6 of the Gautama, 4 each of the Viśvāmitra and the Ātrēya, 3 each of the Śāndilya and the Jāmadagnya-vatsa, 2 each of the Kauśika and the Harita, and one each of the *gōtras* Maudgalya, Śrīvatsa, Gārgya, Kapila and Parāśara 6 belonged to the Bōdhāyana *sūtra*, the rest belonged presumably to the Āpastamba *sūtra*, though this is distinctly stated only of Rāmachandra-Dikshita, the main donee As regards relationship of the other donees to Rāmachandra-Dikshita, it appears probable that Nos. 4-6 were his brothers, and No 7 a cousin of his No 21 was apparently a brother of No 22, and No 27 of No 28 All the donees probably stood in agnate or cognate relationship to Rāmachandra

As regards the distribution of land among the donees, the allotment among the 47 Brahmans, when totalled up, comes only to 65 *vrittis* and not to 81, as it should according to the grant (see above) It is not known what became of the remaining 16 *vrittis*

After the names of the donees, etc, thus given the record mentions that Patēndal was another name by which Kadalādi was known (V 103) [If it was a *grāmagrāsa* it must be a separate village —H K S] Then comes the name of the person who composed the edict of the king His name was Sabhāpati, the famous rhymester of the Court (V 105) V. 106 gives the name of the engraver, Vīraṇ-āchārya, the son of Mallana, whose family were the hereditary engravers of the grants of the Vijayanagara kings Under all these is the signature at the bottom of the last plate, *Śrī-Virūpāksha*, written in bold Kanarese characters, after the concluding imprecatory verses common to all the Vijayanagara grants

TEXT [1]

[Metres vv 1-4, 6-8, 12-14, 18, 19, 25-27, 35, 37-103, 105-110, *Anushtubh*; vv 5 20, 29 34, *Śārdūlavikrīḍita*, vv 10, 11, 15, 16, 17, 21-23, 28, *Sragdharā*, v 9, *Harini*, v. 24 *Dōdhaka*, vv 30 & 104, *Āryā*, vv. 31, 111, *Śālinī*.]

[1] From the original plates.

[The first 28 verses of the grant are not printed here, as they are the same as those found in the other grants of the Vijayanagara dynasty that have been published by us. They appear in the Kāñchīpuram plates of Krishna-dēva-Rāya (Vol. XIII, pp. 126-9). The first 26 verses are found in the Kudiyāntandal grant of Vīra Nrisimha (Vol. XIV, No. 17). The Bēvinahalli grant of Sadāśiva contains the first 29 verses of our grant (Vol. XIV, No. 16). Such slight variations as occur are apparently due to mistakes of the engraver, and are not of interest to students of history or epigraphy.]

(77) तदनुजन्म[1] पुण्यकर्माच्युतेंद्रः प्रकटमवनिलोक

(78) [2]सांशमेत्यातिजेता विलसितचचिवेता विद्वदिष्टप्रदा-

(79) ता ।[। २९] यत्कीर्तिचंद्रश्चरति क्षमायां तिथिष्वशेषासु विव-

(80) र्धते च । तनोति चक्रस्य मुदं समिंधे[3] दिवा च सायं कुमु-

(81) दैर्विरुंधे ।[। ३०*] सद मवसि[4] मारुत शीथीलयंत्वमेयैर[5]यैर्ष-

(82) दश्वपटलीखुरैः चितिचोभिरुत्थापितैः[6] । अजीजनद[7]-

(83) तिक्षथा[8] किमु विशोषयत्यंबुधीं वक्षप्रमथनस्य

(84) नो [9]रंगविरोधीनं वाजिन ।[। ३१*] कारागृहाकलितवा-

(85) सविरोधिभूपदारावलीकरविचालितचामरस्य [।*]

(86) राजाधिराजपरराजभयकरैकवीरादिकानि वि-

(87) रुदानि वह्नि यस्य ।[। ३२*] गोकर्णसंगमवृत्तिसुवर्ण-

(88) ससत्क्षोणाद्रि[10]पर्वतविरिचपुरेषु काचा । श्रीका-

(89) लहस्तिनगरेपि च कूभकोणे[11] दानानि षोडश वह्न-

(90) नि कृतानि येन ।[। ३३*] अभोदेन निर्पायमा[12]नसलिलोगस्ते-

Plate III, Side 1.

(91) न[13] पीतोज्झि[14]तस्तमो राघवसायकाग्निशिखया स्तंता[15]-

(92) प्यमान सदा[16] । अतंस्थैर्वडवामुखानलशो[17]खाजालै-

(93) वशुष्को[18] [भु]वं यद्दावांबुधवांबरबुधि[19]रहो पर्ण स[20]मु

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[1] Read तदनुजन्मा.
[2] Read स्वाशमेत्यारिजेता विलसति चरिचेता.
[3] Read समिधे
[4] Read मनसि
[5] Read शिथिलयत्वमेयैरयैर्यदश्व°.
[6] The reading in other plates is चितिरजोभि°
[7] & [8] Read °जनदिति क्रुधा
[9] Read रयविरोधिन
[10] Read शोणाद्रि
[11] Read कुभघोणे
[12] Read निपीयमान
[13] & [14] Read °लोगस्येन पीतोज्झित
[15] Read सवा
[16] Read खादा अंतस्थै°
[17] Read शि
[18] Read विंशुष्को
[19] Read यद्दावांबुधवांबुरंबुधि
[20] Read पूर्णस्मु°.

(94) द्योतते । [। ३४*] अंगेनापि कलिंगेन वंन[1] च परै नृपै[2] । जय जा-
(95) व महाराजेत्यनद्रां[3] गीयते च य[:*] ।[। ३५*] स जयति नरपालो
(96) रत्नसिंहासनस्थो[4] विजयनगरवासी कीर्तिपूर्त्या
(97) विलासी[5] [।*] नृगनलनहुषादीन् नीकयन्[6] राजनीत्य[7]
(98) निरुपमभुजवीर्योदार्य[8]भूरचाताख्य[9] ।[। ३६*] शकाब्दे शालि-
(99) वाहस्य सहस्रेण चतुःस्मतै.[10] । एकाभ्यधिकया पंचाशता
(100) च गणिते क्रमात् ।[। ३७*] विरोधिवत्सरे पुष्यमासे मकरसंक्र-
(101) मे । कृष्णपक्षे त्रयोदश्यां पुंण्यायां[11] भौमवासरे ।[। ३८*] तुग-
(102) भद्रापगातीरे श्रीविरूपाक्षसनिधौ[12] श्रीमत्काश्य-
(103) पगोत्राय वरापस्तंबसूत्रिणे ।[। ३९*] यशस्विने यजुशाखा-
(104) ध्यायिने[13] गुणशालिने । अर्से[14]षवेदवेदान्तपुराणाग-
(105) मवेदिने ।[। ४०*] नागाभट्टमहांभोधिपूर्णचंद्राय भूषणवे । भूदा-
(106) नपात्रभूताय भूमिदेवाग्रया[यि]ने ।[। ४१*] धीमते रामचंद्राख्य-
(107) दीक्षिताय महात्मने । विख्यतश्रीजयंकोंडचालमं-[15]
(108) डलभूषण ।[। ४२*] पडवीडुमहाराज्ये प्राज्ये विरचितस्ति(स्थि)-
(109) ति । पलुंनकोडके रम्ये[16] विर्वल्लुपत्तुकेपि च ।[। ४३*] स्ति(स्थि)-
(110) तं पंगलनाडौ च स्कन्दंद्राय[17] पश्चिमं । श्रीक[ट्*]टगर-
(111) सोमातभाव[18] चापि समाश्रित ।[। ४४*] पालपूराह्वया[द्*] ग्रा-
(112) मात् प्राचीमाशामुश्रितं[19] । चीयनेन्दिलितिग्रामा-
(113) त् दक्षिण[ा*]माश्रित दिशं ।[। ४५*] पश्चिमाशा हरीतालामं-
(114) गलां समुपाश्रितं । ग्रामाच्छेंनारिपाद्याख्यादुत्त-
(115) रस्यां दिशि स्थितं ।[। ४६*] पुरीशे सिगणप्पाडिसीमांतर्व-
(116) र्तिनाउ(वु)भौ । श्रीकुंर्णतुरुमांवाकौ[20] ग्रामग्राससमा-
(117) श्रितं ।[। ४७*] कडलाडोति विख्यात[21]नामानं ग्राममुत्तमं । स-

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[1] Read वगेन [2] Read परैर्नृपै [3] Read राजेत्यनिश [4] Read °स्थो

[5] This pāda appears in other Achyuta plates as विजयनगरराजद्रवसिंहासनस्थ This is not suited to the reading in this inscription, as रत्नसिंहासनस्थ. appears in the previous pāda But to style a king as विजयनगरवासी ("residing in the city of Vijayanagara") is unusual, and the poet seems to have been carried away by consideration of rhyme in विजयनगरवासी and कीर्तिपूर्त्या विलासी

[6] Read नीचयन् [7] Read त्या [8] Read 'वीर्योदार्य°.

[9] Read °भूरच्युताख्य [10] Read चतुश्मतैः [11] Read पुण्यायां.

[12] Read °सन्निधौ [13] Read यजु.शाखाध्यायिने [14] Read श्रे

[15] Read ख्या°, °चोल° [16] Read ख्ये [17] Read स्कंदनद्याय.

[18] The right reading here seems to be सोमानर्भाव [19] Read सुपाश्रितं

[20] Read °कुन्नतुरुमांवाकौ [The original reads कुंर्मतूरु —H K S] [21] Read स

Plate III, Side ii

(118) र्वमान्यं चतुर्सी[1]मासंयुतं च समंततः ।[। ४८*] निधिनिक्षेप-
(119) पाषाणसिद्धसाध्यजलान्वितं । अक्षिण्यागामिसंयु-
(120) क्ष.[2]मेकभोग्यं सभूरुहं ।[। ४९*] वापीकूपतटाकैश्च कक्षे-
(121) नापि समन्वितं । पुत्रपौत्रादिभिर्भोग्यं कमादाचंद्र[3]-
(122) तारकं ।[। ५०*] दानस्याधमनस्यापि विक्रयस्यापि चोचि[4]-
(123) त । परीतः प्रयतै स्त्रिग्धैः पुरोहितपुरोगमै[5] ।[। ५१*] विवि-
(124) धैर्विबुधै श्चैत[6]पथिकैरधिकैर्गिरा । अच्युतेंद्रम-
(125) हारायो माननीयो मनस्विना ।[। ५२*] सहिरं[7]ण्यपयोधारा-
(126) पूर्वकं दत्तवान्मुदा । यजमानोत्र वृत्तीनां शतं कृत्वा द-
(127) स्वोत्तरं[8] ।[। ५३*] सप्तविंशतिसंख्याता वृत्ति(त्तीः) स्वीया विधाय च । अं-[9]
(128) न्यास्त्रयाधिकासीति[10]वृत्तिः पुण्याय भूयसे ।[। ५४*] विप्रेभ्यो व्या-
(129) कृतासेष्ट[11]शास्त्रेभ्यो व्यतरन्मुदा । अमरैरर्च्यमानस्य हर-
(130) स्यापि हरेरपि ।[। ५५*] एकैका वृत्तिरत्रैव सुधाहाराय कल्पि-
(131) ता ॥ नागाभट्टात्मजो धीमान् याजुषः काश्यपान्वयः । अष्टौ
(132) वृत्ति[12]रिहाप्नोति यज्वा तिरुमलाह्वयः ।[। ५६*] काश्यपान्वय-
(133) संभूतो नागाभट्टस्य नंदनः । श्रीनारायणभट्टाख्यो या-
(134) जुष पंचवृत्तिकः ॥ [५७*] नागाभट्टाह्वयो धीमान् नागाभट्ट-
(135) तनूद्भवः । पचवृत्तिरिहाप्नोति याजुषः काश्यपान्वयः ॥ [५८*]
(136) काश्यपान्वयजसूनुः[13] गोपिनाथस्य याजुष । म-
(137) नीषीरामचंद्रस्य[14] चतुर्वृत्ति[15]रिहाश्नुते ॥ [५९*] काश्यपा-
(138) न्वयसंभूतः संगाभट्टतनूद्भवः [।*] रामाभट्टाह्वयो वृ-
(139) त्तिद्वयमत्रैति याजुषः ॥ [६०*] भारद्वाजान्वयः सूनुभा[16]नु-
(140) भट्टस्य बह्वृचः[17] [।*] वृत्तिद्वयमिहाप्नोति तिंमाभट्टो महा-
(141) मतिः ।[। ६१*] माठभट्टात्मजो जामदग्न्य[18]वत्सकुलोद्भवः [।] वृत्ति-

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[1] Read त्सी
[2] Omit the *visarga*
[3] Read क्रमा°
[4] The right reading would here be °चोदितः
[5] Read °मै
[6] Read श्चैत
[7] Omit *anusvāra* after र
[8] Read दशोत्तर
[9] Omit *anusvāra* after च.
[10] Read °काशीति वृत्ती.
[11] Read °शेष
[12] Read °वृत्ती here and *passim*
[13] Read °सूनु
[14] Read स्य ?
[15] Read चतुर्वृत्ती
[16] Read भौ
[17] Throughout the inscription this word appears wrongly with an *anusvāra* at the end of the first syllable
[18] Read न्य

(142) द्वयमिहाप्नोति बह्वृचः चंद्रदीक्षितः ॥ [६२*] नंदनो रुद्रभ-
(143) ट्टस्य बह्वृचो हरितान्वयः [।*] वृत्तिद्वयमिहाप्नोति श्रीवि-
(144) रूपाक्षदीक्षितः ।[। ६३*] अक्काभट्टात्मजो धीमान् भारद्वाजा-
(145) न्वयोद्भवः । बह्वृचो कोंडुभट्टाख्यो वृत्तिद्वयमिहाश्नुते ॥ [६४*]
(146) विश्वामित्रान्वयोद्भूतश्रीकंनेश्वरभट्टजः[1] । श्रीसोम-

Plate IV, Side 1

(147) श्रीसोम[2]नाथभट्टाख्यो बह्वृचोत्र द्विवृत्तिकः ।[। ६५*] आत्रे-
(148) यगोत्रजसूनु [3]चौडिभट्टस्य सामगः [।*] श्रीविरूपाक्षभ-
(149) ट्टाख्यो वृत्तिद्वयमिहाश्नुते ॥ [६६*] मादभट्टसुतो जामद-
(150) ग्न[4]वत्सकुलोद्भवः । कालहस्त्याध्वरो वृत्तिमेकामत्रै-
(151) ति बह्वृचः ॥ [६७*] मौद्गल्यगोत्रसंभू[5]तो रामाभट्टस्य नद-
(152) नः [।*] वृत्तिमेकामवाप्नोति विट[ट्*]टाभट्टोत्र बह्वृचः ॥ [६८*] आ-
(153) त्रेयगोत्रजसू[6]नुर्नागाभट्टस्य बह्वृचः । वृत्तिमेकामि-
(154) हाप्नोति चौडिभट्टाह्वयसुधीः[7] ॥ [६९*] सूनुर्भाश्क[8]रभट्टस्य
(155) बह्वृचो हरितान्वय[9]ः । यज्वा तिरुमलाभिख्यो वृत्तिमे-
(156) कामिहाश्नुते ॥ [७०*] भारद्वाजान्वयः सूनुः कामाभट्टस्य ब-
(157) ह्वृचः [।*] श्रीविरूपाक्षभट्टाख्यो वृत्तिमेकामिहाश्नुते ॥ [७१*] बो-
(158) ध्वनो[10] वसत्याजि[11]महादेवस्य नंदनः । विश्वामित्रान्व-
(159) योत्रैकां तिप्पयो[12] वृत्तिमश्नुते ॥ [७२*] सूरिस्तिरुमलाभिख्यो
(160) सूनुः केशवयज्वनः । शांडिल्यगोत्रजोत्रैकां वृत्तिमाप्नो- ।
(161) ति याजुषः ॥ [७३*] सादित्यलिंगभट्टाख्यो[13] केशवाध्वरिनंदनो [।*]
(162) शांडिल्यगोत्रजोत्रर्थ[14]वृत्तिकावत्र याजुष.[15] ॥ [७४*] सूरेस्ति-
(163) रुमलाख्यस्य सूनुः[16]स्तिरुमलाह्वयः । बह्वृचोत्राश्नुते वृ-
(164) त्तिमेका [17]आत्रेयगोत्रजः ॥ [७५*] बह्वृचो भूतनाथस्य चिट्टिभट्ट-
(165) स्य नंदनः । रामाभट्टा[18]श्नुते वृत्तिद्वय गौतमगोत्रजः ।[। ७६*]
(166) सूनु टे[19]वरुभट्टस्य बह्वृचः काश्यपान्वयः । अत्रैका-

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[1] Read श्रीकण्ठेश्वर°, as the name in the text seems to have no meaning
[2] Omit one श्रीसोम
[3] Read °नस्यूनुर्यो°.
[4] Read ग्न्य
[5] Read संभूतो
[6] Read सू
[7] Read °सुधो.
[8] Read स्क
[9] Read °तान्वय.
[10] Read °धायनो
[11] Read बाजसनेयि (??) [वसत्याजि is correctly वसतयाजिन्, the title of a Brahman, *S I I*, Vol II, p 519.—H K S]
[12] Read तिप्पयो
[13] Read ख्यो
[14] Read °लावर्थ.
[15] Read यो.
[16] Omit *visarga*
[17] Read °मेकामा°
[18] Read ट्टो°.
[19] Read टे.

(167) मश्रुते वृत्ति[1] तिमाभट्टो महामति. ॥ [७७*] श्रीनारसिंहभ-
(168) ट्टस्य नदन. काश्यपान्वय. [।*] बह्वृचो वैश्वनाथाख्यो
(169) वृत्तिमेकामिहाश्रुते ॥ [७८*] बोधायनोप्पणीभट्टो नारसिं-
(170) हाध्वरीद्रज[2]: । अर्धवृत्तिमिहाप्नोति गौतमान्वयसंभव. [७ ७९*]
(171) मनोपो देवरेभट्ट[3*]श्रीनृसिंहाध्वरीद्रज:[4] । बोधायनोश्रुते
(172) वृत्ति[5] नार्धकां गौतमान्वय ।[। ८०*] सासक.[6]सोडिभट्टस्य सूनुरा-
(173) त्रेयगोत्रज: । अर्धकामश्रुते वृत्ति देवरेभट्टनामक: ।[। ८१*] सूनुर्य-
(174) रदभट्टस्य भारद्वाजान्वयोद्भव: । सुब्रह्मण्यान्वयोत्रैकां[7]-
(175) वृत्तिमाप्नोति बह्वृच: ।[। ८२*] सूनुस्त्रिरमलाभिख्यायज्वनो गौत-

Plate IV; Side II

(176) मान्वय: । नारसिंहाध्वरयो[8]वार्धवृत्तिं बोधायनोश्रुते ।[। ८३*] गौतमा-
(177) न्वयसंभूत.[9]स्त्रिमाटीक्षितनदन ' । बोधायन[10]श्रुतेवार्धवृ-
(178) त्तिं विठ[11]लनामक. ।[। ८४*] नारायणात्मजो जामदग्न्य[12]वत्सकु-
(179) लोद्भव. । अर्धवृत्तिमिहाप्नोति संखरो बह्वृच: शुधि.[10] ।[। ८७*] बह्वृ-
(180) चो गार्ग्यगोत्रस्य तिप्पाभट्टस्य नदन:[11] । अर्धवृत्तिमिहा-
(181) प्नोति तिम्मयो धीमतां वर: ।[। ८६*] सूनुर्वरटु[12]भट्टस्य भारद्वाजा-
(182) न्वयोद्भव: [।] याजुषो ऐरुभट्टाख्यो वृत्तिमेकामिहाश्रुते ।[। ८७*]
भार-
(183) द्वाजान्वयोद्भूतस्त्रिमावज्जलुनदन: [।*] धीमान् वरदभट्टा-
(184) ख्यो याजुषोत्रैकवृत्तिक: ।[। ८८*] सूनुर्वरदभट्टस्य श्रीवत्सान्वय-
(185) संभव: । अर्धवृत्तिमिहाप्नोति सूराभट्टोत्र याजुष ।[। ८९*] श्रीमहा-
(186) त्तिगभट्टस्य नदनो वेंकटेश्वर: । विश्वामित्रान्वयोत्रा-
(187) र्धवृत्तिमाप्नोति बह्वृच: ।[। ९०*] नंदनो सारभट्टस्य विश्वामित्रान्वयो-
(188) द्भव: [।*] अर्धवृत्तिमिहाप्नोति बह्वृचो जनयाह्वय: ।[। ९१*] नंदनो
गौरिभ-

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[1] Read त्ति
[2] Read नारसिंहाध्वरीद्रज
[3] Read त्ति.
[4] Omit *visarga*
[5] Read °स्याह्वयो
[6] Read °सिंहाह्वयो.
[7] Read नी
[8] Read त्ति
[9] Omit *visarga*
[10] Read शकरो सुधी
[11] Read नदन
[12] Read द.

(189) ट्टस्य शांडिल्यान्वयशंभवः[1] । येल्लाभट्टाह्वयोत्रार्धवृत्तिमाप्नोति

(190) याजुषः ।[।* ९३*] सूरेस्तिरुमलाख्यस्य सूनुः कौशिकगोत्रजः [।*] श्रीविरु[2]-

(191) पाक्षभट्टाख्यो वृत्तिमेकामिहाश्नुते ।[। ९३*] लिंगाभट्टात्मजो धीमान् गौ-

(192) तमान्वयसभव [।*] सादिभट्टाह्वयोत्रैका वृत्तिं बोधायनोश्नुते ॥ [९४*]

(193) काश्यपान्वयसंभूतो मंगाभट्टस्य नदन [।*] कामाभट्टाह्वयोत्रा-

(194) र्धवृत्तिमाप्नोति बह्विच[:] ॥ [९५*] नदनः चोडिभटस्य[3] भारद्वा[जा]नयोत्-

(195) भवः । कोने[रि*]भट्टनामा च बह्वृ(ह्व)चोत्रार्धवृत्तिक[:*] ॥ [९६*]
नदनोनतभट(ट्ट)-

(196) स्य बह्वृचः कास्यपान्वयः । अर्धवृत्तिमिहाप्नोति सूरिस्तिरुमलाह्व-

(197) यः ।[। ९७*] श्रीविद्यानिधिभट्टस्या[4] नंदनः कौशिकान्वय[5]: । तिम्माभट्टाह्वयो-

(198) त्रार्धवृत्तिमाप्नोति बंह्विच. ।[। ९८*] भारद्वाजान्वयश्रु[6]रिरक्षाभट्टतनूत्भ-

(199) वः । वृत्तिमेकामवाप्नोति नागाभटा[7]त्र बह्विच. ।[। ९९*] सूनु[8]
माधवभट्टस्य बंह्वि-

(200) च[:*] कापिलान्वयः । अर्धवृत्तिमिहाप्नोति वेदयो वेदशास्त्रवित् ।[। १००*]
श्रोदी[9]वाक-

(201) रभट्टस्य सूनुरेकावनामकः । प[र]ाशरान्वयो वृत्तिमेकामत्रैति या-

(202) जुषः ।[। १०१*]

Plate V, Side 2,

(203) [10]पुरीशेशिगणप्पाडिसीमांतर्वर्त्तितां श्रितं । श्रीकीलपुतीरे अग-

(204) रनामानं [11]ग्रामग्रासं च संश्रितं ।[। १०१*] अच्चु[12]तेंद्रमहाराय: क[13]डलाडिर्महो-

(205) यसः । पटेंदलाह्वयंमामां मामसमदानसु[14]दा ।[। १०३*] शाशनम-

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[1] Omit *anusvāra* after त्या and read सभव

[2] Read रू

[3] Read नन्दनश्चोडिभट्टस्य and न्वयोद्भव

[4] Read स्य

[5] Read कौशि°.

[6] Read °श्रु

[7] Read ट्टो

[8] Read सूनुर्मा°

[9] Read दि

[10] The sense is not clear

[11] The right reading here would be something like this श्रीकीलपुतीरनामान The present reading makes no meaning Nor does it agree with metrical requirements

[12] Read च्चु

[13] Read क्ल°

[14] The latter part of the *pāda* is wrong and illegible The right reading would be, judging from other plates of Vijayanagara kings, ग्रामग्रासमदान् सुदा. मामां at the end of the first half of the *pāda* is probably an attribute of the village granted [or stands for °लाह्वय ग्राम —H K S]

No 23—THE BANGARH GRANT OF MAHI-PALA I · THE 9TH YEAR

BY R D BANERJI, M A, INDIAN MUSEUM, CALCUTTA

This grant was discovered among some ruins called Bin Rājā's garh or Bangarh, in the Dinajpur District of the Presidency of Bengal, during the latter decades of the 19th century. It was kept for some time in the office of Bābū Nrisimha Charana Nandi, Zamindār of Nawābbāzār in the same district In 1886 Mr Giridhari Basu sent several rubbings of this inscription to the Asiatic Society of Bengal These rubbings were examined by the late Rāja Rājendra Lāla Mitra, who pronounced the find to be an important one, but was prevented by his failing eyesight from attempting a decipherment The rubbings were then sent by Dr. A F R. Hoernle to the late Dr F Kielhorn, who published his reading of this important record in the Journal of the Asiatic Society of Bengal in 1892 [1] The subsequent history of the plate cannot be definitely traced It appears to have been sent to the Bangīya Sāhitya Parishad by the late Mr Nanda Krishna Basu, C S, then Collector of Dinajpur In the Bengali year 1305 (1898 A D) Bābū Nāgēndra Nātha Vasu Prāchya vidyā-mahārnava Siddhānta-vāridhi re-edited the record in the Journal of the Bangīya-sāhitya-parishad [2]

The new edition of the text was in no way an improved one but on the contrary was disfigured by mistakes, though the author had the original plate before him A fresh edition of the record accompanied by a translation was published in 1912 by Mr Akshayakumāra Maitrēya in a book entitled *Gauda-lēkha-mālā*, in which the author collected all published records of the Pāla kings of Bengal [3] Though Mr Maitrēya's translation is an excellent one, yet his version of the text was no improvement It was a very careless copy of the text published by the late Dr Kielhorn The corrections made by Mr Maitrēya are conjectural in the majority of cases and he has taken Dr Kielhorn's cautious version of ill-preserved portions of the record to be the only version possible In the winter of 1911-12, when the authorities of the Bangīya Sāhitya Parishad exhibited their collection of antiquities and literary relics, this grant was sent on loan to that exhibition by Bābū Nāgēndra Nātha Vasu, who is the present owner of the plate I obtained a loan of it from the same gentleman, and the new accompanying ink-impressions were prepared by Munshi Wāhid-ud-dīn Ahmad of the Archæological Section, Indian Museum On examining the original plate I found that it had never been properly cleaned and in many cases letters were still filled up with earth The plate was very carefully cleaned before estampages were taken In the subjoined edition Dr Kielhorn's version of the text has been improved in some places, the most important of which is the reading of the date Dr Kielhorn could not read any part of it, as he had tried to decipher the record from pencil-rubbings which were taken when this part was full of impurities Bābū Nāgēndra Nātha Vasu, instead of cleaning the plate, stated that the numeral of the year and the name of the month had been scratched out Mr Maitrēya has simply copied this statement without attempting to verify it After cleaning the plate I found that the portion bearing the date has suffered from corrosion only, but no one had ever scratched any part of it The year, month and day are still legible, the numeral for the year having suffered most The impressions published here are the first of this important record, no one having supplied a fac simile, when editing it either in English or in Bengali

Like all other Pāla grants, this record also is incised on a single plate of copper, measuring 14½" by 12¼" It is surmounted by a highly wrought ornament, which was the seal of the Imperial Pālas It is pointed at the top and bears in the centre a beaded circle with raised

[1] *Beng Asiat Soc's Jl, 1892, pt 1, p 77*

[2] *Bangīya sāhitya-parishat-patrikā, Vol V, p 164*

[3] *Gaudalēkhamālā, Vol I, p. 99*

rim, supported and surrounded by arabesque work On the top of this circle is a conch (*sankha*) Inside the area of the circle is divided into two equal parts, the upper half bearing a representation of the Buddhist wheel of law (*dharma-chakra*) on a pedestal, surmounted by an umbrella and with a deer couchant on each side, while the lower half bears the name of the king Śrī-Mahīpāla-Devasya in raised letters, supported by arabesque work

The plate bears sixty-two lines of writing, thirty-four on the first side and twenty eight on the second After the *Om Svasti* in l 1 the first twenty-four lines contain twelve verses, which describe the genealogy of the Pālas from Gō-pāla I to Mahī-pāla I The rest of the record, with the exception of the seven imprecatory verses and the two verses giving the name of the dūtaka and the account of the mason, is in prose The text is generally correct, and the majority of the mistakes is to be found in the prose portion of the record In addition to the usual employment of *va* for *ba*, we find that the mason or the author had a predilection for the palatal in the place of the dental *sa* In one or two cases, on the other hand, *sa* is used in the place of *sa*, e g in *saila* and *sikhara* in l 25 The doubling of consonants with a subscript or superscript *r* is rare, e g *Maittrīm* (l 1), *-ātapattrā* (l 10), °*tavr=jjagatīm* (l 11), °*yair=jjaladhi* (l 15)

The characters of the inscription show well-developed Bengali forms in the initials of *a* and *u* among vowels and among consonants *la*, *kha*, *ga*, *cha*, *dha*, *va*, and *ha* The rest of the alphabet shows forms gradually advancing to the Bengali alphabet of the 12th century A D In one case at least the complete Bengali form of *ja* is used, i e in *jitvā* (l 3) This is really the proto-Bengali alphabet, while the 12th century alphabet of the Deopārā inscription of Vijaya-sēna, which Buhler termed proto-Bengali, is in reality the fully developed Bengali alphabet Final forms of *ma* and *na* are used, e g in *bhūbhritām* (l 7) and *=gunān* (l 13) The sign of *avagraha* is inserted in the majority of cases The language of the record is Sanskrit

The inscription refers itself to the reign of the Emperor Mahī-pāla I of Bengal, whose titles are *Paramēśvara*, *Parama-bhattāraka* and *Mahārājādhirāja*, and who mediated on the feet of the *Parama-saugata*, *Mahārājādhirāja* Vigraha-pāla-dēva (III) It records the donation of the village of Kurata-pallikā, with the exception of the Chuta-pallikā, in the Gōkalikā *mandala* of the Kōtīvarsha *vishaya* of the Pundravardhana *bhukti*, by the Emperor, after a bath in the Ganges on the occasion of the Vishuva-samkrānti, to a Brāhmana named Krishnāditya-śarmman, son of Bhatta-putra Madhusūdana and grandson of Bhatta-putra Hrishīkēśa, who is an immigrant from the village of Hastipada, an inhabitant of the village of Chāvati, of the Parāśara *gotra*, Śakti, Vasishtha and Parāśara *pravaras*, a student of Vājasanēyin branch of the *Yajur-vēda*, and well-versed in grammar (*vyākaraṇa*), logic (*tarka-vidyā*) and the sacred philosophy (*mīmāmsā*) The grant was issued from the royal camp or residence of Vilāsa-pura, on the 12th day of Phālguna of the 9th year of the king's reign The dūtaka of the grant was the minister (*mantrin*) Bhatta Vāmana It was incised by the artisan (*śilpin*) Mahīdhara, son of Vikramāditya, an inhabitant of Pōshalī. The Āmagachhī grant was incised by Śaśidēva, the son of this Mahīdhara The record is here re-edited from the original

TEXT.[1]

[Metres: v 1, *Sragdharā*, vv 2-3, *Śārdūlavikrīdita*, v 4, *Vasantatilaka*, v 5, *Āryā*, v 6, *Śārdūlavikrīdita*, v 7, *Vasantatilaka*, v 8, *Sragdharā*, v 9, *Indravajrā*, v 10, *Vasantatilaka*, v 11, *Mandākrāntā*, v 12, *Mālinī*]

[1] From the plates and impressions

First side

1 Ni[1] Ōm[2] Svasti | Maittrīm kārunya-ratna-pramudi-ni[3]
2 -tahridayah prēyasīm sandadhānah samyak-samvō(mbō)dhi-vi-
3 -dyā-śa(sa)rid-amala-jala-kshālit-ājñāna-pankah | Ji-
4 -tvā yah kāmakāri-prabhavam=abhibhavam śāśvatī-
5 -m=prāpa śāntim sa śrīmān=lōkanāthō[4] jayati Da-
6 -śa-va(ba)lō ṣnyaś=cha Gōpāla-dēvah ||[1*] Lakshmī-janma-ni-
7 -kētanam sa-makarō vōdhum kshamah kshmā-bharam paksha-chchhēda-bhayād=upasthitavatām=ēk-āśrayō bhū-bhritām | Maryādā-paripā-
8 -lan-aika-niratah śaury-ālayō ṣsmād=abhūd=dugdh-āmbhōdhi-vilāsa-hāsi-mahimā Śrī-Dharmmapālō nripah ||[2*] Rāmasy=ēva
9 grihīta-satya=tapasas=tasy=ānurūpō gunaih Saumittrer=udapādi tulya-mahimā Vākpāla-nām=ānujah | Yah śrīmān=na-
10 -ya-vikram-aika-vasatir=bhrātuh sthitah śāsane śūnyāh śatru-patākinibhir=akarōd=ēk-ātapattrā diśah ||[3*] Tasmā-
11 -d=upēndra-charitair=jjagatīm punānah putrō va(ba)bhūva vijayi Jayapāla-nāmā Dharmma-dvishām śamayitā yudhi Dēvapālē yah
12 pūrvvajē bhuvana-rājya-sukhāny=anaishīt ||[4*] Śrīmān=Vigrahapālas=tat-sūnur=Ajātaśatrur=iva jātah | Śatru-vanitā-prasādha-
13 -na-vilōpi-vimal-āsi-jala-dhārah ||[5*] Dik-pālaih kshiti-pālanāya dadhata[m] dēhō vibhaktān=gunān[5] śrīmantañ=jana-
14 -yāmva(ba)bhūva tanayam Nārāyanam sa prabhum | Yah kshōni-patibhih śirōmani-ruchā-ślisht-ānghri-pīth-ōpalam nyāyō-
15 -pāttam=alañchakāra charitaih svair=ēva dharmm-āsanam ||[6*] Tōy-āśayair=jjaladhi-mūla-gabhīra-garbhair=ddēvālayaiś=cha
16 kula-bhūdhara-tulya-kakshaih | Vikhyāta-kīrttir=abhavat=tanayaś=cha tasya Śrī-Rājyapāla iti madhyama-lōka-pālah ||[7*] Tasmā-
17 -t=pūrvva-kshitidhrān=nidhir=iva mahasām Rāshtrakūt-ānvay-ēndōs=Tungasy=ōttunga-maulēr=dduhitari tanayō Bhāgya dēvyām pra-
18 -sūtah | Śrīmān Gōpāla-dēvaś=chirataram=a[vanē]r=ēka-patnyā iv=aikō bhartt=ābhūn=n-aika-ratna-dyuti-khachita-chatuh-sindhu-
19 chitr-āmśukāyāh ||[8*] Yam svāminam rāja-gunair=anūnam=āsēvatē chārutar-ānuraktā | Utsāha-mantra-prabhu-śakti-lakshmīh prithvīm sa-
20 -patnīm=iva śīlayantī ||[9*] Tasmād=va(ba)bhūva savitur=vvasu-kōti-varshī kālēna chandra iva Vigrahapāla-dēvah | Nētra-priyē-
21 -na vimalēna kalāmayēna yēn=ōditēna dalitō bhuvanasya tāpah ||[10*] Dēśō prāchi prachura-payasi svachchham=āpīya tō-
22 -yam svairam bhrāntvā tad-anu Malay-ōpatyakā-chandanēshu [|] Kri[tvā] sāndrai[r]=mmar[6]ushu ja[da]tām śīkarair=abhra-tulyāh prālēy-ādrē-
23 -h katakam=abhajan yasya sēnā-gajēndrāh ||[11*] Hata-sa[ka]la-vipakshaḥ sangarē vā(bā)hu-darppād=anadhikrita-viluptam rājyam=ā-
24 -sādya pitryam | Nihita-charana-padmō bhū-[bhritām] mūrdhni [tasmād=a]bhavad=avani-pālah Śrī-Mahīpāla-dēvah ||[12*] Sa kha-

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[1] The first syllable of the word *nibaddha*, "registered or recorded," referring to the registration of the grant in the Department of Land Records See Kielhorn, *Journal Beng As Soc.*, 1892, p 82, note 14

[2] Expressed by a symbol

[3] See note 1

[4] Read *Śrīmāl-lōkanāthō*

[5] Read °*ganāñ=śri*

[6] *s=tarushu* in other plates.

Bangarh Grant of Mahipala I: the 9th year

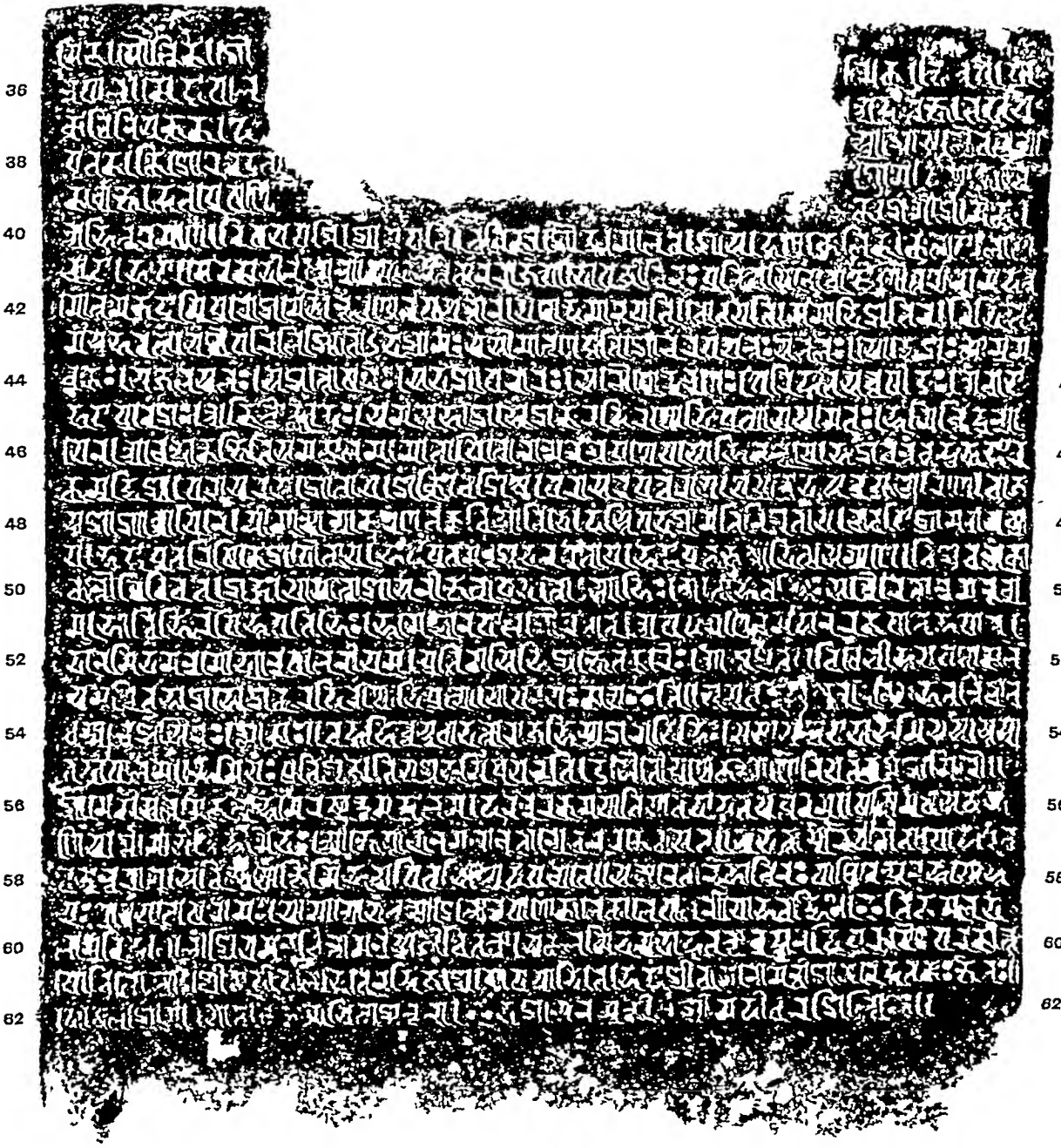
Obverse

F W THOMAS

SCALE 45

W GRIGGS & SONS, LTD PHOTO-LITH

Reverse



25 -lu Bhāgīrathī-patha-pravarttamāna - [nānā] - vidha - nau - vāṭaka - sampādi[ta] - sētu-va(ba)ndha-mhita-sai(śai)la-si(śi)khara-śrēnī-vibhram[ā]-

26 -t | Niratiśaya-ghana-ghanāghana-ghaṭā-śyāmāyamāna-vāsara-lakshmī-samāravdha(bdha)-santata-jalada-samaya-sandēhāt |

27 Udīcīn-ānēka-narapati-prābhṛitīkṛit-āprā(a)mēya-haya-vāhinī-khara-khur-ōtkhāta - dhūli-dhūsarita-dig-antarā-

28 -lāt | Paramēśvara-sēvā-samāyāt-āśēsha-Jamvu(mbū)-dvīpa-bhūpāl-ānanta-pādāta-bhara-namad-avanēḥ | Vilā(?)sa-pura-samā-

29 -vāsita-śrīmaj-jaya-skandhāvārāt | Paramasaugatō Mahārājādhirāja-Śrī-Vigrahapāla-dēva-pād-ānudhyātah para-

30 -mēśvarah parama-bhattārakō Mahārājādhirājah śrīman-Mahīpāla-dēvah kuśalī śrī-Pundravarddhana-bhuktau | Kōtīva-

31 -rsha-vishayē | Gōkalikā-maṇḍal-āntahpāti-sva-samva(mba)ddh-āvachchhinna-tal-ōpēta-Chūta-pallikā-varjjita-Kurata-palli-

32 -kā-grāmē | samu[pa*]-gat-āśēsha-rāja-purushān | rāja-rājanyaka | rāja-putra | rāj-āmātya | mahāsāndhivigrahi-

33 -ka | mahākshapatalika | mahāmātya | mahāsēnāpati | mahāpratihāra | dauhsādhasādhanika | mahā[da]ṇḍanā-

34 -[yaka] | mahākumārāmātya | rājasthānīy-ōparika | dāśāparādhika chaurōddharanika | dāndika | dāṇḍapā-

Second side

35 -si(śi)ka | sau(śau)lkika | gaulmika | kshētrapa | prā-

36 -ntapāla | kōṭṭapāla | anga[ra]ksha | tadāyu-

37 -kta-vinīyuktaka | hasty-aśv-ōshṭra-nau-va(ba)la-vyā-

38 -pritaka | kiśōra-vadavā-gō-ma[h]ish-āj-āvi-

39 -k-ādhyaksha | dūtaprēshaṇika | gamāgamika |

40 abhitvaramāṇa | vishayapati | grāmapati | Tarika | Gauda | Mālava Khasa | Hūṇa | Kulika | Karṇāta | Lāta |

41 chāṭa | bhata | sēvak-ādīn | anyāmś=ch=ākīrttitān rāja pād-ōpajīvinaḥ prativāsinō vrā(brā)hmaṇ-ōttarāmścha | mahatta-

42 -m-ōttama - kutumvi(mbi) - purōga - mōd - āndhra - chandāla - paryantān | yath - ārham mānayati | vō(bō)dhayati | samādiśati cha | Vidita-

43 -m=astu bhavatām | yath=ōpari-likhitō=yam grāmah sva-sīmā-tṛina-pūti[1]-gōchara-paryantaḥ sa-talah | s-ōddēśah s-āmra-ma-

44 -dhūkah | sa-jala-sthalah | sa-gartt-ōsharah | sa-daś-āpachārah | sa-chaur ōddharaṇah | parihṛita-sarvva-pīdah | a-chāta-

45 -bhata-pravēśaḥ | akiñchid-grāhah | samasta-bhāga-bhōga-kara-hiraṇy-ādi-pratyāya-samētah | bhūmi-chchhidra-nyā-

46 -yēna | ā-chandr-ārka-kshiti-sama-kālam | mātā-pitrōr=ātmanaś=cha puṇya-yasō(śō)-bhivṛiddhayē | Bhagavantam Vu(Bu)ddha-bhattāra-

47 -kam=uddiśya | Parās[2]ara-sagōtrāya | Śaktī | Vaśi(si)shṭha | Parās[2]ara-pravarāya Yayur[3]-vēda-savra(bra)hmachārinē | Vāja[sanē*]-

48 -ya-śākh-ādhyāyinē | mīmānsā[4]-vyākaraṇa-tarkka-vidyā-vidē | Hastipada-grāma-vinirggatāya | Chāvatī-grāma-vāstavyā-

[1] May also be read °*yūti*
[2] Read *śa*.
[3] Read *Yajur*°
[4] Read *mīmāmsā*°.

49 -ya Bhattaputra-Rishikēśa[1]-pautrāya | Bhattaputra - Madhuśūdana[2] - putrāya Bhattaputra Krishnādityа-sammanē[3] | Viśuva[4]-samkrā

50 -vantau[5] vvidhivat[6] | Gangāyām snātvā śāsanīkrityа pradattō smābhih | atō bhavadbhih sarvvan=ēv=ānumantavya-

51 -m | bhāvibhir=api bhū-patibhin | bhūmēr=ddāna-phala-gauravāt | apaharanē cha mahānaraka-pāta-bhayāt |

52 dānam=idam=anumōdy=ānupālanīyam | pratīvāsibhiś=cha kshētra-karaiḥ | ājñā-śravaṇa-vidhēyībhūya yathā-kālam

53 samuchita-bhāga-bhōga-kara-hiranya-ādi-pratyāy-ōpanayah kārya iti || Samvat [9 Phā]lguna-dinē 12 bhavanti ch=ātra

54 dharmm-ānuśamsinah ślōkāh || Va(ba)hubhir=vvasudhā dattā rājabhis= Sagar-ādibhih | Yasya ya[sya*] yadā bhūmis=tasya stasya[7]

55 tadā phalam ||[13*] Bhūmim yah pratigrihnāti yaś=cha bhūmim prayachchhati | Ubhau tau punya-karmmānau niyatam svargga-gāminau ||[14*]

56 Gām=ēkām svarnnam=ēkañ=cha (|) bhūmēr=apy=arddham=angulam | Haran=narakam= ayāti[8] yāvad=ā-bhūta-samplavam ||[15*] Shashtim[9]=varsha sahasrā-

57 -ṇi svarggē mōdati bhūmi-dah | Ākshēptā ch=ānumantā cha tāny=ēva narakē vasēt ||[16*] Sva-dattām mpara[10]-dattām vā yō harēta

58 vasundharām | Sa vishthāyām krimir[11]=bhūtvā pitribhi[s*]=saha pachyatē ||[17*] Sa[rvvā]n=ētān bhāvinah pārthiv=ēndrān bhūyō bhū-

59 -yah prārthayaty=ēsha Rāmah | Sāmānyō=yam dharmma-śē(sē)tur=nnṛipānām kālē kālē pālanīyō bhavadbhih ||[18*] Iti kamala-da-

60 -l-āmvu(mbu)-vi(bi)ndu-lōlām śriyam=anuchintya manushya-jīvitañ=cha | Sakalam= idam=udāhritañ=cha vu(bu)ddhvā na hi purushaih para-kīrtta-

61 -yō vilōpyāh ||[19*] Śrī-Mahīpāla-dēvēna dvija-śrēshth-ōpapāditē | Bhatta-Śrī-Vāmano mantrī śāsanē dūtakah kritah ||[20*]

62 Pōshalī-grāma-niryāta-Vikramāditya-śununā[12] | Idam śāsanam=utkīrnnam Śrī-Mahīdhara-śilpinā ||[21*]

TRANSLATION.

V. 1 Om Hail! Victory to the illustrious Gopāla-dēva, who with his heart gladdened by the jewel of compassion, held love (for his subjects) higher (than any other thing), who had washed away the mud of ignorance (of the people) by the pure water of the stream of his perfect understanding and knowledge, who had obtained enduring peace (for his kingdom) by defeating the attacks (of princes) who were led by (their own) passions, (and who therefore was) like another Daśabala (Buddha), who with his heart expanded by the jewel of compassion held Maitrī to be dearer than others, who washed away the mud of ignorance by the pure water of the stream of knowledge of the perfect enlightenment, (and) who had obtained eternal peace by having defeated the attacks made by the Kāmaka foe (i e Māra)

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[1] Read *Hṛishikēśa*
[2] Read *Madhusūdana*
[3] Read °*śarmmaṇē*
[4] Read *Vishuva*
[5] The *va* is superfluous
[6] Read *vidhivat*
[7] Read *tasya*
[8] Read *āyāti*
[9] There is a superfluous *anusvāra* over the *m*
[10] Read *para*
[11] Read *kṛimir*°
[12] Read °*sūnunā*.

V 2 From him was born the king Dharmmapāla, whose grandeur mocked the charm of the Ocean of Milk, whose place of birth was the same as that of Lakshmī[1] (*or who was the place of the birth of Lakshmī*), who exacted the payment of revenue (*kara*) evenly, (*or who was full of crocodiles, "makaras"*), who was capable of bearing the weight of the world, (*or who was capable of bearing the maintainer of the Earth, i e Vishnu*), who was the only refuge of kings that had sought protection out of fear of having the wings (of their armies) cut off (*or who was the only refuge of mountains who had sought shelter out of fear of their wings being cut off by Indra*), who was intently engaged in maintaining the dignity (of the social orders) (*or which was intently engaged in maintaining boundaries*) (and) who was the receptacle of valour (*or who was the home of the rays of the sun*)

V. 3 To him, who had taken the vow of truth like Rāma, was born a younger brother, like him in virtues, named Vākpāla, who was the equal of Saumitri (i e Lakshmana) in greatness, who, endowed with grandeur, was the only abode of policy and valour and who, remaining under the rule of his (elder) brother, made the (ten) cardinal points free of the banners of the enemies and brought them (i e the cardinal points) under a single umbrella

V. 4 From him was born a victorious son, named Jayapāla, who, purifying the world by his deeds, which were like that of Upēndra (Vishnu) and vanquishing the enemies of religion in battle, made his elder brother Dēvapāla enjoy the happiness of having the world for his kingdom

V. 5 His son, the illustrious Vigrahapāla, was born like Ajātaśatru (Yudhishṭhira), the keen edge of whose spotless sword, like a stream of pure water, wiped away the toilette marks of the wives of his enemies

V. 6 He begot a son, the illustrious Lord Nārāyana, who in (his own) body was possessed of the qualities divided by the guardians of the cardinal points for supporting the world, who adorned by his own deeds the throne of law obtained by righteousness (or by inheritance), the stone foot-stool of which was surrounded by kings with the lustre of their crest-jewels

V 7. His son was the illustrious Rājyapāla, a ruler of the middle world, who, by (excavating) tanks, the beds of which were as deep as the bed of the ocean, (and) by (erecting) temples whose sides were as high as the ridges of the principal mountains (*Kula-bhūdhara*), had become famous.

V 8 As from the eastern mountains the Sun, so from him, in the womb of Bhāgya-dēvī, the daughter of the high-crested Tunga, the moon of the Rāshtrakūṭa family, was born a son, the ocean of lustre, the illustrious Gōpāla-dēva (and) who became for a long time the only husband of the earth, who had only one husband (i e was the sole Lord of the earth), which (earth) was clad in the four oceans decorated by the rays of many jewels as its coloured garment

V 9 Lakshmī, being possessed of the powers of valour (*utsāha*), counsel (*mantra*) and rule (*prabhu-śakti*, i e *kōsha*, *danda* and *bala*[2]), keeping the earth pleased (just as a good-natured lady, keeps well-pleased) her co-wife served her husband (Gōpāla), who was not lacking in kingly virtues, with ever increasing charm and devotion

V 10 As the moon, the scatterer of myriads of rays, from the Sun, so from him was born in course of time Vigrahapāla-dēva, the scatterer of innumerable riches By his rise (*or birth*), who was pleasing to the eyes on account of personal beauty (*or by his soft rays*), who

[1] This refers to the descent of the Pāla kings from the Sea (cf Pālas of Bengal, *Mem B A S, Vol I, p 46*) This fact is based on the *Rāmacharita* of Sandhyākaranandin, published by Mahāmahōpādhyāya Hara Prasād Sāstrī (*Mem B A S, Vol III, I, 3-4*)

[2] This explanation is based on *Amarakōśa* 2, VIII 19, quoted by Mr Akshaya Kumāra Maitreya in his *Gauḍalēkhamālā*, p 99, note

was pure, (*or spotless*), who was learned in the (sixty-four) arts (*kalās*) (*or who was formed of sixteen parts, i.e. kalās*), were annihilated the sufferings of the world (*or the heat of the earth caused by sunshine*)

V. 11. Whose war-elephants, like clouds, having drunk clear water in the eastern country, which abounds with water, after that having roamed according to their own wills in the sandal forests of the valleys of the Malaya (country), (and) having caused a coolness in the Marū lands by throwing dense sprays (of water emitted from their trunks), enjoyed the slopes of the Himālayas (*Prālēyādri*)

V. 12. From him was born, the protector of the earth, the illustrious **Mahīpāla-dēva**, who, slaying all enemies, (and) having obtained his paternal kingdom, which had been snatched away through pride of prowess by people who had no claim to it, placed his lotus-like feet on the heads of kings

Ll. 24-62. From the illustrious (and) victorious camp (pitched) at Vilāsapura, where the illusion of the Sētubandha (bridge built for Rāma between India and Ceylon) with a chain of mountain tops placed (in the sea) was produced by water craft of various kinds proceeding along the path of the Bhāgīrathī, where exceedingly dense arrays of rutting elephants darkened (i.e. obscured) the beauty of the day (and) caused the illusion of the beginning of a perpetual rainy season, where the cardinal points were made grey with the dust dug by the sharp hoofs of the countless army of horses (that were) presented by many kings of the North; where the (surface of) the Earth bent under the weight of the endless infantry of the kings, one and all, of Jambūdvīpa, (who had) come for serving (their) overlord; he, the *Paramēśvara, Paramabhattāraka*, great king of kings, the illustrious **Mahīpāla-dēva**, who meditated on the feet of the illustrious **Vigrahapāla-dēva**, the devout worshipper of the Sugata, the great king of kings, being in good health, honours, informs and orders (the following persons), in the village of **Kurata-pallika** with the exception of **Chūta-pallikā** with the low ground (*tala*) which belongs to the personal (*royal*) domain, in the *mandala* of **Gōkalikā**, in the *vishaya* of **Kōtīvarsha**, in the **Pundravardhana** *bhukti*, all royal officers assembled (here follows names of officers, ll. 22-41) and others, (who are) royal dependants, but not mentioned in the lists of superintendents (*adhyakshas*), the neighbouring Brāhmaṇas and others, Mahattamas and other families down to Mēdas, Andhras and Chandālas, "Be it known unto you, that this village which has been mentioned above, as far as its boundaries, grass and pasture-lands, with low lands, with assignments, with mango and Madhūka trees, with land and water, with hollows and salt lands, with the ten offences, with the right of extirpation of robbers, with the exemption from all oppression, not to be entered by irregular or regular troops, not to be meddled with by anybody, with all revenues, shares, rights of easement, taxes, (rights of mining) gold, etc., by the law of *bhūmi-chchhidra*, as long as the Sun and the Moon will last, for the increase of the merit and fame of my father and mother as well as mine, in the name of Lord Buddha, has been granted by us by means of a copper-plate grant, after bathing in the Ganges, according to law, on the occasion of the Vishuva Samkrānti, to the Bhattaputra **Krishnāditya-śarman**, son of the Bhattaputra **Madhusūdana**, grandson of the Bhattaputra **Hrishikēśa**, an inhabitant of the village of **Chāvaṭa**, an emigrant from the village of **Hastipada**, (who is) well versed in religious law (*Mīmāmsā*), grammar and logic, a Brahmachārin of the Yajur-veda, of the Parāśara *gōtra*, whose *pravaras* are Śakti, Vasishtha and Parāśara, (here follows a valedictory sentence in prose) In the year 9 on the 12th day of Phālguna (here follows 5 of the usual valedictory verses)" For this grant given to the best of the twice-born, by the illustrious **Mahīpāla-dēva**, the counsellor **Bhatta Śrī-Vāmana** was selected as the *dūtaka* (20). This grant was incised by the artisan, the illustrious **Mahīdhara**, son of **Vikramāditya** of the village of **Pōshalī** (21)

No 24—PENUKONDA PLATES OF MADHAVA II (III).

By Lewis Rice, C I E

These plates are of special interest as being an admittedly genuine record of the early Ganga kings of Gangavādi, or Mysore They were brought to notice by Rao Sahib H Krishna Śāstri in his *Epigraphical Report* for 1913-4, and belong to a resident of Penukonda, or, more correctly, Penugonda, in the Anantapur District of Madras, which borders Mysore on the north-east It was the seat of government of the Vijayanagar kings after the loss of their capital The plates have been among the family records of a *purōhit* of Penugonda, named Ādem-Bhatta, for a very long time, his ancestors being hereditary *purōhits* of the place They were produced for examination by the *Karnam* Venkatarayappa of Kanchasamudram in the Hindupur *tāluq*

There are three plates, of which the two outer ones are engraved on the inner sides only Four faces are thus inscribed, each containing five lines The whole inscription is in a good state of preservation[1] The characters are of an ornamental type and well formed, similar to those used in the best engraved Ganga grants, of which we have examples in Nos 1, 18, 27, 28, 31 and others in the list below The letters in the present case, measured by the single ones within the lines, are exactly ¼" in height Except for the partial omission of one step in the pedigree, the engraver's work is remarkably free from errors. But in the word *mati* (l 4) the *ma* is formed like *che*, and in the word *dushkham* (l 18) an *m* has been put for *sh* [or for the *jihvā-mūlīya* —Ed.], but these two letters closely resemble one another According to Mr Krishna Śāstri—"The plates measure roughly 8¾" by 2⅝", and are strung on an oval ring, whose major and minor axes are 2⅞" and 2¼" respectively The edges of the ring are secured at the bottom of a circular seal, 1¼" in diameter, which bears at its top, on a countersunk surface, a standing elephant, facing the proper left, with its trunk hanging down between its tusks The ring was not cut when the plates were placed in my hands The plates, ring and seal weigh 83 *tōlās*"

The record is in Sanskrit prose throughout, except for three of the usual imprecatory verses at the end It contains the pedigree (to be noticed below) of four Ganga kings, from Konganivarman (the first of the line), here spelt Konkaṇivarman, which is a Tamil form,[2] to Mādhava II,[3] and announces a grant by the latter, to a Brahman named Kumāraśarman, of 65 paddy fields, having a sowing capacity of 27 *khanḍukas*, below the big tank of Paruvi in the Paruvi *vishaya*. The only date given is the full-moon day of the month Chaitra The engraver was Apāpa, son of the goldsmith Ārya

Paruvi is the modern Parigi, 7 miles north of Hindupur in the Anantapur District, still noted for its capacious tank Parivi is mentioned in early inscriptions as the capital of the Bāṇas, and in the time of the Chōla king Rājarāja I it was the chief place of the Parivai *nāḍu* in the Nulambapādi (*i e* Nolambavādi) district

Dr. Fleet's opinion of the plates was as follows —"In the characters, language and orthography the record stands all the usual tests, and its execution is good throughout . . . My conclusions about it are that we have here at last a genuine early Ganga record, and that on the palæographic evidence . . A D 475 seems a very good date for it"

[1] The impressions were sent to me by Mr Krishna Śāstri, with a request that I should publish the inscription in the *Epigraphia Indica* But, finding that the late Dr. Fleet had already made preparations for doing so, I left it to him He issued a preliminary notice in the *Journal of the Royal Asiatic Society* for July 1915, but appears to have got no farther Hence, by the courtesy of the Editor, I have undertaken the task.

[2] The Bendigānhaḷḷi plates have both forms

[3] More properly Mādhava III, as the original Konganivarman was also named Mādhava. But I retain II in order to be in conformity with the heading given to the facsimile

In its description of the kings it follows, with slight variations, that given in the majority of the Ganga copper-plate inscriptions, of which as many as thirty-nine are known and have been published, ranging in date from c 240 to 939 A D (see list herewith) From about the year 650 stone inscriptions preponderate But the present record contains certain fresh statements of special importance not elsewhere met with

The pedigree as here given is as follows:—

Konkanivarman *dharma-mahādhirāja*,
(of the Jāhnavēya (Ganga) *kula*, and Kānvāyana *gōtra*)
|
Mādhava *mahādhirāja*
|
Ganga-rāja Āyyavarman,
(installed by Simhavarman *mahārāja*, the Indra of the Pallava *kula*)
|
Mādhava *mahādhirāja* (of the Gangas)
Simhavarman,
(Banner of the Gāngēya-vaṁśa),
(installed by Skandavarman *mahārāja* of the Pallavas)

As regards the two first steps all the Ganga plates are in agreement But a Nagar stone inscription[1] informs us that Konganivarman's name was Mādhava (I), the younger of two brothers, Dadiga and Mādhava,[2] and that Mādhava (II), Kiriya Mādhava, was the son of Dadīga, with whom the succession continues In some plates Mādhava appears as Mādhavavarman The third king is in all the plates named Harivarman, which in the Tanjore plates has the Tamil form Arivarmā But in the Bendigānhalli plates we have Krishnavarman (with the prefix Śrī-vijaya, apparently only complimentary), and here we have Āyyavarman (equivalent to Āryyavarman) These are all variants of the same name Harivarman, for Krishna is synonymous with Hari, and Āyya or Āryya may be intended for an improvement on Ari It is with the fourth king that a discrepancy arises, when compared with the whole run of plates For they with one accord give his name as Vishnugōpa (in the Kadagattūr plates Vishnukōpa, and in the Ganjam plates Bishnugōpa) and then bring in his son as Mādhava (III) The testimony of all the records being uniform as to Vishnugōpa at this point, his omission in the present plates has to be accounted for With regard to his successor being Mādhava, there is no dispute, but he is distinguished in some cases as Tadangāla Mādhava (perhaps owing to a limp in his gait), and one record[3] makes him Vishnugōpa's grandson, which may be correct and indicate that his actual father did not reign

The most conspicuous occurrence of the name Vishnugōpa is in the Samudra-gupta inscription on the pillar at Allahabad, where he is introduced among the conquered kings as Vishnugōpa of Kāñchi. He was thus a Pallava, and contemporary with Samudra-gupta, who belongs to the latter part of the 4th century In Pallava inscriptions[4] Vishnugōpa is mentioned along with Skandavarman and Simhavarman, who appear in the present record as being connected in a special manner with the Gangas But we here get no help from this source to explain the exclusion of Vishnugōpa

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[1] *EC*, VIII, No 35.

[2] Dr Fleet was disposed to combine them into one, named Dadiga-Mādhava; but the dual form—*tat-sutau Dadiga-Mādhava nāmadhēyau*—shows that they were two, said to be a Rāma and Lakshmana.

[3] *EC*, VII, Sh 4

[4] *IA*, V, 50, 154.

Now all the Ganga plates describe Vishnugōpa in the same way,—as 'devoted to the worship of the twice-born, gurus and gods,' or 'gurus, cows and Brāhmans.' Taking this statement into consideration, it seems to me that a simple explanation can be given to account for the omission of Vishnugōpa in the present plates At the end of line 8 and the beginning of line 9 we have the phrase 'devoted to the worship of gods, twice-born and gurus,' with which the inscription goes on as if it were an attribute of Mādhava But this is nowhere stated of Mādhava, on the other hand, it is the distinctive characteristic of Vishnugōpa, and of no other It is evident then, I think, that Vishṇugōpa was intended by the composer of the inscription to come here, in connexion with this phrase But the engraver, whether for the purpose of saving space for the rest, or out of pure carelessness or misunderstanding, went on with it as if part of the description of Mādhava Vishnugōpa thus dropped out

Having disposed of this difficulty, we have now to consider the character in which the Pallavas appear in relation to the Gangas, which is the novel feature of this record Of the first two kings nothing of the kind is stated; but the third and fourth are said to have been installed (*abhishikta*) by Pallava kings, and this function[1] is described as performed *yathārham*, which may merely mean 'in due form,' or it may perhaps be intended to imply that the sanction of the Pallavas was customary, and indispensable to confirm the Gangas on their throne Though, occurring as it does in a Ganga grant, the act may be considered as a friendly one, yet the adoption by Mādhava of a second name which was that of the Pallava king would usually be a sign of subordination On the other hand, it must be noted that the name he took was not that of the king who crowned him, but that of his son The only instances in which we find anything of the kind in connexion with the Gangas are in the Sirigunda stone,[2] which says that Nirvinīta's (*i e* Avinīta's) younger son obtained the Kongaṇi crown from the Pallava and Rāshtrakūta kings (superseding the rightful heir)—this was in the latter half of the 5th century and in the early part of the 9th century, Śivamāra-Saigotta, on his release from captivity, was crowned by the Rāshtrakūta and Pallava kings[3] with their own hands We gather, therefore, that the Pallavas laid claim to be overlords of the Gangas, but, if so, they only asserted the claim on rare occasions Certain it is that no such relation is mentioned in any other Ganga grants as it is in this It may be noted that, in the case of the Kadambas, although the Pallavas installed the founder of the line in his kingdom,[4] they are not afterwards referred to as overlords Perhaps, therefore, they pursued the liberal policy of letting the *quasi*-dependent kings ordinarily follow their own course unimpeded

We are here told that Āryyavarman was installed by the Pallava king Simhavarman, and that Mādhava (III) was installed by the Pallava king Skandavarman and had another name Simhavarman Now in the Pallava inscriptions already mentioned above we have the same names First Skandavarman, then his son Vīravarman, his son Skandavarman, and his son Vishṇugōpavarman or Vishṇugōpa The latter, as *Yuvamahārāja* or *Yuvarāja*, makes a grant in the reign of Simhavarman, who may have been his elder brother or his uncle and the ruling sovereign The second grant goes on to Simhavarman, the son of Vishnugōpa He may be the Simhavarman of this inscription If so, the Skandavarman may be his son, as we have no Skandavarman following a Simhavarman, as here required There are no precise dates that can be given for these kings, but undoubtedly they belong to the 4th century[5]

[1] Sprinkling with consecrated water Goldstucker, in the Dictionary he began has 25 columns on the subject
[2] *EC*, VI, Cm 50 [3] *Id* IV, Yd 60, IX, Nl 60 [4] *Id* VII, Sk 176, *EI*, VIII, 24
[5] A somewhat similar sequence, but with variations, occurs in two later Pallava grants, of perhaps the 8th or 9th century But this seems to be merely an echo of the earlier genealogy in the grants above referred to See Kielhorn's remarks on the subject in *EI*, III, 144 Also the list in *IA*, VIII, 280

We have seen already that the Pallava Vishṇugōpa is mentioned on the Samudra-gupta pillar. It is likewise interesting to note that his father Skandavarman is also said,[1] like the Ganga Vishṇugōpa, to have 'honoured the gods, twice-born, gurus and old men.' Moreover, the phrase that 'his fame was tasted by the water of the four oceans,' stated of Harivarman, the Ganga Vishṇugōpa's father, is found applied to Samudra-gupta.[2] The prefix *Śrī-vijaya* to the name of Krishṇavarman, the equivalent of Harivarman, is chiefly used in connexion with the Ganga-Pallavas, who, though Pallavas, claimed descent from Kongani, the first Gaṅga. Mādhava (III), again, married the sister of the Kadamba king whose name was Kṛishṇavarman, and she was probably a daughter of the Kadamba king Kākusthavarman, who is said to have given his daughters in marriage to Gupta and other kings, which, it is plain, refers to Samudra-gupta, the only Gupta king who made an expedition to the south. These various items point still farther to the end of the 4th century, or beginning of the 5th, as the period of our inscription.

But by a remarkable coincidence more exact evidence can be adduced in support of this. For the manuscript of a Digambara Jain work in Sanskrit, named *Lōkavibhāga*, has been discovered by the Mysore Archæological Department (see the Reports for 1909 and 1910), treating of Jaina cosmography. The contents, it says, were first delivered by the Arhat Vardhamāna, and handed down through Sudharma and a succession of other teachers. The *Rishi* Simha-sūri (or Siṃha-śūra) produced the work in a translation (? from Prākrit into Sanskrit). And the *Muni* Sarvanandin formerly (*purā*) made a copy of it in the village named Pāṭalika in the Pāna-rāshtra. The interesting point is that the precise date is given when this task was completed, namely, the 22nd year of Simhavarman, the lord of Kāñchī, and in 80 beyond 300 of the Śaka years. Two other manuscripts of the work have since been discovered, which give the same information. It is unnecessary to point out the supreme importance of this record; but Śaka dates of such early period are looked upon with suspicion. Dr. Fleet has published his views in full about this date. Having detected a flaw in the calculations of Prof. Śaśipāla Jhā of Benares, who made it the 1st of March 458, he has decided that the real date is the 25th of August 458. In either case the year is the same, and this Simhavarman began to reign in Kāñchī in 436. As regards the Siṃhavarman of our inscription, the latest date so far obtained for Mādhava (III) is ? 390; but he must have lived to c. 430, when his son was crowned, being then an infant on his mother's lap. The near approximation of the two dates is evident; and that of the literary work furnishes a limit beyond which we need not go, while it seems to show that the name Siṃhavarman was a recurring one among the Pallavas of the period. Pāṭalika, the village in which Sarvanandin made his copy, may be Pāṭalipura, in the South Arcot District. The *Periya-purānam* makes it the seat of a large Jaina monastery in the 7th century. Pāna-rāshtra is no doubt the territory of the Bāṇa kings.

TEXT

Ib

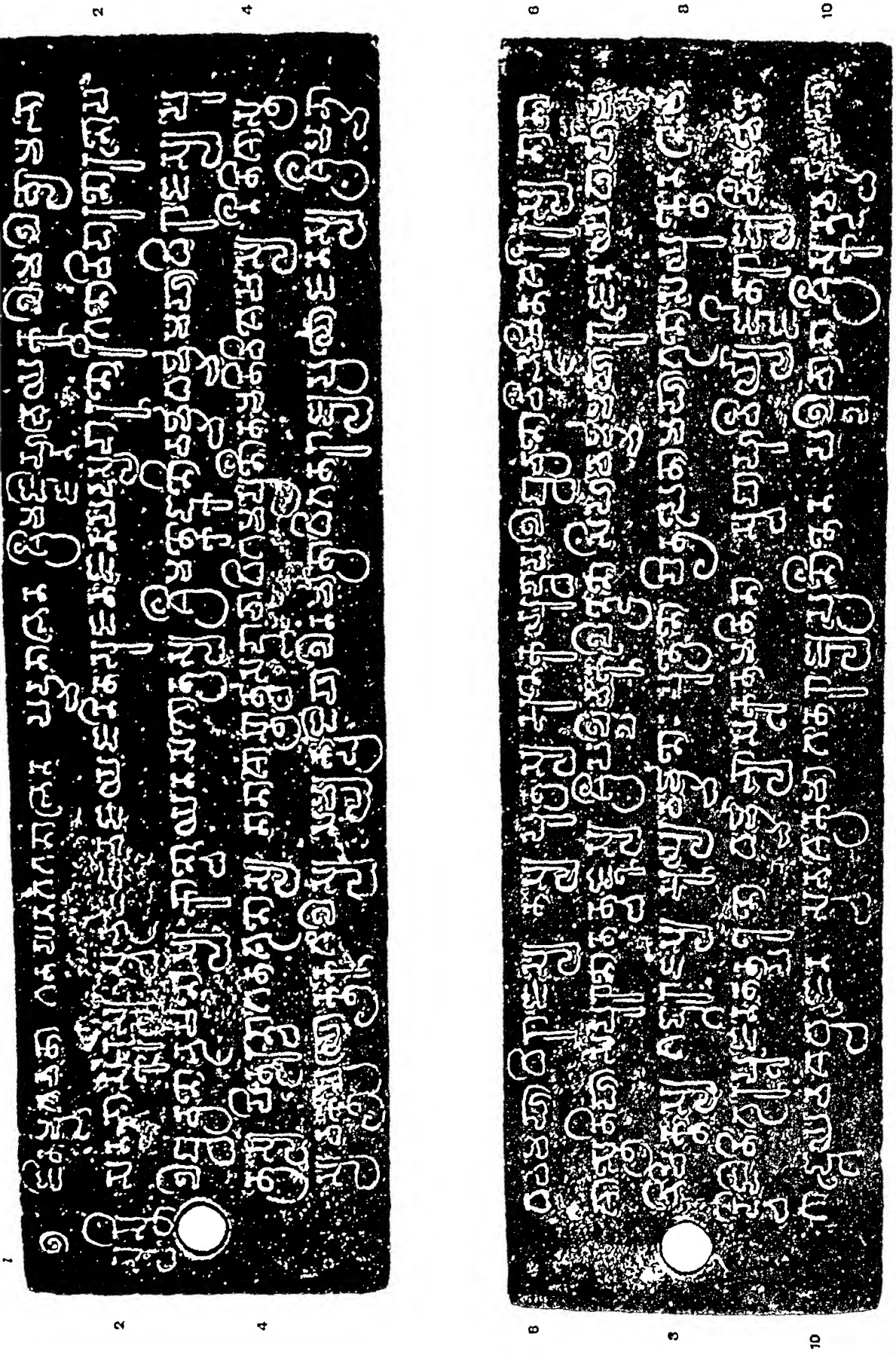
1 Jitam Bhagavatā gata-ghana-gagan-ābhēna Padmanābhēna śrīmaj-Jāhnavēya-kul-āmala-vyōma-bhā-

2 sana-bhāskarasya sva-bhuja-java-jaya-janita-sujana-janapadasya dārun-āri-gana-vidā-ran-ōpa-

[1] *IA*, V, 51.

[2] *GI*, No. 4, p. 27; No. 13, p. 54. "One of the habitual expressions applied always and only to Samudra-gupta," p. 14.

Penukonda plates of Madhava II



J F FLEET

SCALE NINE-TENTHS

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3 labdha-vrana-bhūshanasya Kāṇvāyana-sa-gōtrasya śrīmat-Konkanivarmma-dharmma-mahādhirājasya pu-

4 trasya pitur=anvāgata-guṇasya nānā-śāstr-ārttha-sadbhāv-ādhigama-praṇīta-chēti[1]-viśē-shasya nīti-śāstra-

5 sya vaktri-prayōktri-kuśalasya samyak-prajā-pālana-mātr-ādhigata-rājya-prayōjanasya śrīmat(n)-Mā

IIa

6 dhava-mahādhirājasya tasya putrasya anēka-yuddh-ōpalabdha-vraṇa-vibhūshita-śarīrasya nānā-

7 śāstr-ētihāsa-purāṇa-tatva-jñasya śrī-Pallava-kul-ēndrēṇa Simhavarmma-mahārājēna yathārham=a-

8 bhishiktasya Ganga-rājasya Āyyavarmmaṇah putrēṇa pitri-paitāmahā(ha)-guṇa-saṁ-yuktēna dēva-

9 dvijāti-guru-pūjana-tatparēṇa dharmm-ābhyāsa-krita-matinā sva-bāhu-vīryy-ārjjita-rājya-vibhavēna

10 Gāngēya-vaṁśa-dhvajēna sva-vaṁśa-kramāgata-rājya-praṇītēna Pallavānām śrī-Skandavarmma-mahā-

IIb

11 rājēna yathārham=abhishiktēna Gangānām=Mādhava-mahādhirājēna śrī-Simhavar-mmaṇā Brāhma-

12 nāya Vatsa-sa-gōtrāya Taittirīya-charanāya Kumāraśarmmaṇē yama-niyama-tapa[s*]-

13 svāddhyāya-yajana-yājan-āddhyayan-āddhyāpana-śāp-ānugraha-sāmartthyāya ādāna-prati-grahā-

14 ya Chaitra-māsyām tithau paurnnamāsyām Paruvi-vishayē Paruvi-mahā-tatā k-ādhastāt Karmmatuva-kshē-

15 trē pañcha-shashti-kēdārāh saptaviṁśat-khaṇḍuka 7āpāḥ brahmadēya-kramēṇ=ādhih pradattāh

IIIa

16 yo=sya harttā sa pañcha-mahāpātaka-samyuktō bhavati || api=ch=ātra Manu-gītāh ślōkāh [|*]

17 bahubhir=vvasudhā bhuktā rājabhis=Sagarādibhih [|*] yasya yasya yadā bhūmis=tasya tasya tadā phalam [|| 1*]

18 svan=dātum sumahachchhakyan=dushkham[2]=any-ārttha-pālanam [|*] dānam vā pālanam vēti dānāch=chhrēyo=nupālanam [|| 2*]

19 svadattām=paradattām vā yō harēta vasundharām [|*] shashtim varsha-sahasrāṇi ghōrē tamasi varttatē [|| 3*]

20 iti suvarṇakār-Āryya-putrēna Apāpēna likhitōyan=tāmra-pattikā

TRANSLATION.

(Line 1) Ōm[3] Be it well[4] Success through the adorable Padmanābha, resembling (in colour) the cloudless sky

[1] Read *mati*

[2] Appears as *dumkham* [*duḥkham* ?—Ed.] in the original

[3] The spiral symbol here is supposed to represent this sacred syllable.

[4] This word *Svasti* is in the margin, midway between lines 2 and 3

A sun illumining the clear firmament of the Jāhnavi (or Ganga) *kula*, possessed of a territory of good people which sprang from the swift victory of his own arm, adorned with wounds received in cutting down the hosts of his cruel enemies, of the Kānvāyana *gōtra*, was His Majesty Konkanivarman *dharma-mahādhirāja*

(Line 4) His son, inheriting the qualities of his father, having developed a special intelligence, by acquiring the meaning and essence of many sciences, skilled in the exposition and practice of the science of politics, having obtained the honours of the kingdom only for the sake of the good government of his subjects, was His Majesty Mādhava *mahādhirāja*

(Line 6) His son, his body adorned with wounds obtained in many wars, knowing the essence of many *Śāstras*, *Itihāsas* and *Purānas*, duly installed by the Indra of the Pallava *kula*, Śimhavarman *mahārāja*,—was the Ganga-rāja Āyyavarman.

(Line 8) By his son, uniting the qualities of his father and grandfather, devoted to the worship of gods, Brāhmans and gurus, knowing how to act by the practice of justice, having the glory of a kingdom won by the valour of his own arm, the banner of the Gāngēya-vamśa, having acquired the kingdom descended in his own family, being duly installed by śrī-Skandavarman *mahārāja* of the Pallavas—Mādhava *mahādhirāja* of the Gangas, śrī-Simhavarman—to the Brāhman, of the Vatsa *gōtra* and Taittirīya *charana*, Kumāraśarman, proficient in penance, fasting, mortification, silent prayer, sacrificing, conducting sacrifice, studying and teaching the sacred books, cursing and blessing, an acceptor and receiver of gifts, —on the full-moon day in the month Chaitra, were given, in the form of a Brāhman gift in the Karmatuva *kshētra*, situated below the great Paruvi lake in the Paruvi *vishaya*, sixty-five fields, sowing twenty-seven *khanduka* (of seed)

(Line 16) Whoso takes away this becomes guilty of the five great sins As to this also there are the *ślōkas* uttered by Manu :—By many kings has the earth been enjoyed, Sagara and others Whosesoever at any time is the land, his is then the fruit To make a gift oneself is very easy, difficult the protection of another's Of giving or protecting, than giving more excellent is protecting Whoso seizes on land given by himself or by another, abides in dreadful darkness for sixty thousand years

(Line 20) Thus is this copper plate, written by the goldsmith Āryya's son Apāpa. Ōm.

LIST of GANGA copper-plate INSCRIPTIONS.

	Name	No of plates	Reference	Date			King or Ruler	Donee	Engraver	Remarks
				Śaka	Regnal	A D				
1	Nandi (1)	3	MAR, 1914	..		c 240	Mādhava (II)	Brāhman	Śrīpāla	
2	Bendigānhalli	4	„ 1915 .	.	1		Krishnavarman .	„ . .	Mātrivarman	..
3	Tanjore	3	IA, viii, 212	169		247	Arivarman	„ .	Viśvakarm Āchārya	...
4	Tagadūr	3	EC, iii, Nj 122	188	.	? 266	Harivarman	Gāvuṇḍa	.	..
5	(Mudiyanūr) .	5	„ x, Mb 157, IA, xv, 172	261	33 (Bāṇa)	338	„ . .		Nandivarm Āchārya	Inscribed on back of Pl 1 of this Bāṇa grant and effaced Pl. 5 is blank
6	Tāgarti .	3	„ vii, Sk 53, IA, vii, 172	? 279		? 357	Tadangāla Mādhava (III)	Gavuda	. . .	At first called the Harihara plates
7	Nonamangala (1) .	3	„ x, Mr 73 .	.	13	c 370	Mādhavavarman . .	Jain temple	.	
8	Melekōṭe .	5	MAR, 1910 . .		.	c 390	„	Buddhist	Chārudatta .	Pl 2 missing
9	Penugoṇḍa .	3	MER, 1914, JRAS, 1915		.	c 400	Mādhava (III); Simhavarman	Brāhman	Apāpa	A genuine Ganga grant of ? c 475 (Fleet)
10	Noṇamangala (2)	4	EC, x, Mr 72 .	.	1	c 430	Kongaṇivarman (Avinīta)	Jain temple	Mārishēna	...
11	Śṛingēri	5	MAR, 1916 .		2	431	Konkaṇivarman (Avinīta).	Brāhman	Pāpāra	.
12	„ .		„ „ .				Senior Queen	„	.	Follows, on Pl 5
13	Bangalore Residency	6	„ 1911 .	...	25	455	Kongani (Avinīta)	„ .	Mārgi	Pl 2 missing Pl 5 may belong to another grant (see MAR, 1911, para 72)
14	Mallōhalli (1)	3	EC, ix, DB 67; IA, v, 136.		29	459	„ („) .	„ .	.	

EC, *Epigraphia Carnatica*, EI, *Epigraphia Indica*, IA, *Indian Antiquary*, JRAS, *Journal of the Royal Asiatic Society*, MAR, *Mysore Archæological Report*; MER, *Madras Epigraphical Report*

LIST of GANGA copper-plate INSCRIPTIONS.

	Name.	No. of plates	Reference	Date. Śaka	Date. Regnal	Date. A D	King or Ruler	Donee	Engraver	Remarks
15	Merkāra .	3	EC, I, Cg 1 ; IA, I, 362	388		466	Konganı (Avınīta)	Jaın temple	Vıśvakarman	Grant by Akālavarsha's *mantrın*
16	Bangalore Museum	5	„ IX, Bn 141	..	3	485	„ (Durvınīta)	Brāhman .		Pl 5 mıssing
17	Kadagattūr . .	5	„ XII, Mı 110 .		4	486	„ („) .	„	Chakkana	At first called the Maddagırı plates
18	Uttanūr (1) . .	5	MAR, 1916 .		20	502	Durvınīta	48 Brāhmans .	Konganı Pendattāra	
19	Uttanūr (2) .	5	„ 1917 .		20	502	„ . .	80 „	„	
20	Mallōhalli (2)	5	EC, X, DB 68, IA, V, 138	..	35	517	Konganıvṛıddha (Durvınīta)	Brāhman		
21	Gummareddıpura .	5	MAR, 1912 .		40	522	Durvınīta .	„ .	Konganı Perudattakāra	
22	Hebbūr .	6	EC, XII, Tm 23 .			c 680	Nava Kāma (Śıvamāra)	?		Pl 3 and 5 mıssing
23	Hallegere . .	5	„ III, Md 113 .	635	34	713	Pṛıthıvī Konganı Śıvamāra	Brāhman .	Vıśvakarm-Āchārya	Grant by request of the two sons of the Pallava *yuvarāja*
24	Brıtısh Museum	7	IA, XIV, 229 .		..	c 720	Nava-Kāma	„ .	.	Grant by Ereganga
25	Nandi (2) . .	3	MAR, 1914		3	728	Pṛıthıvī Konganı (Śrīpurusha)	„		Kıng has the tıtle of Ranabhājana
26	Sargūr . .	5	EC, IV, Hg 4	.	.	? c 730	Pṛıthıvī Konganı (Śrīpurusha).	12 Brāhmans	Kunṭ Āchārya	
27	Kondajjı Agrahāra	5	MAR, 1907	.	7	733	Śrīpurusha	Brāhman	Vıśvakarm-Āchārya	Ranavikramarasa (Vıjayādıtya), governing (? Keregōd) *nād*
28	Jāvalı . . .	6	EC, VI, Mg 36	672	25	750	Pṛıthıvī Konganı Śrīpurusha	„	Vıśvakarm-Āchārya	

EC, *Epigraphia Carnatica*, EI, *Epigraphia Indica*, IA, *Indian Antiquary*; JRAS, *Journal of the Royal Asiatic Society*, MAR, *Mysore Archæological Report*, MER, *Madras Epigraphical Report*

LIST of GANGA copper-plate INSCRIPTIONS.

	Name	No of plates	Reference.	Date			King or Ruler.	Donee	Engraver.	Remarks
				Śaka	Regnal	A D				
29	Islāmpūr	5	EI, xii, 18	...	30	756	Pṛithivī Konganı Śrī purusha	Brāhman		Grant by Vijayāditya when at Āsandı
30	Hosūr	5	EC, x, Gd 47; Mad-JSoL, 1878	684		762	" "	"	Viśvakarmaḥ	. .
31	Dōvarhaḷḷi	6	" iv, Ng 85; IA, ii, 155, 370	698	50	776	" "	Jain temple	Viśvakarm Ācharya.	At first called the Nāgamangala plates.
32	Manne (1)	7	" ix, Nl 60	719		797	Mārasimha Lōka Trinētra *Yuvarāja*	"	Viśvakarm Āchārya	.
33	Gonjām	5	" ix, Sr 160	..		c 800	Mārasinga Ereyappa Lōka-Trinētra *Yuvarāja*	Brāhman		With his permission, grant by a Pallava.
34	Chik Ballāpur	3	MAR, 1914	.	17	810	Jayatōja Dattıya	Śiva temple		The date is that of the Rāshṭrakūṭa Prabhūtavarsha Jagattunga
35	Maṇne (2)	5	" 1910	750	12	828	Satyavākya Konganı-varman Rājamalla	Brāhman	Madhurōvajha	.
36	Galigekere	5	EC, iv, Yd 60	.	. .	c 860	Raṇavikramayya (Nītimārga I)	"	Mārikēśı	. .
37	Narasāpura	7	" v, Kl 90	824	...	903	Rājamalla Satyavākya	Jain temple	. .	.
38	Gaṭṭavādipura	9	" xii, Nj 269	826	...	904	Rājamalla Satyavākya and Nītimārga (Ereyappa)	Brāhman	Viśvakarman	Pl 1 and 3 missing.
39	Sādi	5	EI, iii, 164	860	...	939	Būtuga Nanniya Ganga	Jain temple	.....	Date may be 988.

EC, *Epigraphia Carnatica*; EI, *Epigraphia Indica*; IA, *Indian Antiquary*; JRAS, *Journal of the Royal Asiatic Society*, MAR, *Mysore Archæological Report*, MER, *Madras Epigraphical Report*.

This array of documents provides us with the inscriptional chronicles of the Ganga kings of Gangavādi, or Mysore They have been found in all parts of the country, and of various dates throughout the period to which they relate, a period for which but for them the local history is a blank They present a consistent and consecutive account, not discredited by contradictory statements or anachronisms They are supported and confirmed by scores of stone inscriptions of all periods, and by references in contemporary records of neighbouring and other dynasties They are thus entitled to acceptance as credible and authentic, though it would be unreasonable to expect that chronicles for so extended a period of antiquity should be free from all difficulties

Objections have been raised to them, by Dr Fleet, who prefixed the epithet 'spurious' to the whole series, and this has been simply repeated by others, following his authority But the grounds of his opposition mainly relate to faults that may be in some cases detected in style or orthography These, however, are not such as to affect the veracity of their contents The basis of his sweeping dictum that all the Ganga inscriptions on copper plates are 'spurious,' and only those on stone genuine, is on the face of it unsound and paradoxical. Why should a line of kings issue chronicles of their past which are true and to be accepted as such when on stone, but false and to be rejected when on metal? Especially when, as here, such stone inscriptions as have survived, even for the early periods, confirm, so far as they go, the accounts on the metal plates, which, being portable and indestructible, have more easily been concealed and preserved In fact, it is not uncommon for a stone inscription to state that the grant recorded in it was also engraved on a copper plate

Then a condemnation, perhaps for a discrepancy in the week day of the date, as sometimes happens, is not a sufficient reason for rejecting them as altogether false Dr Fleet has himself said that 'the fact that a date has been recorded accurately does not prove the authenticity of a record, any more than an incorrect date proves that the record in which it is put forward is spurious' This completely cuts away the ground from under the feet of those who insist unduly upon the value of such testimony, though it is not to be disregarded

As regards the palæography, again, although changes have undeniably taken place in the forms of certain letters from time to time, it is impossible to draw a hard and fast line, as Dr Fleet does at the year 804, for instance and to lay it down that a particular form cannot occur before that, in which particular he has been shown to be incorrect The standards, therefore, by which he proceeded to judge the Ganga copper plate grants and reject them as 'spurious' were themselves in need of revision and correction Approaching these grants with preconceived ideas, if he found that the facts did not support his views,—well, so much the worse for the facts [1]

It might seem desirable here to recapitulate the history of the Gangas, as derived from the numerous inscriptions on metal or stone which have been brought to notice. But for this information I may refer, for the present, to my work '*Mysore and Coorg from the Inscriptions*' and to my revised edition of *Coorg Inscriptions* in the New Imperial Series of the *Archæological Survey of India*

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[1] There seemed to be a sense of some personal annoyance in the matter, for he says his difficulty was 'to put himself in the frame of mind from which they can be imagined to be genuine' He even saw nothing strange in writing to me—'If you will only give up the Gangas, I will do anything you like for you'!

A somewhat similar state of things is met with elsewhere For Canon Isaac Taylor, in his book 'The Alphabet,' refers to Prof. Mahaffy's complaint that even eminent English Hellenists are found to be helpless in face of a Greek inscription Mr Paley, on first becoming acquainted with the inscription at Abu Simbel, the cardinal monument of Greek epigraphy, finding he could not reconcile it with his Homeric studies, pronounced the whole thing a hoax!

No 25—THE KANUMA GRANT OF SADASIVA-RAYA · SAKA 1470.

By S V. Viswanatha, M A., Mannapgudi

The inscription is on five copper-plates, which are bored at the top so as to admit a ring holding the plates together. The latter are in good preservation They are now in the possession of the Collector of Anantapur They were obtained and sent to me for publication by Rao Sahib H Krishna Sastri, who has noticed these in his Report on Epigraphy for 1915, pp 9 (No 9) and 112

The plates measure 10⅝ in by 7¼ in, except in the middle, where the height is greater on account of the arch at the top The holes through which a ring is intended to pass have a diameter of 6 in The rims of all the plates are slightly raised The writing runs across the breadth of the plates, and is quite legible The first and the last plate are engraved only on one side The inscription contains 241 lines in all The plates are numbered in Telugu numerals I am supplied with the following further information about the plates from the office of the Assistant Archæological Superintendent for Epigraphy, Madras —

"The plates are strung together on a circular ring of the same metal, which is 3″ in diameter and about 1½″ in thickness. It bears on it a sliding signet ring to which is fixed a circular seal, whose diameter is about 1¼″ The seal bears on a countersunk surface the following, which are the prevailing features of all Vijayanagara seals (1) *Top-row* the crescent to the proper right and the sun to the left, (2) *Middle-row* a bow standing on a platform and facing the proper right with a dagger in its front, pointing downwards, and (3) *bottom* a floral device, probably a blown lotus, on which the platform of (2) rests The plates with the ring and the seal weigh about 431 tolas"

The language of the inscription is Sanskrit, and the whole is in verse, except the Telugu portions in plates Nos 3, 4 and 5, which give the distinguishing marks of the boundaries and the signature The characters are Nandinagari, except in the case of the signature, which is in Telugu There are a few orthographical peculiarities worth noticing Instances of unnecessary *anusvāra* and *visarga* have been noted in the footnotes to the text As in other Vijayanagara grants, there is confusion here also between the use of *sa*, *śa* and *sha* Instances of this are —*Saṁbhavē* for *Śambhavē* (l 2), *Kauśalyī-śrī-Śumitra*° in place of *Kausalyā-śrī-Sumitra*° (l 19), °*situ*° instead of °*śitu*° (l 27), °*rāsī*° for °*rāśī*° (l 40), *śamsōsya* instead of *samsōshya* (l 41), *svāmsam=ētya*° in place of *svāmśam=ētya*° (l 47), etc The vernacular sound *ṟ* is represented by an *r* sign added over the consonant *r*, e g *mūṟu* in l 75 Long *ī* is represented in one place by a vertical stroke and a loop over short *i*, as if *i* were a consonant

The inscription records the grant of the village of Kanuma by Sadāśiva-Mahārāya of the Second Vijayanagara dynasty to several learned Brahmans of various *gōtras* and *śākhās* The grant was made at the request of Appalarāja, the son of Kṛishṇarāya and grandson of Timmarāja, of the Kāśyapānvaya, *i e* the Solar race It was made in the presence of the god Vitthalēśvara, on the banks of the Tungabhadrā river Kanuma, we are told, is situated in Mundimadugu *sīmā*, a division of the Gutti *valita* The boundaries of the object of the grant and the marks of identification thereof are clearly described in Telugu, the *Dēśa-bhāshā*, as it is called in the inscription The terms of the grant are the same as those found in other grants of the Vijayanagara house One peculiarity to be noted about this is that the village granted is divided equally between the god Chennakēśava and the Brahmans, one-half going to each A half is thus left as the property of the temple, while the other portion is split up into 30 *vrittis*, to be divided among Brahmans, 2 *vrittis* being set apart for the daily worship of the god The grant is made for the performance of 16 kinds of worship (*shōḍaś=ōpachāra*) to the god Chennakēśava Of all the kings of the Vijayanagara dynasty Sadāśiva seems to have favoured the Vaishnavite religion most.

The date of the grant is given (ll 82-83) in the numerical words *avatār-ānga-vēd-ēndu*, i e 1470 Thus the record is dated in the Śaka year 1470, corresponding to 1548 A D, Kīlaka, the month Āshādha, the bright fortnight; Prathama-dvādaśī and Sunday The Śaka year 1470 is the earliest date for Sadāśiva that can be fixed from the copper-plate inscriptions known so far, though the earliest stone inscription of his time that has been examined is dated in the Śaka year 1467 *Thus the grant is of importance, as it is the earliest of the copper-plate grants of Sadāśiva yet discovered*

Among the names of personages appearing in the grant the most important is that of Rāmarāja, the Karṇāta minister and brother-in-law of the king Sadāśiva bears the usual titles, of which *Gaj-augha-ganda-bhērunda* deserves notice In '*South Indian Images of Gods and Goddesses*' by Rao Sahib H Krishna Sastri (p 268) there is an interesting picture of a mythological bird, with two heads It is seen in the picture to carry elephants in its talons and beaks

Appalarāja, the son of Krishnarāja and grandson of Timmarāja, at whose request the grant was made, is stated to be of the Kāśyapa *gōtra*, Āpastamba *sūtra* and the Solar race

The names of the composer and the engraver appear as usual after the imprecatory verses at the end It is interesting to note that the engraver and his father are known by the same name It has been the custom among Hindus that the grandson is given the name of the grandfather The names of the father and son are identical in rare instances Mallaṇa appears as the father of Vīrana in the Unamañjēri Plates of Achyuta-Rāya (above, Vol III, p 151) and in the Conjeeveram Plates of Krishna-Rāya (*ibid*, Vol XIII, p 126)

Table of Donees

Verse.	Name	Father's name	*Gōtra*	Vēda or Sūtra	No of *vṛittis*
66	Vishnu[1]				2
67	Śingari Dikshita	Munyangy-Appalē-Bhatta	Kāśyapa	Yajus	½
68	Nārasimha	Siddhi Timmā-Bhatta	Bhāradvāja	Do	1
69	Akkalē-Bhatta	Vēdam Rāghava-Bhatta	Vādhūla	Do	1½
70	Yāndāti Narasimha	Nāre-Avadhānin	Kaundinya	Do	1
71	Purushōttama-Bhatta	Siddhi Tirumalārya	Bhāradvāja	Do	1
72	Jambā-Bhatta	Munnangi Appalē-Bhatta	Kāśyapa	Do	½
73	Basavā Bhatta	Vasanta Bhatta	Kaundinya	Do	½
74	Munungi Narahari	Singari Yajvan	Kāśyapa	Do	1
75	Sōma-Bhatta	Siddhi Timmā Bhatta	Bhāradvāja	Do	1
76	Narasimha	Śirikuppa Timmā-Bhatta	Kauśika	Do	1
77	Krishna Bhatta	Utukūru Timmā Bhatta	Ātrēya	Do	2
78	Timmā-Bhatta	Sirukuppa Timmā-Bhatta	Kauśika	Do	½
79	Madu Bhatta	Vaddamāni Lingam Bhatta	Śrīvatsa	Do	1

[1] [Probably Kēśavanātha mentioned in l 110 was the name of the priest in the temple of Chennakēśava — H. K S]

Table of Donees—*contd*

Verse	Name	Father's name	*Gōtra*	Vēda or Sūtra	No of vrittis
80	Gauru Bhatta	Timmāpuram Timmā-Bhatta	Agastya	Bahvricha	1
81	Janārdanārya	Vaddamāni Lingā Bhatta	Śrīvatsa	Yajus	1
82	Aubhalay[y]a	Varidadu Nara-ayya	Kauśika	Bahvricha	1
83	Phani Bhatta	Sirugappa Timmā-Bhatta	Do	Yajus	½
84	Timmā-Bhatta	Dēvarakonda Sūri Bhatta	Harita	Do	1
85	Nārāyana-Bhatta	Chippagiri Rāghava Bhatta	Vasishtha	Bahvricha	1
86	Chakrapāni	Timmāpuram Tirumalārya	Agastya	Do	1
87	Timmā-Bhatta	Rāchūri Timmā Bhatta	Kāsyapa	Yajus	1
88	Nagā-Bhatta	Kūkatamkonda Dādi-Bhatta	Kutsa	Do	1
89	Giri Bhatta	Śiruguppa Timmā-Bhatta	Kauśika	Do	½
90	Kondu-Bhatta	Timmā Bhatta	Bhāradvāja	Do	1
91	Chikka-Purushōttama	Siddhi Timmārya	Do	Do	1
92	Pārvatīnātha	Mahīdhara Bhairava	Do	Do	1½
93	Kēśava-Bhatta	Manimari Aubhala-Bhatta	Do	Do	½
94	Venkatay[y]a	Bukkarāvasamudram Appa Konda	Do	Dāhyāyana	1
95	Śrī Konda Rāmā Bhatta	Brahmā-Bhatta	Kaundinya	Yajus	1
96	Mādhava	Vāranāsi Kondu Bhatta	Kāsyapa	Do	½
97	Aubhala-Bhatta	Purana Aubhala Bhatta	Harita	Do	½

TEXT

[Metres: vv 1-4, 6-8, 12, 13, 19, 20, 37-41, 43-98, 101-105, *Anushtubh*, vv. 5, 21, 25, 29, 30, 32, 33, 35, 42, *Śārdūlavikrīdita*, vv 10, 11, 15 16, 17, 18, 22, 23, 34, *Sragdharā*, v 9, *Hārinī*, v 36, *Dōdhaka*, vv 14, 28, *Upajāti*, vv 24, 26, 1-5, *Mālini*, vv 27, 31, *Indravajrā*, v 99, *Gīti*, v 100, *Pushpitāgrā*]

(Verses 1-25, ll 1-51, giving the genealogy, are omitted, since they repeat practically *verbatim* what is stated in another Vijayanagara grant, edited *supra*, Vol IV, pp 12-14)

Plate I

52 भुजवीर्यौदार्यभूरच्युतेंद्रः । [२६*] चितिप्रतिष्ठापितकीर्त्तिदेहे प्राप्ते पद
वैष्णवमच्यु-

53 तेंद्रे । अध्यास्य भद्रासनमस्य सूनुर्वीरो बभौ वेंकटदेवरायः । [२७*]
प्रशास्य राज्य

54 प्रश(स)वास्त्ररूपे विद्वन्निधौ वेंकटरायभूपे । अभागधेयादचिरात्प्रजानामाखं-
55 डलाधासमधाधिरूढे । [२८*] तिमाबावरगर्भमौक्तिकमणौ रर्गाचतींद्रात्मजः । क्ष-
56 त्रालकरणेन पालितमहाकर्णाटराज्यश्रिया । शौर्यौदार्यदयावता स्वभगिनो-
57 भर्त्ता जगर्त्तायिना[1] रामक्ष्मापतिनाप्यमात्यतिलकैः कृताभिषेकक्रमः । [२९*]
श्रीवि-
58 द्यानगरीललामनि महासां(सा)म्राज्यसिंहासने । संतानद्रुरिव स्फुरत्सुरगिरौ
59 सहृत्य विद्वेषिणः । आ सेतोरपि चाहिमाद्रि रचयन्राज्ञो निजाज्ञाकरा ।
न्सर्वां[2] पा-
60 लयते सदाशिवमहारायश्चिराय क्षमां । [३०*] विख्यातविक्रांतिनयस्य
यस्य पट्टाभि-
61 षेके नियतं प्रजानां । आनंदबाष्पैरभिषिच्यमाना देवीपदं दर्शयते
धरित्री । [३१*]
62 गोत्रोद्धारविशारदं कुवलयापीडापहारोद्धुरं सत्यायत्तमतिं समस्तसुमन-
63 स्तोमावनैकायन । संजातस्मृतिभूरुचिं सविजय सनंदकश्रीभर यं शसंति
64 यशोदयांचितगुणं कृष्णावतारं बुधा । [३२*] विख्यात बहुभोगशृंगविभवैरुद्धा-

Plate II, Side ii

65 मदानोद्धुरं धर्मेण स्मृतिमात्रतोपि भुवने दक्ष प्रजारक्षणे । प्राप्तां यस्य
66 भुज भुजंगमहिभृद्दिग्दंतिकूर्मोपम पातिव्रत्यपताकि[के]ति धरणीं
67 जानतु सर्वे जनाः । [३३*] यस्ते[3]नाधूलिपाली स[4] कमशक[स]मुच्चाटनं[5]
धूमरेखा रो-
68 माली कीर्त्तिवध्वा इव भुवनमिदं सर्वमंतर्वहत्याः । घ[6]णी नाणीयसीव प्रकटि-
69 तविहृतवीं[7]रलक्ष्म्या रणाग्रे । शांते(त्वै) जीमूतषड्ज्ञः[8] किल सकल[खल*]स्तोम-
दावानलानां । [३४*]
70 तुगामेव दयां पदाब्जयुगं शोण च कृष्णां तनुं रक्तानीलशितां[9] त्रिवेणिमन-
71 घा वीक्षा गिरं नर्मदां [।*] तीर्था[11]नीति समावहत्यवयवैः शेषाद्रिवासो
विभु (।) प्रा-
72 यो यस्य विशेषभक्तिमुदितः पट्टाभिषेकश्रिये । [३५*] वो[12]षधिपत्युपमा-
यितगंड-
73 स्तोषणरूपजितासमकांडः । भाषेगेतप्पुवरायरगंडः पोषणनिर्भर-
74 भूनवखंडः । [३६*] राजाधिराजबिरुदो राजराजसमा(मा)हृतिः । स्वाराज(ज्य)राज-
75 मानश्री[ः*] श्रीराजपरमेश्वरः । [३७*] मूर्खरायरगडांको मेरुलघियशोभरः । श-

[1] Read ण
[2] Read निजाज्ञाकरान्सर्वान्
[3] Read रसे
[4] Read श
[5] Read चे.
[6] Read वे.
[7] Read °विहृतेर्वी
[8] Read जीमूतपंक्तिः
[9] Read °सितां.
[10] Read घा
[11] Read तीर्था°.
[12] Read श्री

76 रणागतमदार[1] परराजभयंकरः । [३८*] करदाखिलभूपालः परदारसहोदरः ।
77 हिंदुरायसुरत्राणः इदुवशि [श*]खामणि.[2] । [३९*] [3]धजौघगंडभेरुंडो हरिभक्तिसु-
78 धानिधिः । वर्धमानापदानश्रीरर्धनारीनटेश्वरः ।[४०*] इत्यादिविरुदैर्वंदि-
79 त्य[4] नित्यमभिष्टुतः । [5]काभोजभोजकालिंगकरहाटादिपार्थिवैः । [6]सोविदं-
80 ह्लपदं प्राप्ते(प्तै): सदर्श[7]तनृपोपदः । [४१*][8] सोयं नीतिविशारदः सुरतरु-स्फर्धालवि-
81 श्राणनः (।) सर्वोर्वीशनतः सदाशिवमहारायक्षमानायकः । बाहावंग-दर्विशेषम-
82 खिलां सर्वसहामुद्दहन्विहतातंत्राण[9]परायणो विजयते वीरप्रतापोन्नतः । [४२*]
83 अवतारांगवेदेंदुगणिते शकवत्सरे । वत्सरे कीलकाभिख्ये मासि चाषाढना-
84 मनि [४३*] पक्षे व[क्ष]क्षे प्रथमद्वादश्यां भानुवासरे । तुंगभद्रानदीतीरे विट्ठलेश्वर-
85 सनिधौ । [४४*] वंदारुमंदिराक्लिदमंदारधरणीरुहं । वृंदारककिरीटांशुसंदानि-
86 तनखेंदवे । [४५*] इदिराया जगन्मातुम(र्मं)दिरायितवक्षसे । श्रृं(क्रं)द-सामादिकंदाय चंप-
87 कद्वि(द्यु)तिवाससे । [४६*] कैवल्यकल्पलतिकाकंदलोपप्लकीर्त्तये । कालचक्र-घटीयत्र(न्त्र)क-
88 ल्पनाशिल्पकारिणे । [४७*] कौस्तुभारुणपाथोजपाश्र(श्र्र)लीनालिमालया । वनमालिकया
89 चारुवक्षसे इतरक्षसे । [४८*] श्रीमुंडिमडुगुग्रामे सांनिध्यं समुपेयुषे । चेंनकेशव-
90 देवाय चंद्रचंडांशुचक्षुषे । [४९*] विधातु[10] षोडशविधैरुपचारैरुपासनां । नानाशाखा-
91 भिधागोत्रसूत्रेभ्यश्शास्त्रवित्तया । विख्यातेभ्यो द्विजातिभ्यो वेदविद्भ्यो विशेषतः । [५०*][11]श्री-
92 गुत्तिवलिते मं(मुं)डिमु(म)डुगुख्यातसीमनि । पिनाकिनीस्थले चापि पावने विद्धितस्थि-
93 तिं । [५१*] प्राचीं गिरिवराभिख्यग्रामकाद्दिशमाश्रितं । ख्यातात्कक्षमडि-ग्रामाद्दक्षि-
94 णस्यां दिशि स्थितं । [५२*] ग्रामां[12]नागलगुड्या(ड्डा)ख्यादाश्रितं पश्चिमां दिशं । आकिलेरुव-

[1] Read मदारः [2] Read शिखामणि [3] Read ग° [4] Read तथा
[5] Read कांबोज [6] Read सोविदक्ष° [7] Read शि°
[8] [This verse is made up of three half-verses since in l. 77 the plates omit विष्टपत्रयविख्यातो दुष्टशादूलमर्दनः which we find, however, in the Krishṇāpuram Plates (above, Vol IX, p 335, text-line 97 —H K S]
[9] Read °दत्राण° [10] Read तु. [11] V. 49 has three half-verses.
[12] Read °माश्रा

95 रग्रामादुत्तरां दिशमाश्रित । [५३*] नरमंमसु[1]मुद्राग्रामपरां समुपाश्रित ।
ग्रामं
96 कनुमनामानं सर्वसस्योपशोभितं । [५४*] सर्वमान्य चतुर्ग्रामयुत च

Plate III, Side 1

97 समततः । निधिनिक्षेपपाषाणसिद्धमाद्यजलान्वितं । [५५*] अक्षिप्यागामिम-
98 युक्त गणभोग्यं समूरुह । वापीकूपतटाकैश्च कक्ष(क्षा)रामैश्च संयुतं ।
[५६*] आचंद्र-
99 तारक भोग्यं(ग्य)मपि देवेन भूसुरैः । दानाधमनविक्रीतियोग्यं विनिमयोचि-
100 तं । [५७*] श्रीचेंनकेशवायार्द्धमर्द्धं विप्रेभ्य इत्यपि । प्रकल्पिता(त)व-
ता(तो) ग्राम(मं) पाकग्राम-
101 नतेजसः । [५८*] काश्यपान्वयदीपस्य काश्यपीकल्पशाखिनः ।
वैरिवारणसिंहस्य
102 वरापस्तवसूत्रिणः । [५९*] सूर्यध्वजसूर्यस्य सूर्यवंशशिखामणेः । सर्व-
धर्मरहस्या-
103 र्थसारविज्ञानशालिने(न). । [६०*] ख्याताप्रतीकमल्लेरुविरुदस्य महस्विनः ।
श्रीतिम[राज*]-
104 पौत्रस्य चिन्तारत्नस्य धीमतां । सूनोः कृष्णमराजस्य सूनृतालापशोभिनः ॥
105 श्रीमदप्पलराजस्य विज्ञप्तिमनुपालयन् । -[६१*] परीतः प्रयतैः स्निग्धैः
पुरोहित-
106 पुरोगमैः । विविधैर्विबुधैः[:*] श्रौतपथिकैरधिकैर्गिरा । [६२*] सदाशिवमहारायो
107 मामनीयो मनस्विनां । सहिरण्यपयोधारापूर्वकं दत्तवान्मुदा । [६३*]
ग्रामेस्मिन्विश्वु-
108 तेपारक्षपाकूपारचक्षुषः । चेंनकेशवदेवस्य विष्णोरर्द्धं विनार्पितं [६४*] । वि-
109 प्राप्तिते[2] विभक्त(क्ते)र्द्धे विंशद्वृत्तिसमसमश्रुते[3] । वृत्तिमंतो विलिख्यते विप्रा
110 वेदातपारगाः । [६५*] श्रीमत्केशवनाथाय ग्रामदेवाय विष्णवे । विधातुं
प्रत्य-
111 र्हं पूजां वृत्तिद्वयमिहार्पितं । [६६*] श्रीमुंन्यग्यप्पले'भट्टसूनुः काश्यप-
गोत्रजः ।
112 ·अश्नुते याजुषोत्रार्द्धवृत्ति शिंगरिदीक्षितः । [६७*] भारद्वाजान्वयस्त्रिद्वि-
तिंमाभट्ट-

[1] Read °संमसु [2] Read °र्पिते. [3] [Read °वृत्ती°स्समश्नुते —H K S]

113 तनूद्भवः । नारसिंहसुधीरेकां वृत्तिमवैति याजुषः । [६८*] वेदराघव-
भट्टस्य सू-
114 नुर्वाधूलगोत्रजः । याजुषोत्राकलेभट्टसुधीस्त्राद्वैकवृत्तिकः । [६९*] यांदाटिनर-
115 सिंहाख्यसुधीः कौडि(डि)न्यगोत्रज । नारावधानिजोत्रैकां वृत्तिमाप्नोति या-
116 जुषः । [७०*] द्वा[1]रद्वाजान्वया(य)स्त्रिद्विश्रीमति[2]रुमलार्यजः । पुरुषोत्तमभट्ट-
स्यो[3] याजु-
117 षोत्रैर्क[4]वृत्तिकः [।*] [७१*] काश्यपान्वयोजो[5] मुंनंग्यप्पलेभट्टनंदनः । जंबा-
भट्टो या-
118 जुषोत्वर्द[6]वृत्तिमत्र समश्नुते । [७२*] सूनुर्वसंतभट्टस्य कौडि[7]न्यान्वयसं-
भवः । मनो-
119 षो वश(स)वाभट्टो याजुषोत्रार्द्धवृत्तिकः । [७३*] मुंनुंगिर्श्रीनरहरिसुधीः
काश्यपगो-
120 त्रजः । याजुषोत्राश्नुते वृत्तिमेकां शिगरियज्वजः । [७४*] भारद्वाजा-
न्वयस्त्रिद्विति-
121 माभट्टस्य नंदनः । सो[8]भट्टो भवत्येकवृत्तिमानत्र याजुषः । [७५*]
याजुषश्शिरिकु-
122 प्पश्रीतिंमाभट्टात्मसंभवः । नरसिंहबुधोत्रैकवृत्तिकः कौशिकान्व-
123 यः । [७६*] आत्मभूरुटुकूरुश्रीतिंमाभट्टस्य याजुषः । कृष्णभट्टोश्नुते वृत्ति-
124 द्वयमात्रेयगोत्रजः । [७७*] याजुषश्शिरुकुप्पश्रीतिम्माभट्टतनूद्भवः । तिंमा-
125 भट्टोश्नुतेत्रार्धवृत्तिं कौशिकगोत्रजः । [७८*] याजुषो वडुमानिश्रीलिंगभट्टस्य
126 नंदनः । मल्लभट्टोश्नुतेत्रैकां वृत्तिं श्रीवत्सगोत्रजः । [७९*] सूनुस्तिंमापुरति-
127 [म्माभ]ट्टस्यागस्त्यगोत्रजः । बह्वृचो वृतिमत्रैकां गौरुभट्टस्समश्नुते ।
[८०*] नं-
128 दनो वडुमानिश्रीलिंगाभस्य[9] याजुषः । जनार्द्दनार्य[:] श्रीवत्सगोत्रजोत्रै-
129 कवृत्तिकः । [८१*] बह्वृचो[10] वरिदडुश्रीनरसय्यतनूद्भवः । वृत्तिमौभ-

Plate III, Side ii.

130 लयोत्रैकौशिकाजोश्नुते[11] । [८२*] याजुषश्शिरुगुप्पश्रीतिंमा-
131 भट्टतनूद्भवः । फणिभट्टोश्नुतेत्रार्द्धवृत्ति कौशिकगोत्रजः । [८३*]

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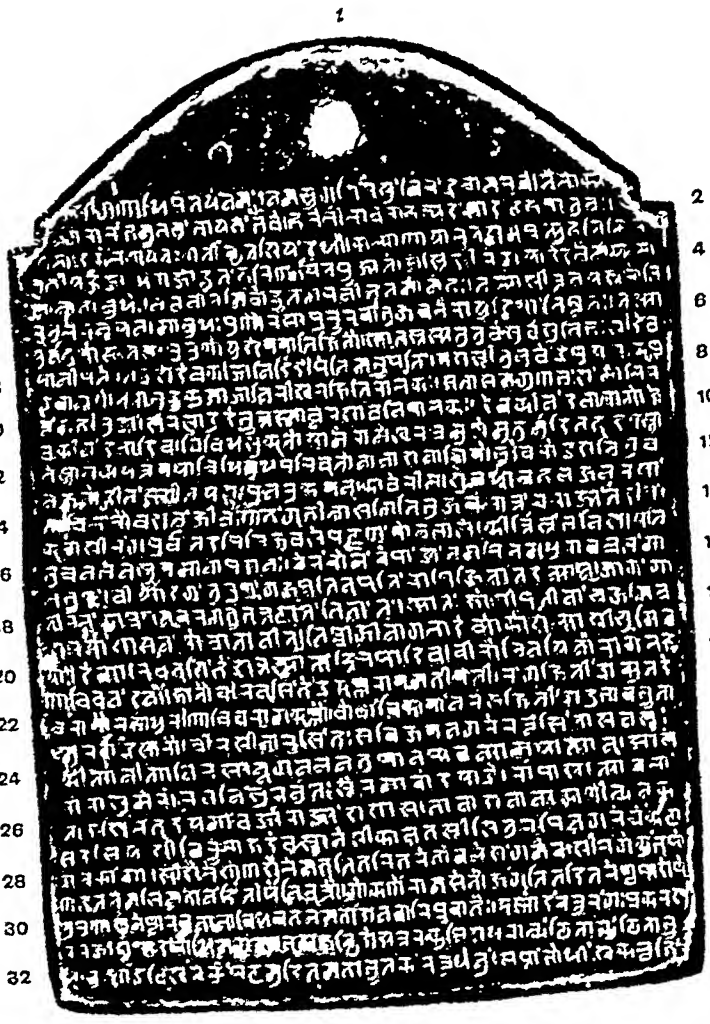
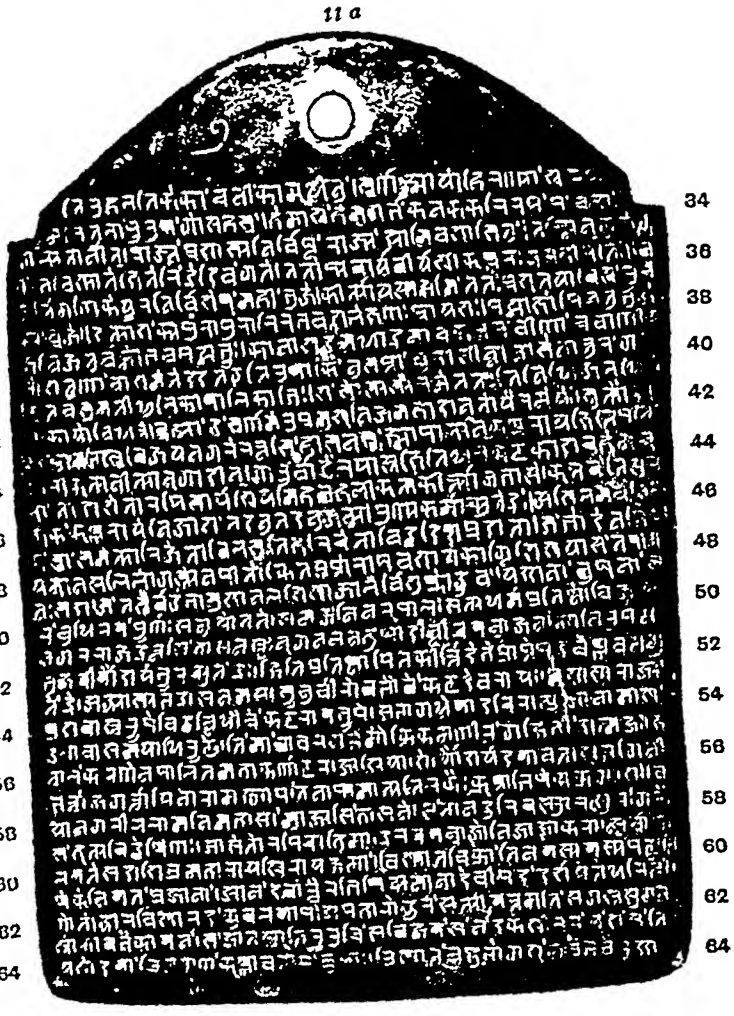
[1] Read भा
[2] Read त्ति
[3] Read °भट्टाख्यो
[4] Read क
[5] Read °यजो
[6] Read °जुषोर्ध°.
[7] Read कौण्डिन्य.
[8] Read सोम
[9] Read °भट्टस्य
[10] Read बह्वृचो
[11] Read the whole line as वृत्तिमौभलयोत्रैकां कौशिकलस्समश्नुते.

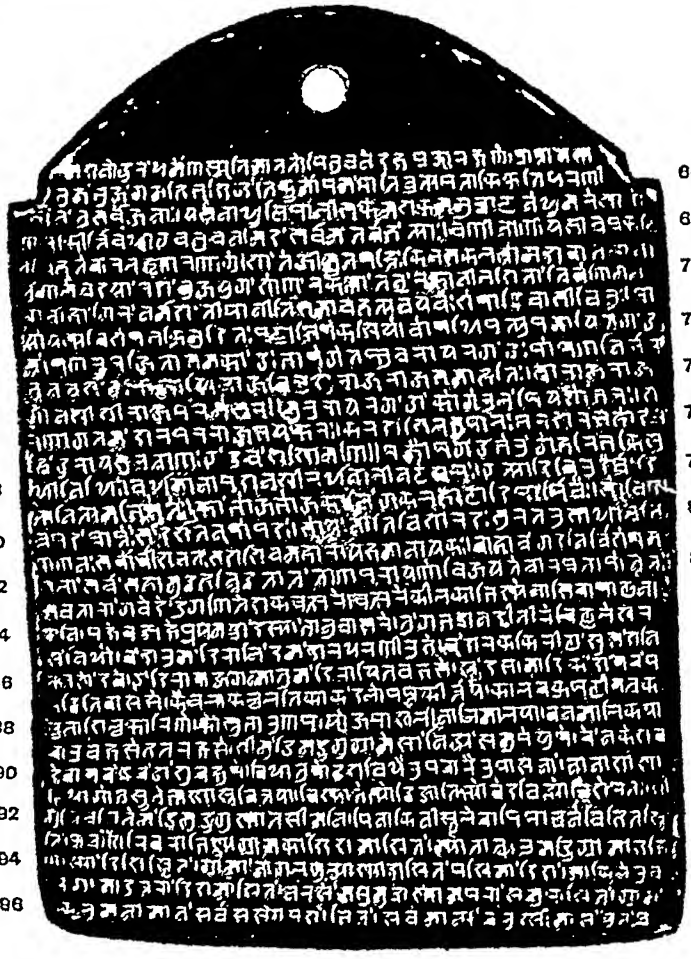
132 सूनुर्द्वैवरकोंडश्रीसूरिभट्टस्य याजुषः । तिंमा(भ)ट्टोश्रुते-
133 त्रैका वृत्तिं ऋ[रि]तगोत्रजः । [८४*] वसिष्ट(ष्ठ)गोत्रजस्थिप्पगिरिराघ-
134 वभट्टजः । श्रीनाराय[ण*]भट्टाख्यो बह्व(ह्व)चोत्रैकवृत्तिकः । [८५*] चक्रपाणि-
135 सुधीस्तिंमापुरंतिरुमलार्यजः । वृत्तिमेकामिहाप्नोति बह्व(ह्व)चो-
136 गस्त्यगोत्रजः । [८६*] राचूरितिमाभट्टस्य नंदनः काश्यपान्वयः । तिंमा-
137 भट्टो भवत्येकवृत्तिमानत्र याजुषः । [८७*] सुनुः कूकटंकोंडश्रीदादिभट्ट-
138 स्य याजुषः । नागाभट्टाह्वयोत्रैकां[1]वृत्तिकः कुत्सगोत्रजः । [८८*] याजुषश्शिरु-
139 गुप्पश्रीतिंमाभट्टस्य नंदनः । गिरिभट्टोश्रुतेत्रार्द्धवृति(त्तिं) कौशिकगोत्र-
140 जः । [८९*] भारद्वाजान्वयोत्राङ्गूतस्तिंमाभट्टस्यनूद्भव.[2] । कोंडुभट्टो भवत्येक-
141 वृत्तिमानत्र याजुषः । [९०*] भारद्वाजान्वयो(य)श्चिक्कपुरुषोत्तमकोविदः । याजु-
142 षोत्राश्रुते वृत्तिं श्रो[3]सिद्धितिंमार्यनंदनः । [९१*] बह्व(ह्व)चः पार्वतीनाथो भारद्वा-
143 जान्वयस्सुधीः । महीधरश्रीभैरवसूनुस्सार्द्धैकवृत्तिकः । [९२*] भारद्वाजो म-
144 णिमरिंश्रीमदौभलभल[4]भट्टजः । कृती केशवभट्टाख्यो याजुषोत्रार्द्धवृत्ति-
145 कः । [९३*] द्राह्यायण(णो) वुक्करायसमुद्रीयाप्पकोंडजः । भारद्वाजान्वयोत्रैकां वृत्ति(त्तिं)
146 वेंकटयोश्रुते । [९४*] श्रीकोंडरामाभट्टाख्यो ब्रह्माभट्टतनूद्भवः । याजुषोत्राश्रु-
147 ते वृत्तिमेकां कौडिन्यगोत्रजः । [९५*] याजुषो वारणाशिश्रीकोंडुभट्टस्य नंदनः ।
148 मनीषो माधवोत्रार्द्धवृत्तिकः काश्यपान्वयः । [९६*] पुराणौभलभट्टस्य नंदनो
149 हरितान्वयः । सुधीरौभलभट्टाख्यो याजुषोत्रार्द्धवृत्तिकः । [९७*] ग्राम-
स्यास्यैव
150 सीमानो दिक्षु प्राच्यादिषु क्रमात् । तत्तच्चिन्हसमायुक्ता लिख्यंत देशभाष-
151 या । [९८*] कनुमग्रामानकु प्रतिनाममैन नरसंमसमुद्र सर्वमान्य अग्रहा-
152 रं पोलमेर विवरं । तूर्पुकु मोट्टकोन तिप्पमीदि कुप्पराकु गुरुतु । अंदुकु
153 विवर तरुमिलि गोविंदपुरं गुरुगुढु कनुम सुग्गुड्ड । अंदुकु दक्षिणं
154 चिनमो[ट्ट]कोन सागुतिप्प नडुमुगानु गुरुगुटु कनुममेर लेंसुलकों-
155 ड पडुमटि मोरु गुरुतु । अंदुकु दक्षिणं गुरुगुंटु कनुममेर । यसुकल-

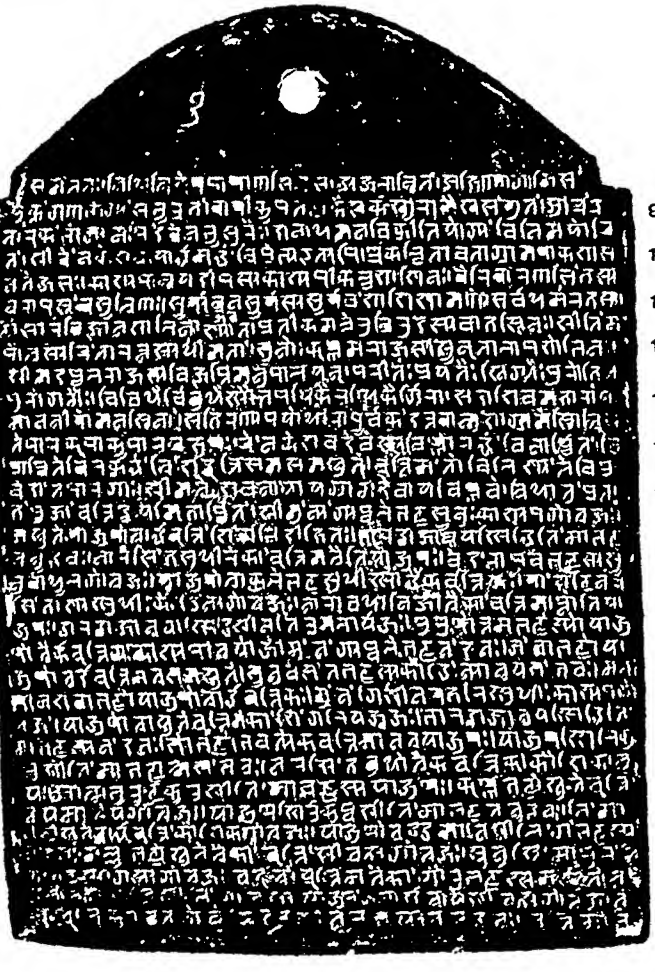
[1] Read क
[2] Read °न्वयोद्भूतस्तिम्मामट्टतनूद्भव.
[3] Omit श्री
[4] Read भल once only.

Kanuma Grant of Sadasiva-Raya Saka 1470









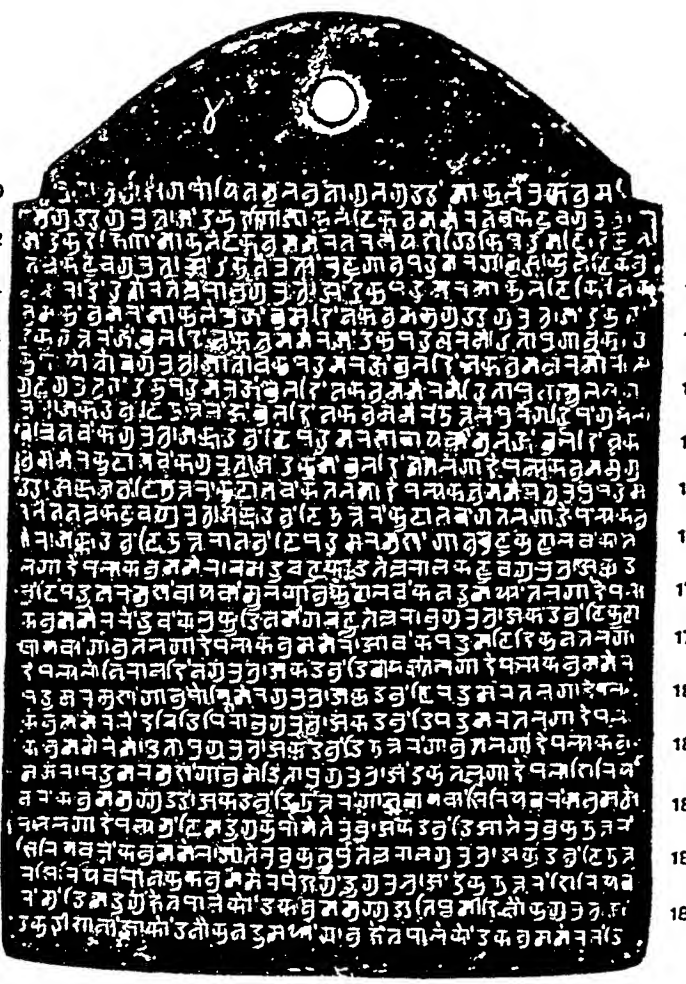
F W THOMAS

SCALE TWO-FIFTHS

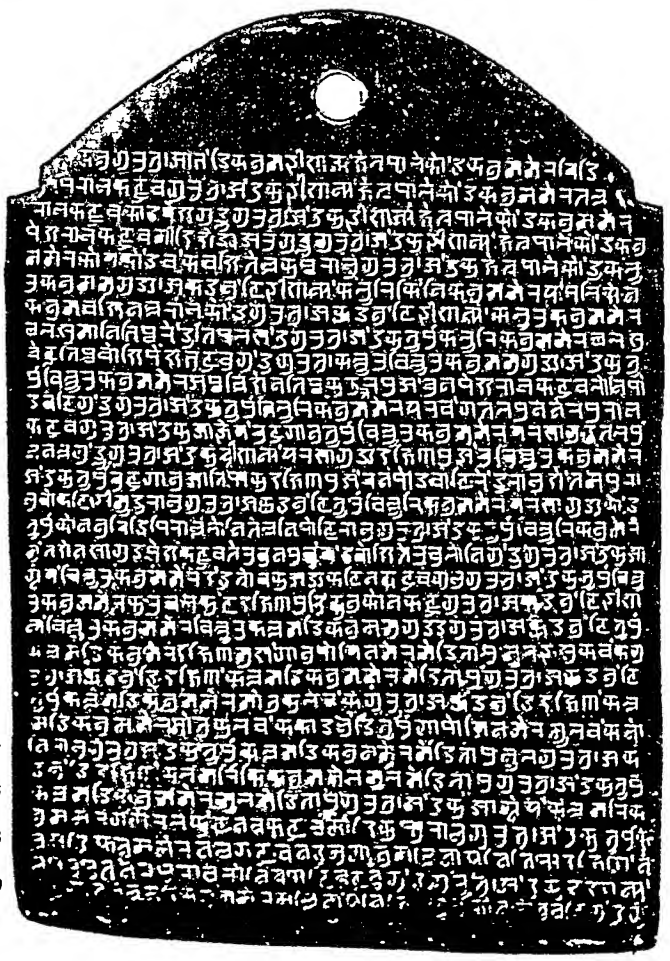
W GRIGGS & SONS, LTD, PHOTO-LITH

iii b

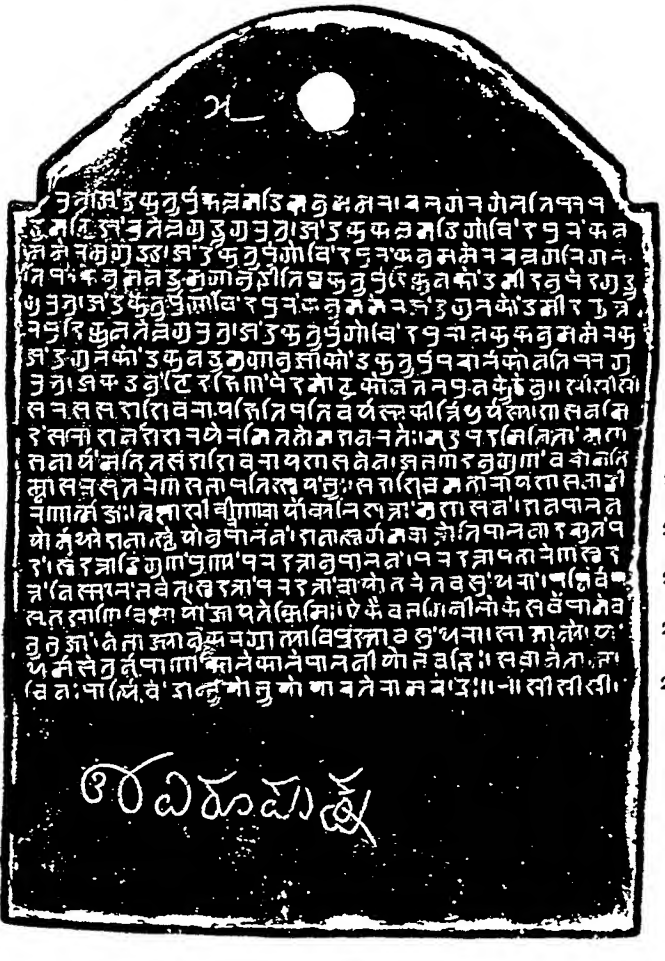
iv a



iv b



v



156 बोयिनि तिप्प अर्र तूर्पुतट्ट गुरुतु । अक्कडनुंडि नेर्र(ऋ)त्य आ यसु-
कलबो- ।
157 यिनि तिप्प नडुसुगानु गुरुगु(गुं)टु कनुममेर । आ तिप्पकु पडुमर
मारुवे-
158 सुवंक गुरुतु । गुरुगु(गुं)टुनागुलगुड्डकनुमसु[ग्गु*]ड्ड । आ वंककु द-
159 क्षिणान नागुलगुड्ड कनुममेर । आ मार(र)वेसुवंक मेडिता-

Plate IV, Side 1

160 पुगा तूर्प्पुदिगि पोयिन मूलनुनागुलगुड्डं(ड्ड) [आ]कुलेरु कनुम
161 सुगु(ग्गु)ड्ड गुरुतु । अंदुकु दक्षिणं आकुलेटि कनुम मेर नल्लकट्टुव
गुरुतु ।
162 अंदुकु दक्षिणं आकुलेट(लेर?) कनुम(टि) मेर नर मैसै(य)दोड्डिकि पडुमटि
दिक्कुन
163 नल्लकट्टुव गुरुतु । अंदुकु नेरु(ऋ)त्यं सुट्टुगानु पडुमरगानु अकुलेटि कनु-
164 मेमर[1] । [2]द्रडुचोर तेल्लराकु गुरुतु । अंदुकु पडुमर माकुलेटिकिंनि क-
165 नुमकुंनु मेरं आकुलेरु जंबु[म](ल)दिन्न कनुम सुगु(ग्गु)ड्ड गुरुतु ।
अंदुकु इं-
166 दुकु इ(उ)त्तरं जंबुलदिंन कनुममेर अंदुकु पडुमर मेडि तापुगानु कोंड-
167 [3]कूपोयो त्रोव गुरुतु । आत्रोवकु पडुमर जंबुलदिन कनुम मेर मोरीत्स-
168 गुट्ट गुरुतु इंदुकु पडुमर जंबुलदिंन कनुम मेर मेडि तापुश्रा[4] मूलल गु-
169 रुतु अ[5]कडनुंटि उत्तरं जंबुलदिंन कनुम मेर उत्तरपु रेगडि पंगुललो
170 वच्चिन वंक गुरुतु । अक्कडनुंटि पडुमर सा(आ) वायव्य मूल जंबुलदिंन क-
171 नुम मेर कूटा[ल]वंक गुरुतु । अंदुकु [जं]बुलदिंन[त]लगादेपल्य कनुम
सुगु(ग्गु)-
172 ड्ड । अक्कडनुंटि उत्तरं कूटालवंक तलगादेपल्य कनुम मेरतूरुपु पडम-
173 रमैन नल्लकट्टुव गुरुतु । अक्कडनुटि उत्तरं कूटालवंग(क) तलगादेपल्य
कनु[म*]
174 मेर । अक्कडनुंटि उत्तराननुटि पडुमरसुखंगानु सुट्टुकुट्टा लवंका त-
175 लगादेपल्य कनुम मेर । चमडुचट्टकाड तेल्लरालकट्टुव गुरुतु । अक्कड-
176 नुंटि पडुमरसुखं वायव्य मूलगानु कूटालवंकनडुमध्यं तलगादेपल्य

[1] Read ममेर. [2] Read दडुचेव as in l. 207, below. [3] Read कुपोयो.
[4] Read perhaps तापुग. [5] Read क्क

177 कनुम मेर रेंडु वंकलु कूडिन मंगचङ्गुतेङ्गरालु गुरुतु । अक[1]डनुंटि कूटा-
178 र(ल) वायव्यगानु तलगादेपल्य कनुम मेर । आ वंक पडुमटि दिकु(क्कु)न तलगा-
179 देपल्यलोनि राळदिंन गुरुतु । अक[1]डनुंडि[2] वायव्य तलगादेपल्य कनुम मेर-
180 पडुमरमुखंगानु पोयिंन मेर गुरुतु । अक्कडनुटि पडुमर तलगादेपल्यं
181 कनुम मेर रेंडु चिडिपिराकु गुरुतु । अक[1]डनुंडि[2] पडुमर तलगादेपल्य
182 कनुम मेर मेडितापु गुरुतु । अक्कडनुडि[2] उत्तरगानु तलगादेपल्य कनु-
183 म मेर । पडुमरमुखंगानु मेडितापु गुरुतु । अंदुकु तलगादेपल्य शिरिय-
184 वरं कनुम मुग्गुड्ड । अकडनुडि[2] उत्तरंगानु वायव्य शिरियवरं कनुम मे-
185 र । तलगादेपल्य मंटि(डि)मडगुकु पोये तेरुवु । अकडनुडि[3] आ तेरुवुकु उत्तरं
186 सिरियवरं कनुम मेर । आ तेरुवुकु तूर्प्पु तेङ्गराळ गुरुतु । अक्कडनुंटि उत्त-
187 रं सिरियवरानकु कनुम मेर पेद्दगुट्ट गुरुतु । अंदुकु उत्तरं शिरियव-
188 रं मुंडिमडुगु चेत्रपालेकोंड कनुम मुग्गुड्ड तिप्पमीदि नौकु गुरुतु । अं-
189 दुकु ईशान्यं आ कोंडनौकुनडुमध्यगानु चेत्रपालेकोंड कनुममेर भंडि-

Plate IV, Side ii

190 कनु[म*]गुरुतु । आ भंडिकनुम ईशान्यं चेत्रपालेकोंड कनुम मेर चिंडि-
191 पिराळकट्टुव गुरुतु । अंदुकु ईशान्यं चेत्रपालेकोंड कनुम मेर त(ते)ङ्ग-
192 राळकट्टुवकाड पेद्दगुड्ड गुरुतु । अंदुकु ईशान्यं चेत्रपालेकोंड कनुम मेर
193 पेद्दराळकट्टुव मीदि दोड्ड अरुगुड्डु गुरुतु । अंदुकु ईशान्यं चेत्रपालेकोंड कनु-
194 म मेर कोयकोंडवंकवद्दि तेङ्ग कुप्पराकु गुरुतु । अंदुकु चेत्रपालेकोंडु(ड) कलू-
195 रु कनुम मुगु(ग्गु)ड्ड । अक्कडनुंटि ईशान्ये कलूरिकिंनि कनुममेर यंपलि(दो)न
196 कनुमवद्दि नङ्गराळकोंड गुरुतु । अक्कडनुंटि ईशान्यं कलूरु कनुम मेर
197 बलसुमानि तिप्प रेंडु तिपे(प्प)लसंदु गुरुतु । अंदुकु तूर्प्पु कलूरि कनुम मेर बलसु-

[1] Read क्क. [2] Read टि. [3] Read अक्कडनुंटि.

198 चेट्टु तिप्पवोद्दि पेद्द भटुवु गुंडु गुरुतु । कालूरु विल्लूरु कनुम सुगु(ग्गु)ड्ड ।
अदुकु तू-
199 र्पु विल्लूरु कनुम मेर अप्पल्लि दीन तिप्पक्कु उत्तरपु अंचुन पेद्दराळ-
कट्ट(ट्टु)वलोनि पो-
200 डवटिगुंडु गुरुतु । अदुकु तूर्पु विल(ल्लू)रि कनुम मेर यरवंगतलपुन
नेरपु राळ
201 कट्टु(ट्टु)वगुरुतु । अंदुकु आग्नेय्ये(य) चुट्टु(ट्टु)गानु तूर्पु विल्लूरु कनुम
मेर यरसागुड्डुतलपु-
202 न नक्कगुड गुरुतु । अंदुकु ईशान्यं यरसागुड्ड दक्षिणपु अं चु विल्लूरु
कनुम मेर
203 अंदुकु तूर्पु चुट्टुगानु आ तिप्पकु दक्षिणपु अच(चु)न पोडवा(व)टि
रेंडु राकुदोंत सुपु रा-
204 कु वोकटि ई मूंडुराकु गुरुतु । अक्कडनुंटि तूर्पु विल्लूरि कनुम मेर
यरसागुड्डकोंड
205 तूर्पुकोननु चिडिपिरक्कालोनि तेल्लनि पोट्टिराकु गुरुतु । अंदुकु तूर्पु विल्लूरि
कनुम मेर
206 मुंतदोनसागुड पेद्दकट्टुवतेरुवुन पु[ट्टु]वडवोद्दि तेरुवुलोनि गुंडु गुरुतु ।
अंदुकु आ-
207 ग्नेयं विल्लूरु कनुम मेर दंडुचोवकु अड्डकटि(ट्टि)न कट्टु(ट्टु)वराकु गुरुतु ।
अंदुकु तूर्पु विल्लू-
208 रु कनुम मेर कुरुवलकुंटदक्षिणपु दिक्कुनु कोनकट्टु गुरुतु । अक्का(क्क)डनुंटि
ईशा-
209 न्यं विल्लूरु कनुम मेर विल्लूरु कल्लमडि कनुम सुगु(ग्गु)ड्ड गुरुतु ।
अक्कडनुंटि तूर्पु
210 कल्लमडि कनु[म*] मेर दक्षिणमुखंगानु पोयिन मेर मेडितापु मूल
इगुकवक गु-
211 रुतु । अक्कडनुंडि[1] दक्षिणं कल्लमडि कनुम मेर मेडितापुं गुरुतु ।
अक्कडनुंटि
212 तुर्पु कल्लमडि कनुम मेर मोतुकुलवंक गुरुतु । अक्कडनुंटि दक्षिणं कल्ल-
213 मडि कनुम मेर मोतुकुलवक्काडनुंडि तूर्पुगा पोयिन मेर मूलवंकलो-

[1] Read न अक्कडनुट.

214 नि राकु गुरुतु [।*] अंदुकु तूर्पु कल्लमडि कनुम मेर मेंडितापु मूल
गुरुतु । अक[1]-
215 डनुंडि दक्षिणं कलमरिंकि[2] कनुम मेर मूल मेडितापु गुरुतु । अंदुकु
तूर्पु
216 कल्लमडि कनुम मेर मूल मेडितापु गुरुतु । अंदुकु आग्नेयं कल्लमरि(डि)क
217 नुम मेर गगेरलकुंट नन्नकटु(ट्टु)वमीदि कुप्पुराकु गुरुतु । अदुकु तूर्पु क-
218 ल्लमडि कनुम मेर नल्लगटु(ट्टु)व नडुमुगानु मल्लिनायनि तिप्प दक्षिणं न-
219 लपरापुननेरपुराकुलोनि चप्पटिबटुवुगुंड्ल गरुतु । अंदुकु[3] इशान्यं
220 [त]टुगानु कल्लमडि कनुम मेर मल्लिनायनि तिप्प तूर्पु कोनपोठु(ड्ड)वटि
गुड्ड गु-

Plate V

221 रुतु अंदुकु तूर्पु कल्लमडि क[4]नुम मेर ।[5] चलगर गेल[6]तिप्प प-
222 डुमटि अंतु तेल्लगुड्ड गरुतु । अदुकु कल्लमडि गोविंदपुरं कनु-
223 म मेर सुगु(ग्गु)ड्ड । अंदुकु तूर्पु गोविंदपुर कनुम मेर चल्लगरिगल
224 तिप्प कनुम नडुमुगानु ई तिप्पकु तूर्पुदिक्कुन कोंडमीदनु पेद(द्द)गुड्लु
225 गुरुतु । अदुकु तूर्पु गोविंदपुरं कनुम मेरअंदु गुक(क्क)कोंडमीद उत्त
226 रपु दिक्कुन तेल्लगुरुतु अंदुकु तूर्पु गोविंदपुरानकु कनुममेरकु
227 अदुगुलकोंडकु नडुमुगानु आ कोंडकु तूर्पु पचार्लकोन तिप्प गु-
228 रुतु । अक[7]डनुंटि दक्षिणं पेदमोटु कोन तलपुन[कूडे]नु ॥ श्री श्री श्री
229 सरससदाशिवरायक्षितिपतिधर्यस्य कीर्त्तिधुर्यस्य । शासनमि-
230 दं सराशन[8]दाशरथेरमितहोमदानरतेः । [९९*] मृदुपदमिति तांम्र[9]शा-
231 सनार्थं महितसदाशिवरायशासनेन । अभणदनुगुणं वचोमहि-
232 म्ना सरसतरेण सभापतिस्स्वयभूः । [१००*] सदाशिवमहारायशासनाद्वी-
233 रणात्मजः । त्वष्टा श्रीवीरणाचार्यो व्यलिखत्तांम्र[9]शासन । [१०१*] दानपालन-
234 योर्मध्ये दानाच्छ्रे(च्छे)योनुपालनं । दानात्स्वर्गमवाप्नोति पालनादच्युत प-
235 दं । [१०२*] स्वदत्ताद्वि(द्वि)गणं पुण्यं परदत्तानुपालन । परदत्तापहारेण
स्वद-
236 त्तं निस्फल[10] भवेत् । [१०३] स्वदत्ता परदत्तां वा यो हरेत वसुंधरां
षष्टिर्वष-

[1] Read अकडनुटि
[2] Read कल्लमडिकि
[3] Read ई
[4] Read क
[5] Omit the punctuation
[6] Read चल्लरिगल as in line 223, below.
[7] Read ड
[8] Read शरासन
[9] Read °ताम्°.
[10] Read निष्फल

237 सहस्राणि विष्टा(ष्ठा)यां जायते क्रिमिः । [१०४*] ऐकैव[1] भगिनी
लोके सर्वेषामेव
238 भूभुजां । न भोज्या न करग्राह्या विप्रदत्ता वसुंधरा । [१०५*] सामा-
न्योयं
239 धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः । सर्वा(र्वा)नेताम्भा-
240 विनः पार्थिवेंद्राम्भूयो भूयो याचते रामचंद्रः ॥१०६ ॥ श्री श्री श्री
241 श्रीविरूपाक्ष[2]

ABSTRACT OF CONTENTS

Vv 27 & 28 After the death of Achyuta, Veṅkata-dēva-Rāya succeeded to the throne On his death,

Vv 29 & 30 Sadāśiva-Mahārāya, the son of Ranga by Timmāmbā, was anointed as king of Vidyānagara by Rāmarāja, the protector of the Karṇāta kingdom, and other ministers

Vv 31-35 The praises of Sadāśiva-Mahārāya, who was a devotee of the god residing on Śēshādri (*i e* the god Venkatēśa)

Vv 36-42 The other titles of king Sadāśiva

Vv 43-57 In the vicinity of the god Vitthalēśvara, on the banks of the Tungabhadrā river, in the Śaka year counted by the numerical words *avatār-ānga-vēd-ēndu* (=1470)[3], in the year Kīlaka; the month Āshādha; in the bright fortnight, and on Sunday, the day of Pramatha-Dvādaśī, for the worship of the god Chenna-Kēśava enshrined in the village Mundimadugu, by the 16 methods prescribed and for Brāhmanas of various *Śākhās*, names, *gōtras* and *sūtras*, famous for their Vedic knowledge and learned in the *sāstras*, the king gave the village of Kanuma, otherwise known as Narasammasamudra, situated in the Gutti *valita* in Mundimadugu *sīmā*, on the banks of the Pinākinī (Pennar) river to the east of the village Śirivara, to the south of Kallamadi, to the north of Ākilēru and to the west of Nāgalagudda

V 58. The god Chenna-Kēśava and the Brāhmanas hold equal divisions in the village

Vv 59-97 contain the names of the donees and the number of shares that went to each

V 98 & ll 151 to 228 The details of the boundaries and the marks of identification are set forth

Vv 99 & 100 The grant was composed on the order of the king by Sabhāpati-Svayambhū.

V 101 The engraver of the grant was Vīrana-āchārya, son of Vīrana.

Vv 102-106 The usual admonitory verses

L 241 *Śrī-Virūpāksha* (the sign manual of the king)

No 26—THE MELUPAKA GRANT OF MAHADEVENDRA-SARASVATI SAKA 1608

By S V Viswanatha, M A, Trichinopoly

The grant is recorded on a single copper-plate inscribed on both sides It is now in possession of the Śamkarāchārya of the Kumbhaghōṇam *matha*, who kindly lent the plate for examination I edit the inscription from inked impressions prepared by me

[1] Read एकैव [2] In Telugu characters

[3] [The number 70 is obtained by adding *avatāra* (10) to *anga* (6) the latter of which, as it stands in the place of tens, is equal to sixty —H K. S.]

kings of Golkonda Rāmadās, the nephew of these ministers, was put to extreme torture on account of certain misappropriation of revenue"

"They were two brothers, born of a very poor family, who entered service as shroffs in A D 1666 on a pay of 10 *gilders* per mensem under Saiyyad Mustapha, a nobleman of Golkonda known to fame as Mir Zumla Mādanna *alias* Sūryaprakāśa Rao is stated by the Dutch journalist to have been an intelligent man, whereas his brother Akkanna was a man of cunning and roguery with very little of understanding The brothers rose in rank by an apparent act of treachery, which cost Mir Zumla his high office under the Nawabs of Golkonda Mādanna became a very prominent figure in the administration of the kingdom, so much so that the Sultan left everything to his care and was satisfied with receiving 75,000 dollars for his personal use Mādanna was well versed in Persian, Hindustani, and the vernaculars of the country, and lived in a kingly style"

"Having served under Abdulla Qutb Shah (A D 1611-1672), the two brothers seem to have maintained the same high position also under the reign of Abdul Hassan, the successor of Abdulla Qutb Shah But they were not to maintain this long In A D 1685 the Mughal king Aurangzeb marched with his army into Golkonda and plundered first the house of Mādanna. The people were in a state of panic and accused Mādanna of high treason Under orders from the Sultan they murdered the two brothers, who were once the bosom friends of the king, in a most ignominious way Akkanna and Mādanna were dragged along the streets in the presence of the people. The head of Mādanna was severed from his body and sent to Aurangzeb, while that of Akkanna was trampled under the foot of an elephant The death of the two brothers must have happened after the 29th of Oct 1685, when the Mughal army entered Golkonda, and perhaps before the end of that month"

The Dutch journal contains four interesting pictures, which have been reproduced in the *Madr Ep Rep*, *1915*, plate II, regarding the story of Akkanna and Mādanna One of them is a figure of the king of Golkonda "*Sultaan Aboe-il-Hassan Kotbshah Koning van Golkonda*" Two others are those of Akkanna and Mādanna The former is styled "*Opper Boekhouder en Generalissimus van het Golcondaze leger,*" while concerning Mādanna we have "*Madoena Sūreparkdas Rouw Albestierder van het Golcondaze ryk*" The fourth picture illustrates how the two brothers are drawn through the streets by the disaffected populace Under each of these we find an inscription by Havart as follows —

I. *Aboe-il-Hassan.*

Nemo felix ante obitum

L 1 Hy was een Koning in de naam, niet in der daad,

L 2 Quam tot die waadirgheyd van de alderlaagste staat,

L 3. En het door andere zig zelf, ent Ryk bestieren,

L 4 Een dom onnozel Mensch, niet Vorstlyk in manieren

L. 5 Toen nu't geluk met hem een tyd lang had gefopt,

L 6 Wierd hy door eygen Schuld van Kroon en Throon geschopt,

L. 7. Kroep in het zant, vrat stof, moest zig als slaaf vermindren

L 8 Wee zulken land, alwaar de Koningen zyn kindren.

Translation

None is happy before death

He was a king in name, not in deed From a very low state he rose to high dignity He let others rule himself and his kingdom. He was a stupid man, not kinglike in manners When fortune had played with him for a long time, he was kicked from crown and throne through his own fault, crept in sand, ate dust and was humbled like a slave Woe to the land where kings are children

II

Tollantur in altum, ut lapsu graviore ruant

L 1 Hier ziet men Mādoena naar't leven afgetekend,

L 2 Die van den eersten tyd zyns Ionkheyds afgerekend,

L 3 Tot aan zyn dood toe was een speelkind vant geluk

L 4 Hy is van niet tot zoo een hoogen trap verheven,

L 5 Dat zelf de Konink naar zyn wenk heest moeten leven

L 6 Hy heeft zyn eygen Heer (O heylloos schelemstek)

L 7 Van ampt en staat gezet, ja alles derven wagen

L 8 Maar trag tende zyn Vorst te levren in de hand

L 9 Des vyands, raakte hy toen't uyt quam aan een kant,

L 10 Door Sidemaktas swaard, teynd moet de last tog dragen

Let them be raised on high that they may be led to graver fall

Here we see Mādanna drawn from life; a plaything of fortune from the beginning of his youth till his death, he had risen from nothing to such good luck that even the king must live according to his direction He removed his own master from office and state Oh hellish scoundrelism, nay, he dared to do anything Trying to deliver the king into the enemy's hands, he was discovered in the act and had to give up his life through Sayyad Makhta's sword After all the burden has to be borne.

III

Alter Idem

L 1 Hier ziet men in het kleyn de schets van Akkana,

L 2 Een beest in menschen schyn. wiers loze loze streken,

L 3 Wiens schelmery en trots niet syn om uyt te spreken.

L 4. Geen groter booswicht droeg de stad van Golconda

L 5 Declaghtig aan tverraad zyne broers nooit wel te vreden,

L 6 Heest hy de zelve straf op eenen tyt geleden.

A second just the same.

There we see the picture of Akkanna in miniature. A beast in human skin his cunning and wily tricks, his roguery and pride are not fit to be spoken No greater villain Golkonda ever produced. Partaking in his brother's treason, he was not content. He had the same penalty at the same time

Madoena en Akkana. Twee Gebroeders vermoort en schandeluk ten toon Gestellt (Mādanna and Akkanna Two brothers murdered and exhibited scandalously.)

The donor of our grant is Mahādēvēndra-Sarasvatī, disciple of Chandraśēkhara-Sarasvatī of the Śāradā *pīṭha* of Kāñchīpuram. This grant, taken with the other Vijayanagara record

examined and published by myself and Mr Venkateswara in Vols XIII and XIV of this Journal, discloses to us the names of four Āchāryas of the Conjeeveram *maṭha*—

Name.	Grant	Date
1. Mahādēva Sarasvatī, disciple of Sadāśiva-Sarasvatī.	Kudiyāntaṇḍal grant of Vira-Nṛisimha	S 1429
2 Chandrachūḍa-Sarasvatī, disciple of Mahādeva-Sarasvatī.	Conjeeveram plates of Kṛishna-dēva-Rāya	S 1444
3 Sadāśiva-Sarasvatī, disciple of Chandraśēkhara Sarasvatī	Udayambākam grant of ditto	S 1450.
4 Mahādēvēndra-Sarasvatī, disciple of Chandraśēkhara-Sarasvatī.	The present grant . . .	S 1608

For the relation in time of these and their descent from the first Śaṁkarāchārya see Mr Venkatesvara's article in the *Journal of the Royal Asiatic Society*, October, 1916, pp 161 f

Chandraśēkhara-Sarasvatī we find residing in the Śāradā *maṭha* of Kāñchī, surrounded by his disciples, to whom he imparts nectar-like instruction in Advaita, crushing the heretic faiths and setting up the religion of the Vēda and Vēdānta The heretic faiths referred to are probably Jainism and Buddhism, vestiges of which are still to be found in South India, especially in Conjeeveram

As regards Rāmā Śāstrin, the donee, we are told that he belonged to the Hōyāsāna Kannedi community, was of the Āśvalāyana *sūtra* and Kāmakāyana Viśvāmitra *gōtra* We find no more particulars about him But the fact that he was of the Kannadi community is of some importance. It shows probably the encouragement given to this sect by the then presiding *āchārya*. This in a way continues to be the practice in the Kumbhaghōnam *maṭha*, where the Āchārya for some generations past at least has been chosen from among the Hoyāsāna-Karnāṭaka community.

It is clear to us that Chingleput was included in the territory of Golkonda and that in the 17th century it was held as a *jāgīr* under Golkonda This record makes it clear to us that the Kāmakōṭi *pīṭha*, as at present it is known to be the seat of the Śaṁkarāchārya of Kumbhaghōṇam, must have been in the Śāradā *pīṭha* at Kāñchī, at least till the date of this grant (1686-1687) We know from another grant to an earlier Śaṁkara-Yōgin of probably this same *maṭha*, by Vijayagandagopāla-dēva, the Telugu chieftain, that this line of teachers must have been in existence in Kāñchī at least from the 13th century[1] Thus the Śāradā *pīṭha* or the Kāmakōṭi *pīṭha* must have been in Kāñchī between the 13th and 17th centuries of the Christian era The tradition of the *maṭha* tells us that it was at the invitation of King Śarabhōji of Tanjore that the Āchārya removed to Kumbhaghōnam

The inscription ends with the usual admonitory verses We do not find at the end, where there is the line '*Śrī-Chandramauliśvara-Svāmī sahāyam*,' the signature of Mahādēvēndra-Sarasvatī, who made the gift, and it is interesting to note that to this day the Āchāryas on no occasion affix their signature to any letters or correspondence proceeding from the *maṭha*

[1] [The date of this grant has been disputed. See above, Vol. XII, p 195.—H K. S]

TEXT.[1]

First Side.

श्रीमहादेव

1 स्व(स्व)स्ति श्रीविजयाभ्युदय शा[ली]वाहनशकवर्ष[2]सुलु १६०८

2 अगुनेटि प्रभवा[3][न]मसंव[त्स]रं वशाख[4] शुद्ध १५ स्थिरवारं

3 चंद्रा[5]परागपुण्यकालमदु[6] [स्व]स्ति श्री[म]दखिलभ[7]मंडलाल(लं)-

4 कारत्रयस्त्रिंशत्कोटिदेवताराधि(धि)तश्रीकामाक्षीदेवीसनाथ-

5 श्रीमदेका[8]सनाथश्रा[9]महादेवा(व)स[न]थश्रा[10]हस्तगिरिनाथसाक्षा-

6 त्कारपरमाधिष्टा[11]नसत्यव्रतनामांकितकांचीदिव्यक्षेत्रे शा-

7 रदाप(पी)ठसस्थितानामतुलितसुधारसमाधुर्यकमलासन-

8 कामिनीधम्मिल्लसंफुल्लमलि[12]कामालिकानिष्यदमक-

9 रद[भ]रोसौवस्त्रि(स्त्रि)कवाग्निगुंभ(फ)विजृंभणानदतुंदिलित-

10 मनीषी(षि)मंडलानामनवरताहे(दै)तविद्याविनोदरसिकानां

11 निरंतरालंकृतीकृतशांतिदांतिभूम्नां सकलभुवनच[क्र][13]प्रतिष्ठा-

12 पकविख्यातयशोलकृतानां निखि[ल*]पाषंडषंडकंटकोच्चाटनेन

13 विशदीकृतवेदवेदांतमार्गप्रतिष्ठापमा[ना*]चार्याणां श्रीमत्परमहं-

14 सपरिव्राजकाचा[र्य*]श्रीमच्छंकरभगवत्पादाचार्याणामधि[ष्ठा]-

15 ने सिंहासनाभिषिक्तश्रीमच्चन्द्रशेखरेंद्रसरस्वतीसंयमां-[14]

16 द्राणामंतेवासिवर्यश्रीमन्महादेवेंद्रसरस्वतुलचा(वा)रु आ-[15]

Second Side

17 आश्वलायनसूत्रुलै[16]न वा(का)मकायनविश्वामित्रगा[17]त्रुलैन

18 होयासानकत्रेडिवारु[18] रामाशास्तुर्लवारिकि गोलको[19]ड अक्क-

19 नमादं(द)[न]वारु यिच्चिन तम सुसा[20]ग्रामलो चंगलपट्टज्यागीरु-

20 शीमल(लो) अजूरु दग्गेर मेलुपाकलोनु अयहारं चसि[21] पनमा-

21 नसास्यं[22] करिकि उत्तरं चरुवकु दक्षिणपु[न*]पार्श्वं डिमिका-[ल]-

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[1] From the original plate and from ink-impressions

[2] Read वुलु

[3] Not very clearly inscribed Read प्रभवनाम संवत्सरं

[4] Read वैशाख

[5] Read द्रो

[6] Read मदु

[7] Read भू

[8] Read का

[9] Read श्री

[10] Read श्रीहस्तगिरि.

[11] Read ष्ठा.

[12] Read क्षि.

[13] [चर्म instead of चक्र would give better sense —Ed]

[14] Read र्यां.

[15] Omit the letter आ

[16] Read °सूत्रु°

[17] Read मा

[18] Read होयिमच कन्नाडिवारु

[19] Read र्यां.

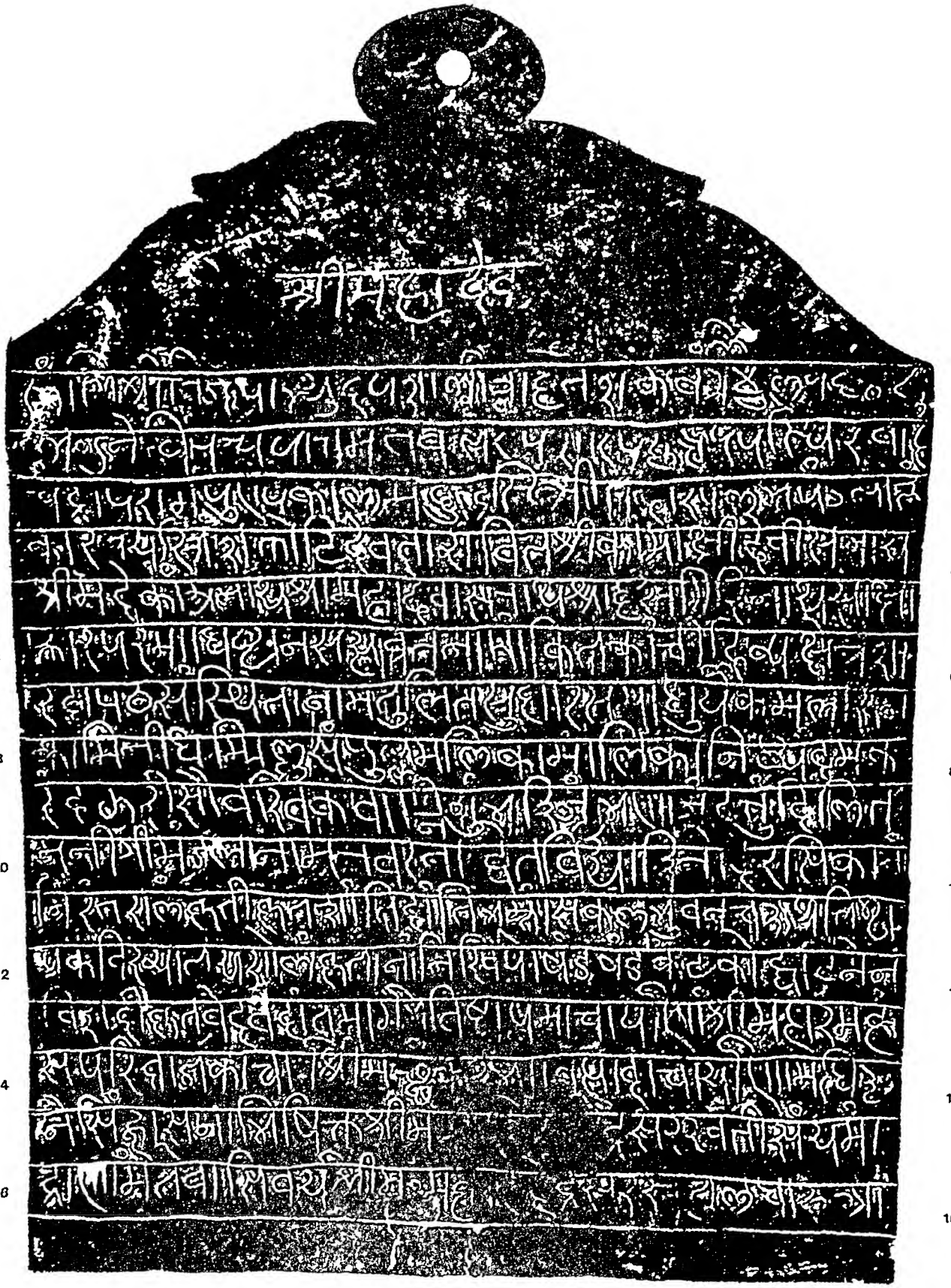
[20] Read मीसासा°

[21] Read चेसि

[22] [The unexplained words अयहार चसि पनमानसास्य appear to me to stand for अयहार चेसिन प्रमाणसास्यं, i e "The tax-free Brâhman's share declared as such ii" —H K S]

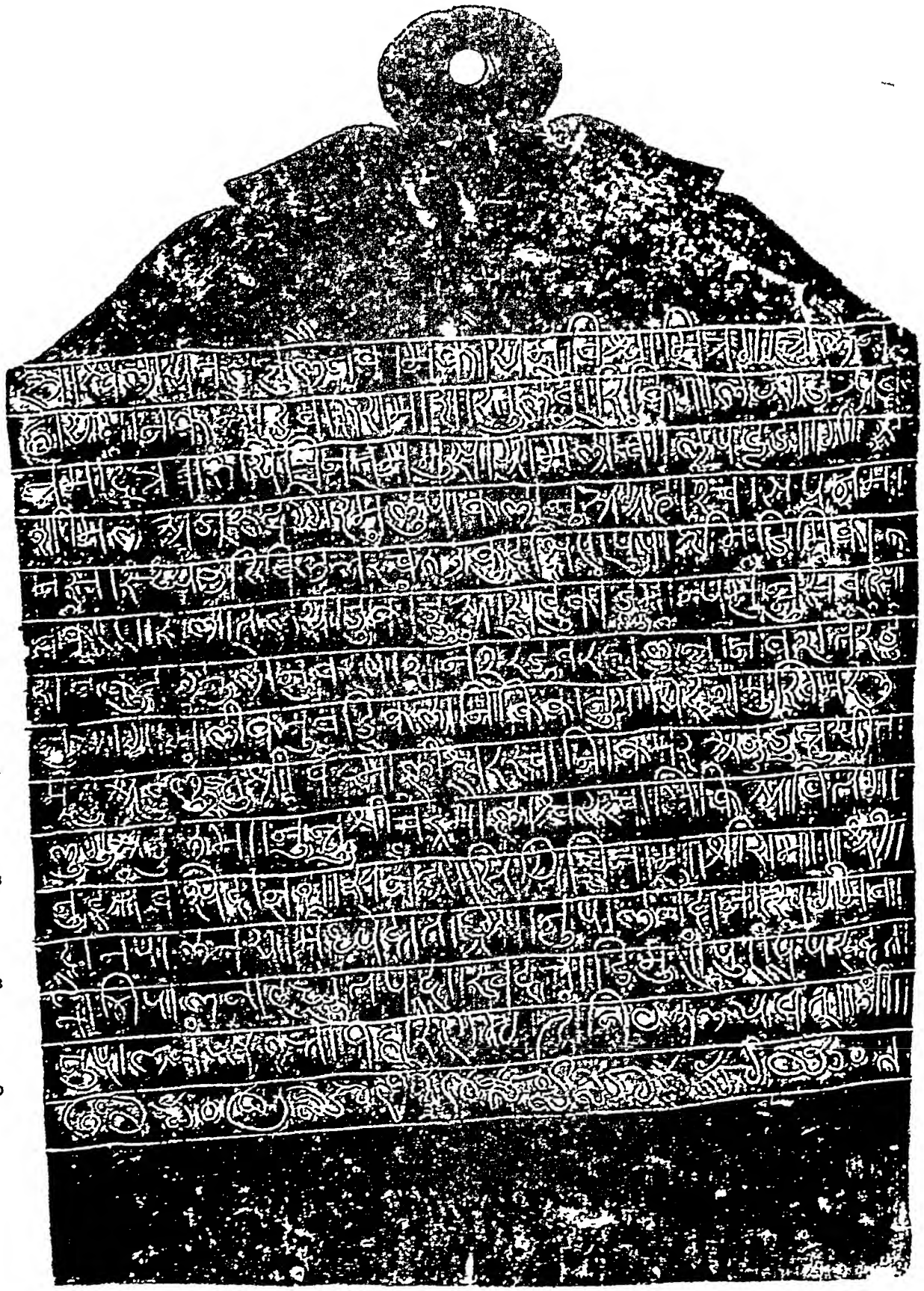
Melupaka Grant of Mahadevendra Sarasvati Saka 1608

First Side



F. W. THOMAS W. CRIGGS & SONS

Second Side



22 वकंरणारुल[1] तिलयीडुकाड्डु आयदु(सु*)कांड्डु मान्यमुं(मू)न्नु संवत्स-
23 रानकु मठमुलोनु वरषाशनं २ रेंडु वरहालुं(लु)न्नु निवश[2]तंरेंडुं(डु)-
24 न्नु आ ग्रामलो(लो) कनुवडि कलानिकि कानुगोयिदेशमुखि मर ३
25 मूडु अड्डलुंन्नु[3] श्रीचद्रमौलीश्वरस्वामिकि मर अ[ड्ड]डुन्नु यी ता(ना)-
26 लुगु अड्डल मानुन्नु[4] श्रीचंद्रमौलीश्वरस्वामिकि अ[पि]तंगा-
27 नु दत्तं व(चे)सि दानशासनं व्रासि यिच्चिनामु ॥ श्रीरामा ॥ श्री ॥
28 दानपालनयोर्मध्ये दा[न]च्छे(च्छे)योनुपालनं [।*] दानात्स्वर्गमवा-
29 प्नोमि(ति) पालनादच्युतपद[5] ॥ [१*] स्वदत्ताडिमुण[6] पुण्य परदता(त्ता)-
30 नुपालन [।*] पर[द]त्तापहारेण स्व[द*]त्तं निष्फलं भवेत् ॥ [२*] श्री ॥
31 श्रीचन्द्रमौळीश्वरस्वामो सहायं

TRANSLATION

(*abridged*)

L 1 In the year 1608 of the Śālivāhana Śaka

L 2 In the year Prabhava, Vaiśākha, full-moon, Saturday

Ll 3-16 On the day of a lunar eclipse, Mahādēvēndra Sarasvatī, the choicest of the disciples of Chandraśēkhara Sarasvatī, who has established himself at the Śāradā *pīṭha* at Kāñchī otherwise called Satyavrata, the ornament of the whole world, in which are the temples of Ekāmranātha-Mahādēva Kāmākshī-*Dēvī*, adored by the 33 crores of gods, and which is the chief seat of Hastigiri-nātha's visible presence, he who delights crowds of learned people with his benedictory compositions, a stream of honey, that flows from the wreaths of jasmine which adorn the braided hair of Sarasvatī, the beloved of Brahmā, and having an unrivalled nectarean sweetness, who always takes delight in the Advaita philosophy, who is rich in a constant adornment of *śānti* and *dānti*, who is ornamented with a character celebrated as supporting the whole circle of worlds, who advocates the religion of the Vēda and Vēdānta, after rooting out the heretic faiths, which were so many thorns, who is enthroned on the seat of the *Paramahamsa Parivrājakāchārya* Śrī Śamkarāchārya—

Ll 17-27 made to Rāmā Śāstrin, of the Āśvalāyana *sūtra* and Kāmakāyana Viśvāmitra *gōtra*, belonging to the Hōyāsāna Kannedi sect of Brāhmaṇas, a copper-plate grant of an *agrahāra* in Mēlupāka near Ajāru, in the *jāgīr* of Changalapatta (Chingleput), granted to the teacher by Akkanna and Mādanna of Gōlkonda It is bounded on the north and the west by the lake and on the south by the village of Mēlupāka The lands of the village are to be supplied with the water of the Kanāru Besides this 2 house-sites, 2 *pagodas* a year, 3 *marakkals* per *kalam* for *kānukoyi* and *dēśamukhi*, and some minor sources of income are granted to Chandramaulīśvara-Svāmin (Matha) [7]

Ll 28-30 The usual admonitory verses

L 31 Invokes the help of Śrī Chandramaulīśvara-Svāmin

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[1] Read कणारुलतल [2] Read निवेशन

[3] Between the letters लु and न्नु is inserted the figure २ in Nāgarī This may partly explain the reading मेरा in the next foot-note

[4] [Mr T A Gopinatha Rao reads °मगमन्नु (his *Copper-plate Inscriptions* of the Kāmakōṭi-pīṭhas, p 185 text-line 26) which like मरानुन्नु gives no meaning The reading intended was evidently मेरानुन्नु—H K S.]

[5] Read °दच्युत पद [6] Read° द्विगुण

[7] [The author and Mr Gopinatha Rao have both committed the same mistake in the matter of the object of the grant The donee Rāmā Śāstrin was given (1) the *mānya* (l 22), *i e.* exemption from payment of fee to the mortgagees (*tulayīdukāṇḍlu*) and the holders (*āyakāndlu*) of the sub-channels, for using water, (2) two *varāhas* as annuity from the *maṭha*, (3) the *mēra* (share) of 3 *addas* on a *kalam* of paddy due to the supervising Dēśamukhi and of 1 *adda* due to the god Chandramauliśvara in the village of Mēlupāka —Ed]

No 27—PURLE PLATES OF INDRAVARMAN THE [GANGA] YEAR 149.

By G RAMADAS, B A

The subjoined plates were secured by me from a cultivator in Purle, a village near Pālakonda It was stated that they were discovered in a pot exposed to view in a crumbling wall on the bank of the river opposite to where Purle lies

They are three in number, each measuring $6\frac{3}{16}''$ by $2\frac{9}{16}''$ The margins of the inscribed inner side of the first and the third plates and both sides of the second plate are raised for the protection of the writing, which is in a good state of preservation, except in two places in ll 12 and 14 The plates are strung on a ring, which was uncut when they came into my hands It is $\frac{7}{8}''$ thick and 3" in diameter, its two ends are secured under an oval seal ($\frac{3}{4}''$ by 1" in diameter), which bears on a countersunk surface an impression which indistinctly appears to be a bull standing to the proper right

The language is correct Sanskrit, and the composition closely resembles that of the Chicacole plates of Indravarman [1]

The characters resemble those of the Chicacole plates of Dēvēndravarman, son of Guṇārnava [2] The slight difference may be due to the style or the skill of the engraver

Orthography —The *Upadhmānīya* is invariably expressed by a sign representing the Telugu intensive *r* ఱ, *e g* in ll 5, 10, 19, 20, 21 The *Jihvāmūlīya* is represented by a sign indicating *m*, *e g* in ll 16 and 20 Consonants following *r* are doubled, *e g* in ll 2, 3, 8, 9, 11, 13, 15, 22, 23, 27, 28, 30, 31 The following are exceptions —in line 10 (°*chandrārka*°), ll 16 and 18 (°*rjuna*°) Consonants preceding *r* are not doubled Of palæographic interest is the vowel letter *ē* (l 18), inasmuch as it is in this plate that it is first found

The plates record the grant of the village Bhukkukura in the Kūraka *rāshtra* to Bhavadattaśarman, who was a student of *Ṛig-Vēda*, well-versed in *Vēdas* and *Vēdāngas*, an inhabitant of Tirilinga, and who belonged to the Kauśika *gōtra*.

The donor of the grant was the Gānga king Indravarman, son of Dānārnava As the *praśasti* of the grant is the same as that of the Chicacole grant of Indravarman above referred to, no comment is required

The grant was made on the full-moon day of Kārttika and was engraved on the 20th day of Pushya in the year 149 of the prospering victorious reign This refers to the Gānga era, generally mentioned in the Kalinga grants This grant, therefore, appears to be three years posterior to that of the Chicacole plates of Indravarman,[3] dated 146 This son of Dānārnava was, probably, the grandson and successor of the Indravarman of the Chicacole plates.

The order for the grant was issued by the *Mahāmahattara* Śivaśarman, who may have been the son of the *Mahāmahattara* Gauriśarman of the grant of Indravarman,[2] dated 128, and father of *Mahattara* Śavarānandiśarman of the Chicacole grant of Guṇārnava's son Dēvēndravarman [4]

The writer of the grant was Khandichandra, son of Āditya-Bhōgika The Chicacole grant of Guṇārnava's son Dēvēndravarman is said to have been engraved by Śarvachandra, the

[1] Archæological Survey of Southern India, Vol IV, *Tamil and Sanskrit Inscriptions*, by Jas Burgess, Part III, No 17, pp 161 sqq

[2] *Ep Ind*, Vol III, No. 21, p 130

[3] Archæological Survey of Southern India, Vol IV, *Tamil and Sanskrit Inscriptions*, by Jas. Burgess, Part III, No 18, pp 164 sqq

[4] *Ep Ind*, Vol. III, No 21, p. 131

son of Khandichandra-Bhōgika, and Āditya, the son of Vijayachandra, is stated to have engraved the Chicacole grant of Indravarman, dated 128 The Chicacole grant of Indravarman, dated 146, is stated to have been engraved by the state *Bhōgika*, probably Āditya The office of the engraver appears to have been hereditary, like that of the *ājñapti*

The composer of the grant was the 'Minister-General' Śāmbapura-Upādhyāya, the son of Dharmachandra, the chief of the elephants (*Hastyadhyaksha*)

Of the localities mentioned in the grant the following require mention:—

Dantapura—The royal residence from which the grant was issued was evidently in the kingdom of Kalinga

Dantapura is mentioned in the *Daladavaṁsa* It is said that the left canine tooth of the lower jaw of Buddha was brought by one of his disciples to Kalinga and a large *stūpa* was built over it In course of time a large city rose round the *stūpa*, and it was called Dantapura The Buddhists all lived in a village close by The people of Ceylon, attracted by the miracles worked by the tooth, established a colony not far from Dantapura Ultimately, when the *stūpa* was destroyed by the malice of the Brahmans, the tooth was taken away to Ceylon

On the way from Chicacole to Siddhāntam (Siddhārthaka-grāma, a Buddhistic village) and close to the latter place a large tract of land is shown as the site of the fort of Dantavaktra Valuable jewels, images of all kinds, coins and such other articles used formerly to be found there by the cultivators Even now the people believe that there was once immense wealth there About twelve miles north of Siddhāntam and on the same side of the Nāgāvali is the village Hiramandalam, which name is only a corruption of Īramandala (the Tamil Īla-mandalam), the ancient name of Ceylon Siddhāntam must have been the village where the Buddhists lived These facts prove that Dantapura stood on the place which is now shown as the site of the fort of Dantavaktra

Kūraka *rāshṭra* has, perhaps, given its name to the village of Kurchavalsa, about four miles north-west of Siddhāntam *Rāshṭra* properly means 'a kingdom' As parts of the Kalinga kingdom were termed *vishayas* in the Rāgōlu Plates of Śaktivarman[1] (Kalinga itself was a *vishaya* and Varāhavartinī was a *vishaya* of Kalinga), why is this district here called a *rāshtra*? Perhaps, this was at first an independent kingdom, but was subsequently conquered and subdued by the kings of Kalinga

Bhukkukura is **Bukkur** in the Pālakonda *Tāluk* and is opposite to Purle on the river It was on the Bukkur bank of the river that the plates are said to have been discovered

From the position of Kurchavalsa and Bukkur it may be seen that the Kūraka *rāshṭra* corresponds to the modern Pālakonda *Tāluk*

Tirilinga is clearly **Trilinga**

TEXT.

First Plate.

1 ओं[2] स्वस्ति विजयवतो दन्तपुरवासकान्महेन्द्राचलशिखरप्रतिष्ठि-
2 तस्य चराचरगुरोस्सकलभुवननिर्म्माणैकसूत्रधारस्य भगवतो गो-
3 कर्णस्वामिनश्चरणकमलयुगलप्रणामाद्विगतकलिकलङ्को गा-
4 ङ्गामलकुलतिलकस्स्वासिधारापरिस्यन्दाधिगतसकलकलिङ्गाधि-

[1] *Ep. Ind*, Vol. XII, No. 1.

[2] This is expressed in the original by the symbol of a spiral.

5 राज्यैर्वितततचतुरुदधिसलिलतरङ्गमेखलावनितलाम-
6 लयशाः अनेकसमरसघट्टविजयजनितजयशब्दप्रतापोपन-
7 तसमस्तसामन्तचूडामणिप्रभामञ्जरीपुञ्जरञ्जितचरणो माता-
8 पितृपादानुध्यातः श्रीमहानार्णवसूनुः श्रीमान्महाराजेन्द्रव-

Second Plate, First side

9 र्मा क्रूरकराष्ट्रे भुक्तुरच्छेदकर्षकान्कुटुम्बिनस्समाज्ञापयति [।*] वि-
10 दितमस्तु वो यथाय च्छेदस्सर्वकरभरैर्परिहृत्याचन्द्रार्कप्रतिष्ठं क्त-
11 त्वा मातापित्रोरात्मनश्च पुण्याभिवृद्धये कार्त्तिकपौर्णमास्यां सलिलपू[र्व्व*]-
12 कं कौशिकसगोत्राय [ब]ह्वृचसब्रह्मचारिणे तिरिलिङ्गवास्त-
13 व्याय वेदवेदाङ्गपारगाय भवदत्तशर्म्मणे सम्यक्तस्तदेव
14 विदित्वा यथोचि[तभो]गभागमुपनयन्त[:] सुख प्रतिवसतेति [॥*] सीमा-
15 लिङ्गानि चात्र प्रदक्षिणक्रमेण बोद्धव्यानि [।*] पूर्व्वेण वल्मीकादारभ्य पुरुष-
16 च्छाययार्जुनवृक्षस्ततो वल्मीकस्ततो वल्मीकसहितङ्करञ्जवृक्ष दक्षि-

Second Plate, Second side

17 णेन करञ्जवृक्षात्प्रभृति पुरुषच्छायया पाषाणास्तयः [।*] पश्चिमे-
18 न पाषाणात्प्रभृति पु[रु*]षच्छायया पाषाण एव ततोर्जुनवृक्षस्तत-
19 र्पाषाणः [।*] उत्तरेण पाषाणात्प्रभृति पुरुषच्छायया तिमिरवृ-
20 क्षस्ततर्पाषाणस्ततङ्कपाटसन्धिक्रमेण पाषाणस्तत-
21 र्पाषाण एव ततो वल्मीक इति [॥*] भविष्यतश्च राज्ञर्प्रज्ञा-
22 पयति [।*] धर्म्मक्रमविक्रमाणामन्यतमयोगादवाप्य मही-
23 मु(म)नुशासद्भिरयन्दानधर्म्मानुपालनौयो(यः) [।*] व्यासगीताश्चात्र श्लो-
24 काः [।*] बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता [।*] यस्य यस्य

Third Plate

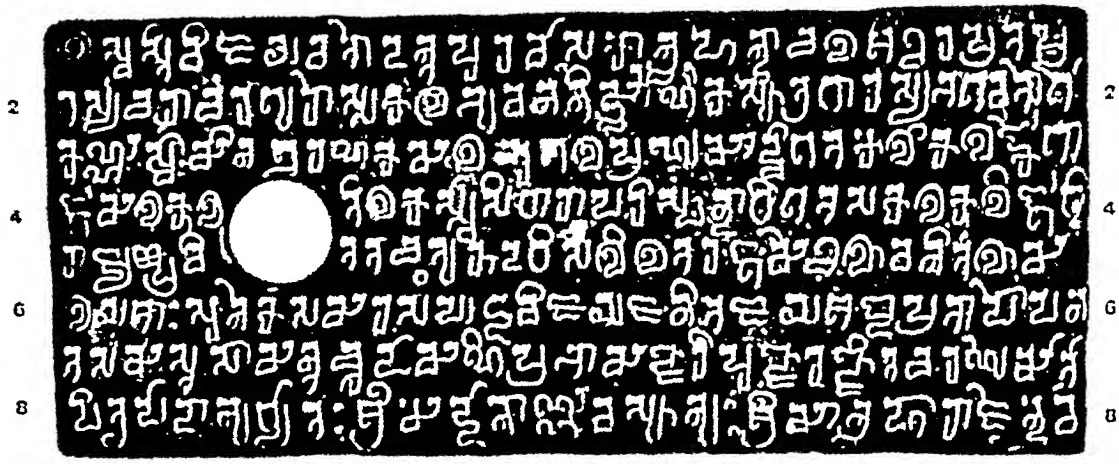
25 यदा भूमिस्तस्य तस्य तदा फलम् [॥१*] स्वदत्ता परदत्तां वा यत्नाद्रक्ष
26 युधिष्ठिर [।*] महीमहीमता श्रेष्ठ दानाच्छ्रेयोनुपालनम् [॥२*] षष्टि-[1]
27 वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः [।*] आक्षेप्ता चानुमन्ता च तान्येव
28 नरके वसेदिति [॥३*] आज्ञा महामहत्तरशिवशर्म्मा [।*] प्र[व*]र्द्धमान-
29 विजयराज्यसंवत्सरा[:] १०० ४० ९ पुष्य दि ३०[2] लिखितमिद शास-
30 नं हस्त्यश्वरथधर्म्मभद्रसूनुना सर्व्वाधिकृतेन शाम्बपुरोपाध्यायेन-
31 मोत्कीर्णमादित्यभोगिकतनयेन खण्डिचन्द्रेणेति ॥

[1] Read षष्टि.

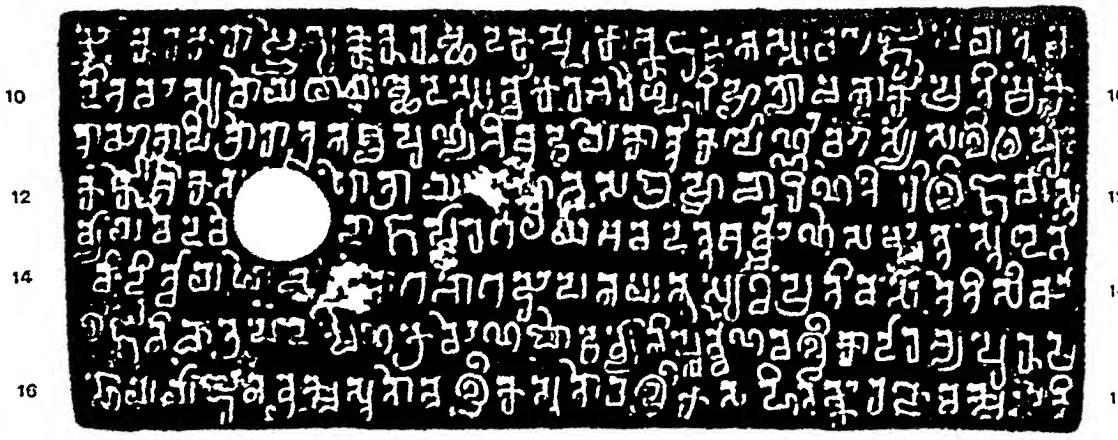
[2] [The symbol following दि represents 20 and not 30 After this comes a punctuation represented by a spiral ॐ K S]

Purle Plates of Indravarman the Ganga, Year 149

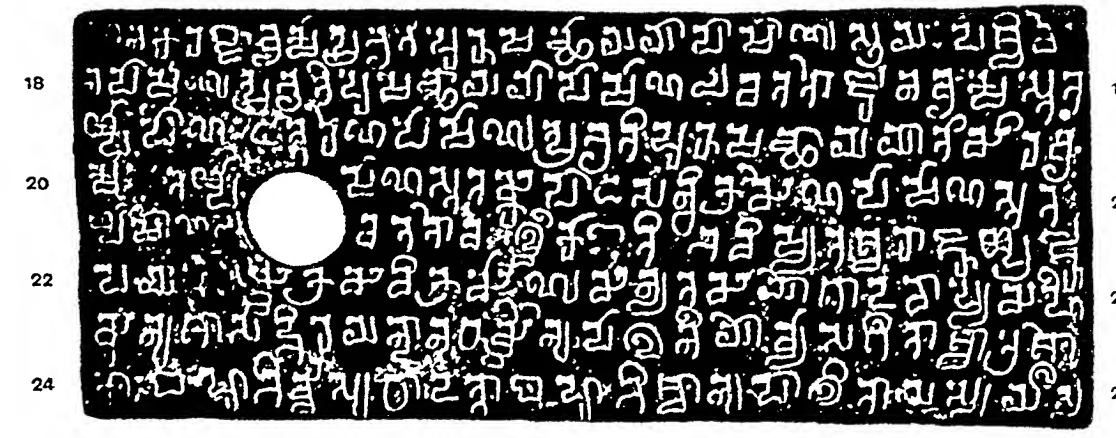
First Plate



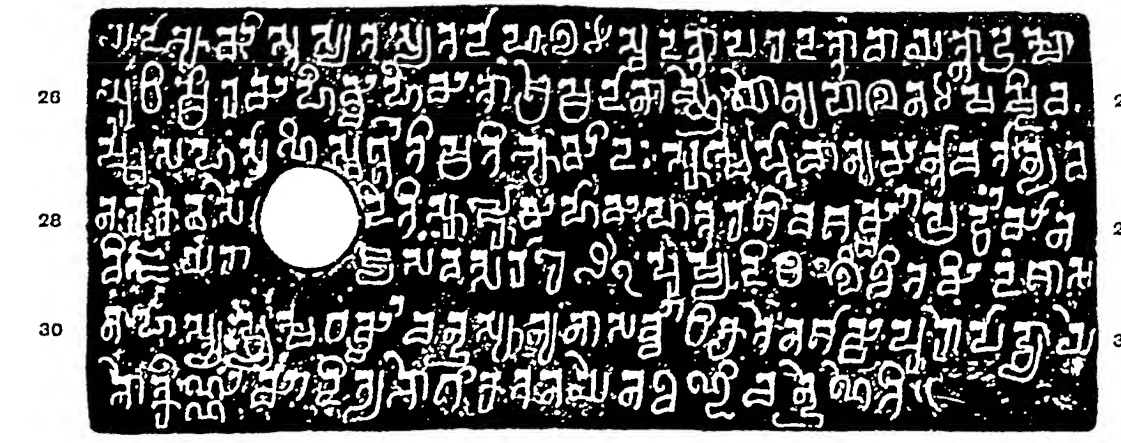
Second Plate first side



Second Plate second side



Third Plate



F W THOMAS SCALE FOUR-FIFTHS W GRIGGS & SONS Ltd PHOTO-LITH

TRANSLATION.

(Line 1.) Om! Hail! From (his) victorious residence (*vāsakāt*) at (the city of) **Dantapura** the son of the glorious **Dānārnava**, the glorious Mahārāja **Indravarman**—who has had the stains of the Kali age washed away by obeisance to the lotus feet of the divine (God) Gōkarṇa-Svâmin, the lord of the movable and immovable (creation), the sole architect for the creation of the whole universe, who is established on the summit of the mountain **Mahēndra**—who is the ornament of the family of the **Gāngas**—who has obtained the supreme sovereignty over the whole of **Kalinga** by the quivering of the edge of his own sword, whose fame is stainless over the earth, which is girt about by the waves of the water of the four wide-spreading oceans, whose feet are tinted by the mass of the clusters of blossoms which are the lustre of the crest-jewels of all the chieftains who have been made to bow down by his prestige of the cries of triumph occasioned by victory in the contests of many battles, and who meditates on the feet of (his) parents—issues the (following) order to all the householders cultivating the division of **Bhukkukura** in the **Kūraka**-*rāshtra* —

(L 10) Know ye! This land, having been exempted from all taxes (and) having been established (as a village) to continue as long as the moon and the sun may last, has been given, for the increase of the religious merit of (our) parents and of ourselves, with an accompaniment of libations of water, on the **full-moon-day** in the month of **Kārttika**, to **Bhavadattaśarman**, of the Kauśika *gōtra*, a student of the Rig-Vēda, a resident of **Tirilinga** and well-versed in *Vēdas* and *Vēdāṅgas* Having known this, dwell ye in happiness, tendering (to him) the proper share of the profit therefrom

(L 14) The marks of the boundaries in the *pradakshina* (right to left) order may here be noted thus —On the east, beginning with an ant-hill, (there are) at (a distance which equals) the shadow of a man,[1] an *Arjuna* tree, then an ant-hill, then a *Karañja* tree together with an ant-hill On the south, from the *Karañja* tree, at (a distance which equals) the shadow of a man, three boulders On the west, beginning with the boulder, at (a distance which equals) the shadow of a man (there is) a boulder only, then an *Arjuna* tree, then a boulder On the north, beginning with the boulder, at (a distance which equals) the shadow of a man (there is) a *Timira* tree,[2] then a boulder, then in the form of a door-joining (there is) a boulder and then a single boulder (and) then an ant-hill

(L. 21) And he (the king) admonishes future kings :—This meritorious gift should be preserved by those (kings) who rule the earth, having obtained it by right, inheritance, or conquest, one or other means With reference to this (subject) there are verses sung by Vyāsa :—

[The three customary verses]

(L 28) (By) the order of the *Mahā-Mahattara* **Śivaśarman**—this edict was written by **Śāmbapura-Upādhāya**, son of the *Hasty-adhyaksha*—the chief of the elephants—the *sarv-ādhikrita* **Dharmachandra**, on the **20th day** in the month of **Pushya** of the **year 100 40 9** of the augmenting victorious reign; and was engraved by **Khaṇḍichandra**, son of **Āditya-Bhōgika**

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[1] On *purusha-chchhāyā* cf. *Ep Ind*, Vol III, p 134, n 1

[2] [*Timira* is the Sanskrit translation of the Telugu *chikati*, which is the name of the tree *exonthocymus pictorius*.—H K S.]

No. 28.—TUPPAD-KURHATTI INSCRIPTION OF THE REIGN OF AKALAVARSHA KRISHNA III: SAKA 868.

By LIONEL D. BARNETT.

Tuppad-Kurhatti is a village of Navalgund Taluk, Dhārwār District, and lies in lat. 15°32¼′ and long. 75° 32½′, about 9½ miles nearly east of Navalgund town. Its name is spelt as "Tupadkurhatti" in the *Postal Directory of the Bombay Circle*, "Tupad Kurhatti" in the Bombay Survey sheet 332, and "Toopud Kooruttee" in the old Indian Atlas sheet 41. The name, correctly spelt, is *Tuppada Kurihatti*, "Kurihaṭṭi of the Butter," apparently on account of the excellence or abundance of the butter produced in the village. *Kurihaṭṭi*, in Old Kanarese *Kuripatti*, means "ram's fold," and we find a semi-sanskritised variant of this in *Mēshada-paṭṭi*[1] (l. 31). Apparently the full name in ancient times was Karana-Guripatti, "Kuripaṭṭi of the Office" (ll. 12-13). The stone bearing the present record was found in front of the temple of Māruti in the village, broken into two or three pieces. Ink-impressions of it were made for the late Dr. Fleet, and are now in the British Museum; from them I have edited the text.—The stone is a rectangular block; the top is surmounted by three triangular finials, one in the middle and one at each corner. It contains on top two bands, each of which is divided by two columns into three compartments. The lower band has some sculptures, namely a *linga* on a stand in the central compartment, a squatting figure in the proper right compartment, who holds something like a broom or a chowrie in his left hand, and a cow with sucking calf in the left compartment. Below this is an inscribed area about 1 ft. 11½ in. wide and 3 ft. 4½ in. high.—The character is good Kanarese of the period. Most of the letters are between ½ in. and 1 in. high, though some are a little taller. The vowel signs *ē* and *ō* are usually formed in the later manner, but occasionally they are written in the ancient fashion (e.g. *Belvola°*, l. 8, *°yyolam*, l. 19). The archaic subscript *l* in *illa* (l. 20) is also noteworthy. The palatal *ñ* appears in *viñyāna* (l. 11), a mistake for *vijñāra* which shews that *jñ* was pronounced by the writer in the same manner as by modern Tamils.—The language is Old Kanarese, except in the formal verses 1 and 2 (ll. 23-27). The *ḷ* is preserved (*iḷdu*, l. 14; *nāḷ gāmundara*, l. 17, *ēḷ°*, ll. 21, 22, *aḷ°*, ll. 22, 23), except in one case, where it is written as *r* (*nār ggāmundam*, l. 14). Final *m* is sporadically changed to *v* before vowels in *°pādivai=* (l. 6) and *resanav=* (l. 19). There is an archaic participle-form in *kādom* (l. 21, in a formula). Lexically noteworthy are *nesana*, from the Sanskrit *nivēśana* (l. 19), the locative verb-noun *modal* (ll. 29, 30: Kittel gives only *mudu* and its parts), and *hasta*, apparently with the meaning of *paksha* (l. 30). We find a genitive used as a semi-nominative in *Āychayyana mādis da dēgulakke* (l. 15; cf. my note in *Journ. Roy. As. Soc.*, 1918, p. 105).

The record opens by referring itself in ll. 1-3 to the reign of Akālavarsha (the Rāshtrakūta Krishna III), and then states that in the year Parābhava, Śaka 868, while his viceroy Satyavākya Kongunivarma Permānadi, entitled "lord of Kōlālapura best of cities" and "master of Nanda-giri," was governing Puligere and Belvola (ll. 3-10), and the latter's subordinate Āychayya was administering Karana-Guripatti (ll. 10-13), certain local officials granted lands for the maintenance of a temple founded by Āychayya (ll. 13-20). Then come formulæ of the usual kind (ll. 20-27), followed by a verse recording that on a certain date some years previously the god Āychēśvara (i.e. the form of Śiva worshipped in the above-mentioned temple founded by Āychayya) revealed himself in the town (ll. 28-31); this may have been the event which led to the establishment of the temple, as was the case at Kurgōd (above, p. 278). The viceroy Satyavākya-Kongunivarma Permānadi is evidently the same as the Ganga Būtuga, the son-in-law of the Rāshtrakūta Amōghavarsha-Vaddiga, and hence a brother-in-law of Krishṇa III (see *Dyn. Kanar. Distr.*, pp. 304, 419, 421, and the Gāwarvād inscr. above).

[1] See note on translation, below.

We have thus two dates in the inscription, the one for the grant to the temple and the other for the revelation of the god. The first is specified in ll 3-6 as Śaka 868, Parābhava, Bhādrapada śu 1, Sunday. This is irregular according to the Southern Cycle, in which Parābhava is equated with Śaka 868 *expired*, for by the *Sūrya-siddhānta* the *tithi* śu 1 was current on Friday, July 31, A.D 946, and Mr Sewell, who has kindly examined the dates for this paper, points out that by the *Ārya-siddhānta* śu. 1 was expunged It follows therefore that the date intended was Śaka 868 *current*, Parābhava, according to the Northern Cycle, by which the *tithi* śu. 1 was connected with **Monday, 11 August, A D. 945**, and ended on that day 16 h 5 m after mean sunrise (for Ujjain), it was, therefore, current during the last 8 h 26 m of the preceding Sunday, which, hence, by a slight irregularity might be coupled with it (cf. Mr Venkatasubbiah's *Some Śaka Dates in Inscriptions*, p 69)

The second date is given on ll 28-30 as Śaka 864 (current), Śubhakṛit, Jyaishṭha śu. 15 (apparently), Thursday These data also imply the use of the Northern Cycle, according to which the *tithi* was connected with **Thursday, 13 May, A D 941**, and ended 15 h 55 m after mean sunrise for Ujjain Mr Sewell informs me that practically the same results are obtained by applying the Ārya-siddhānta calculating for true motions of sun and moon, the difference is only 34 m, and calculating for mean motions, it is 1 h 38 m

The geographical names mentioned are **Kōlālapura** (l 7), **Nanda-giri** (l 7), the Three-hundreds of **Puligere** and **Belvola** (l 8), **Karana-Guṛipattı** (l 13) with the sanskritised form **Mēshada-pattı** (l. 31), and **Dēvamgēri** (l. 18). Kōlālapura is Kolhāpur[1] On Karana-Guṛipaṭṭı see above Dēvamgēri is perhaps the modern Deogēri, in the neighbourhood of Gadag town

TEXT.[2]

[Metres v 1, *Anushtubh*, v 2, *Śālinī*, v 3, *Mattēbhavikrīdita*]

1 Svasty=**Akāḷavarsha-dēva-Śrī-Prithuvī**[3]**-vallabha-mahārājādhirā-**
2 ja-paramēśvara-paramabhaṭṭārara vijaya-rājyam=uttarōttar-ābhivri(vṛi)-
3 ddhi-pravarddhamānam=ā-chandr-ārkka-tāram=baram salutt-ire [|*] **Sa(śa)ka-nṛipa-kā-**
4 **l-ātīta-samvatsara-sa(śa)tamgal=entu-nūṛa aṛuvatt-entaneya**
5 **Parābhava-samvatsaram** pravarttise tad-varsh-ābhyā(bhya)ntarada **Bhādrapada-**
6 su(śu)ddha-pādivav=Ādityavāradandu **Satyavākya-Komgunivarmma-dha-**
7 rmma-mahārājādhirāja[m] **Kōlālapuravar ēsva(śva)ram Nanda-giri-nātham**
8 **śrīmat-Permmānadigal=Puligere-mūnūṛuvaṁ Beḷvola-mūnū-**
9 **ṛuvam** dushta-nigraha-visi(śi)shta-pratipālanadim suka(kha)-samkha(ka)-
10 tā(thā)-vinōdadimn=ālutt-ire [|*] **Permmādiya** pāda-padm-ōpaji-
11 vi ananta-guna-vimala-viñyā(jñā)na-lakshmi-lakshita-vaksha[s*]-
12 sthalam=parama-māhēsva(śva)ram śrīmad-**Āychayyam Kara-**
13 **ṇa-Guṛipattiyan**=abhyantara-siddhiy=āle [*] Belvola-mūnūṛaṛa
14 nār-ggāmunḍam **Tondayyanum**[4]=aṛuvar=ggāmunḍugalum=iḷdu
15 **yyana** mādisida dēgulakke biṭṭa keyyi rāja-māna-matta-
16 r=ayvattu 50 tōṇṭakk=endu koṭṭa mattar=ondu 1 ida
17 sege siddh-āyam pom-gadyānam=eradu 2 nāḷ-gāmund
18 gam siddh-āya[m*] pom-gadyāṇam=eraḍu 2 **Dēva**
19 yyolam=ay-gayyolam maneya nesaṇav=irppatta n
20 24 int=i keygam=manegam peṛad=ondun=teṛe
21 [kā]d-ātam limgamum kavileyuman=ēḷ-kōṭiy

[1] [Kōḷālapura is generally identified with Kōlār in the H. K. S.]

[2] From the ink impressions.

[3] Read

No 28.—TUPPAD-KURHATTI INSCRIPTION OF THE REIGN OF AKALAVARSHA KRISHNA III SAKA 868

By Lionel D Barnett

Tuppad-Kurhatti is a village of Navalgund Taluk, Dhārwār District, and lies in lat. 15°32¼′ and long 75° 32½′, about 9½ miles nearly east of Navalgund town. Its name is spelt as "Tupadkurhatti" in the *Postal Directory of the Bombay Circle*, "Tupad Kurhatti" in the Bombay Survey sheet 332, and "Toopud Kooruttee" in the old Indian Atlas sheet 41. The name, correctly spelt, is *Tuppada Kuṟihatti*, "Kuṟihaṭṭi of the Butter," apparently on account of the excellence or abundance of the butter produced in the village. *Kuṟihaṭṭi*, in Old Kanarese *Kuṟipaṭṭi*, means "ram's fold," and we find a semi-sanskritised variant of this in *Māshada paṭṭi*[1] (l. 31). Apparently the full name in ancient times was Karana-Guṟipatti, "Kuṟipaṭṭi of the Office" (ll. 12-13). The stone bearing the present record was found in front of the temple of Maruti in the village, broken into two or three pieces. Ink-impressions of it were made for the late Dr. Fleet, and are now in the British Museum; from them I have edited the text.—The stone is a rectangular block; the top is surmounted by three triangular finials, one in the middle and one at each corner. It contains on top two bands, each of which is divided by two columns into three compartments. The lower band has some sculptures, namely a *liṅga* on a stand in the central compartment, a squatting figure in the proper right compartment, who holds something like a broom or a chowrie in his left hand, and a cow with sucking calf in the left compartment. Below this is an inscribed area about 1 ft. 11½ in. wide and 3 ft. 4½ in. high.—The character is good Kanarese of the period. Most of the letters are between ½ in. and 1 in. high, though some are a little taller. The vowel signs *ĕ* and *ŏ* are usually formed in the later manner, but occasionally they are written in the ancient fashion (e.g. *Belvola°*, l. 8, *°yyoḷam*, l. 19). The archaic subscript *l* in *illa* (l. 20) is also noteworthy. The palatal *ñ* appears in *viñyāna* (l. 11), a mistake for *vijñāna* which shews that *jñ* was pronounced by the writer in the same manner as by modern Tamils.—The language is Old Kanarese, except in the formal verses 1 and 2 (ll. 23-27). The *ḷ* is preserved (*iḷdu*, l. 14, *nāḷ-gāmundara*, l. 17; *ēḷ°*, ll. 21, 22, *aḷi°*, ll. 22, 23), except in one case, where it is written as *r* (*nār ggāmundam*, l. 14). Final *m* is sporadically changed to *v* before vowels in *°pāḍuav=* (l. 6) and *resanav=* (l. 19). There is an archaic participle form in *kādom* (l. 21, in a formula). Lexically noteworthy are *nesana*, from the Sanskrit *nivēśana* (l. 19), the locative verb noun *modal* (ll. 29, 30; Kittel gives only *mudu* and its parts), and *hasta*, apparently with the meaning of *paksha* (l. 30). We find a genitive used as a semi-nominative in *Āychayyana māḍisida dēgulakke* (l. 15; cf. my note in *Journ. Roy. As. Soc.*, 1918, p. 105).

The record opens by referring itself in ll. 1-3 to the reign of Akāḷavarsha (the Rāshtrakūta Krishṇa III), and then states that in the year Parābhava, Śaka 868, while his viceroy Satyavākya Konguṇivarma Permānadi, entitled "lord of Kōlālapura best of cities" and "master of Nanda-giri," was governing Puligere and Belvola (ll. 3-10), and the latter's subordinate Āychayya was administering Karana-Guṟipaṭṭi (ll. 10-13), certain local officials granted lands for the maintenance of a temple founded by Āychayya (ll. 13-20). Then come formulæ of the usual kind (ll. 20-27), followed by a verse recording that on a certain date some years previously the god Āychēśvara (i.e. the form of Śiva worshipped in the above-mentioned temple founded by Āychayya) revealed himself in the town (ll. 28-31); this may have been the event which led to the establishment of the temple, as was the case at Kurgōd (above, p. 278). The viceroy Satyavākya-Koṅguṇivarma Permānaḍi is evidently the same as the Ganga Būtuga, the son-in-law of the Rāshtrakūta Amōghavarsha-Vaddiga, and hence a brother-in-law of Kṛishṇa III (see *Dyn. Kanar. Distr.*, pp. 304, 419, 421, and the Gāwarvāḍ inscr. above).

[1] See note on translation, below.

We have thus two dates in the inscription, the one for the grant to the temple and the other for the revelation of the god. The first is specified in ll 3-6 as Śaka 868, Parābhava, Bhādrapada śu 1, Sunday This is irregular according to the Southern Cycle, in which Parābhava is equated with Śaka 868 *expired*, for by the *Sūrya-siddhānta* the *tithi* śu 1 was current on Friday, July 31, A.D. 946, and Mr Sewell, who has kindly examined the dates for this paper, points out that by the *Ārya-siddhānta* śu. 1 was expunged It follows therefore that the date intended was Śaka 868 *current*, Parābhava, according to the Northern Cycle, by which the *tithi* śu 1 was connected with **Monday, 11 August, A.D 945**, and ended on that day 16 h 5 m. after mean sunrise (for Ujjain), it was, therefore, current during the last 8 h 26 m of the preceding Sunday, which, hence, by a slight irregularity might be coupled with it (cf. Mr Venkatasubbiah's *Some Śaka Dates in Inscriptions*, p 69)

The second date is given on ll 28-30 as Śaka 864 (current), Śubhakrit, Jyaishṭha śu 15 (apparently), Thursday These data also imply the use of the Northern Cycle, according to which the *tithi* was connected with **Thursday, 13 May, A D. 941**, and ended 15 h 55 m after mean sunrise for Ujjain Mr Sewell informs me that practically the same results are obtained by applying the Ārya-siddhānta calculating for true motions of sun and moon, the difference is only 34 m., and calculating for mean motions, it is 1 h 38 m.

The **geographical names** mentioned are **Kōlālapura** (l. 7), **Nanda-giri** (l 7), the Three-hundreds of **Puligere** and **Belvola** (l. 8), **Karana-Guṛipatti** (l 13) with the sanskritised form **Mēshada-patti** (l 31), and **Dēvamgēri** (l. 18). Kōlālapura is Kolhāpur[1] On Karana-Guṛipatti see above Dēvamgēri is perhaps the modern Deogēri, in the neighbourhood of Gadag town

TEXT[2]

[Metres. v 1, *Anushtubh*; v 2, *Śālinī*, v 3, *Mattēbhavikrīḍitá*]

1 Svasty=**Akāḷavarsha-dēva-Śrī-Pṛithuvī**[3]-vallabha-mahārājādhirā-
2 ja-paramēśvara-paramabhaṭṭārara vijaya-rājyam=uttarōttar-ābhivri(vṛi)-
3 ddhi pravarddhamānam=ā-chandr-ārkka-tāram=baram salutt-ire [|*] **Sa(śa)ka-nṛipa-kā-**
4 **l-ātīta-samvatsara-sa(śa)tamgal=entu-nūṛa aṛuvatt-entaneya**
5 **Parābhava-samvatsaram** pravarttise tad-varsh-ābhyā(bhya)ntarada **Bhādrapada-**
6 su(śu)ddha-pādivav=Ādityavāradandu **Satyavākya-Komgunivarmma-dha-**
7 rmma-mahārājādhirāja[m] **Kōlālapuravar ēsva(śva)ram Nanda-giri-nātham**
8 **śrīmat-Permmānadigal=Puligere-mūnūṛuvam Belvola-mūnū-**
9 **ṛuvam** dushta-nigraha-visi(śi)shta-pratipālanadim suka(kha)-samkha(ka)-
10 tā(thā)-vinōdadimn=ālutt-ire [|*] **Permmādiya** pāda-padm-ōpaji-
11 vi ananta-guna-vimala-viñyā(jñā)na-lakshmi-lakshita-vaksha[s*]-
12 sthalam=parama-māhēsva(śva)ram śrīmad-**Āychayyam Kara-**
13 **ṇa-Guṛipattiyan**=abhyantara-siddhiy=āḷe [*] Belvola-mūnūṛaṛa
14 nār-ggāmunḍam **Tondayyanum**[4]=aṛuvar=ggāmuṇḍugalum=ilḍu **Āycha-**
15 **yyana** mādisida dēgulakke bitta keyyi rāja-māna-matta-
16 r=ayvattu 50 tōṇṭakk=endu koṭṭa mattar=ondu 1 idarke arasara de-
17 sege siddh-āyam pom-gadyānam=eradu 2 nāḷ-gāmuṇḍara dese-
18 gam siddh-āya[m*] pom-gadyānam=eraḍu 2 **Dēvamgēriyoḷ=ēḷ-ka-**
19 yyolam=ay-gayyolam maneya nesaṇav=irppatta nālku
20 24 int=ī keygam=manegam peṛad=ondun=teṛey=illa [|*] idam
21 [kā]d-ātam limgamum kavileyuman=ēḷ-kōṭiyuma[m*] **kādoṅ**

[1] [Kōḷālapura is generally identified with Kōlār in the Mysore State - Dr. Fleet's *Kanarese Dynasties*, p. 297.— B. K. S.]

[2] From the ink impressions.

[3] Read *-Pṛithivī-*.

[4] Or possibly *Tōṇḍayyanum*.

22 idan=aḷid-ātam limgamum kavileyum=ēḷ-kōtiyum Vāranā-
23 siyuman=aḷida pamcha-mahā-pātakan=akkum Sva-datt[ā*]m=pa-
24 ra-datt[ā*]m vā yō harē[ta vasundha]rām [|*] shashṭim varisha[1]-sahasrāni(ṇi)
25 vishṭhāyām jāyatē kri(kri)[mih] [|| 1*] [Sāmā]nyō=yam dharmma-sētu[r=nri]-
26 pānām kālē kālē pālaniyō shavabdhih[2] [|*] sarm[m]ā(rvvā)n=ōtām(n) bhāgi[nah]
27 pārtthivēndr[ān*] bhūyō bhūyō yāchatē Rāmacha[m*]dra[h] [|| 2*]
28 Sa(śa)ka-kālam chavu-shashtiy-ashta-sa(śa)tamun=tān=āge [sam]vatsa[ram]
29 suka-santam Subhakrid[3]-pravarttane modal=Jēshtam=mahā-su(śu)ddha-nāma-
30 ka-hastha(sta)m vari(re ?)y=amta[gam ?][4] ti[thi ?] modal=vāram Bṛihaspatyadandu ka-
31 ram[5]=Mēshada-patti-nāma-puradol=pratyaksham=Āychēsva(śva)ram [3*]

TRANSLATION.

(Lines 1-3) Hail! while the victorious reign of king Akālavarsha, the darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars —

(Lines 3-10) while the cyclic year Parābhava, the eight-hundred and sixty-eighth of the centuries of years elapsed from the time of the Śaka king, was current, on Sunday, the first (*lunar day*) of the bright fortnight of Bhādrapada in that year, when Satyavākya Konguni-varma the great emperor of righteousness, lord of Kōlālapura best of cities, master of Nanda-giri, Permānadi, was governing the Puligere Three-hundred and the Belvola Three-hundred, so as to suppress the wicked and to protect the excellent, with enjoyment of pleasant conversations —

(Lines 10-13) while he who finds sustenance at Permādi's lotus-feet, he whose breast is marked by (*the presence of*) the genius of endless virtue and stainless wisdom, a supreme worshipper of Mahēśvara, Āychayya, was administering Karaṇa-Guṛipatti with internal authority —

(Lines 13-20) Tondayya, the county-Gāmunda of the Belvola Three-hundred, and the Six Gāmundas in concert granted for the temple constructed by Āychayya a field, fifty *mattar* by the king's measure, (*and*) gave for a garden one *mattar* On this, for the share of the kings the fixed revenue (*shall be*) two gold *gadyānas*, for the share of the county-Gāmuṇḍas the fixed revenue two gold *gadyānas* (*They also gave*) twenty-four dwelling-houses of seven cubits and five cubits (*in width*) at Dēvamgēri Thus on this field and houses there is not a single other impost

(Lines 20-23 a prose formula of the usual type)

(Verses 1-2 common Sanskrit formulæ)

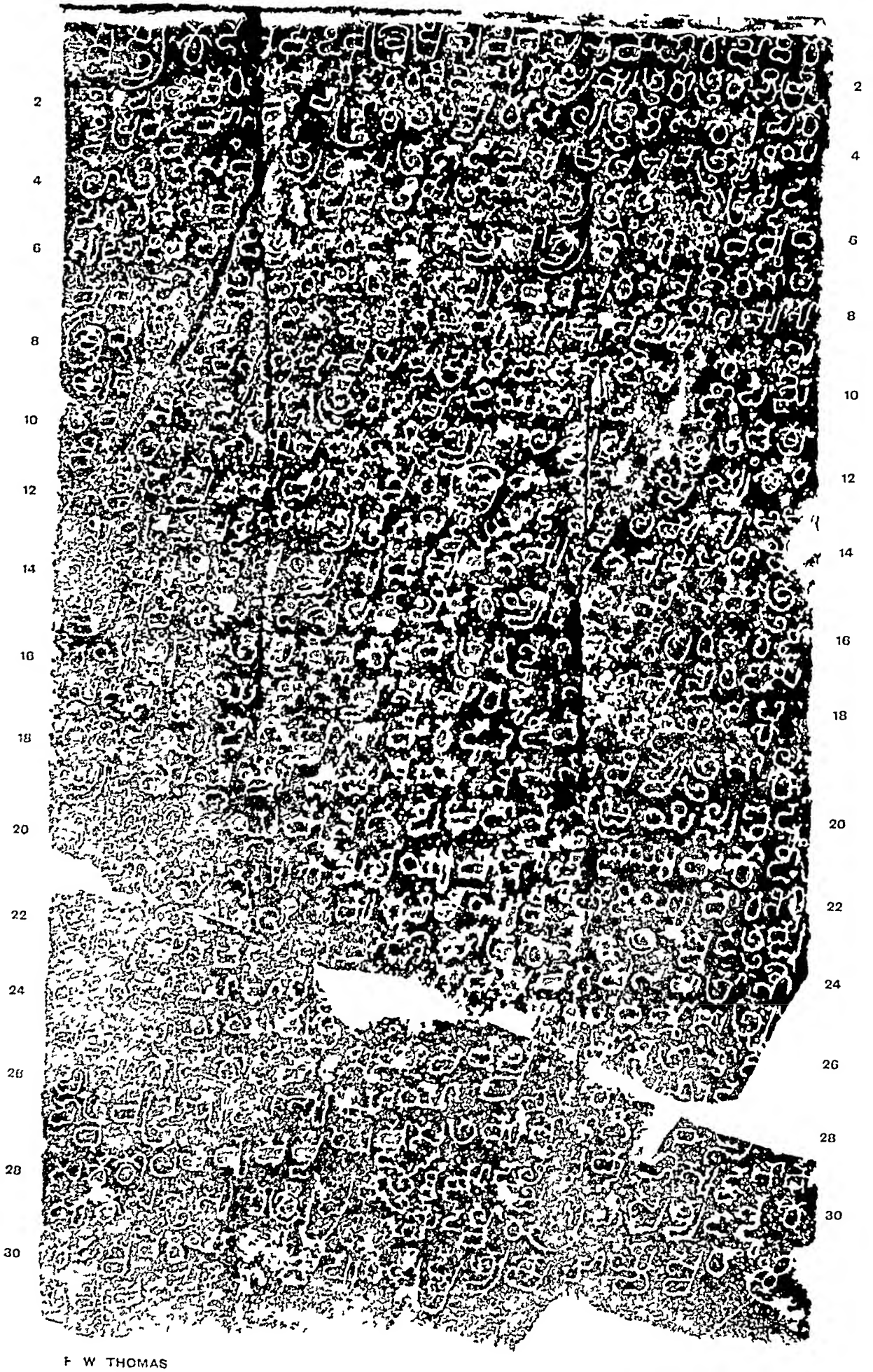
(Verse 3) When the Śaka date was eight-hundred and sixty-four, while the cyclic year Śubhakrit pleasant and peaceful was in progress, while Jyaishṭha (*and*) the fortnight named the great bright one were going on, during the course of the last lunar day (*of the fortnight*), on Thursday, Āychēśvara verily revealed himself in the town named Mēshada-patti

[1] Read *varsha-* [2] Read *bhavadbhih* [3] Read *Śubhakṛit*.

[4] I give the above emendations in the first half of the line with considerable diffidence The use of *hasta* in the sense of *paksha* is new to me, though both words may be used in chronograms to denote a pair *Vari* may also be the same as *bari*, i.e. *paksha*, and, if so, the emendation *amtagam* will be wrong But in spite of these difficulties the above emendations seem to meet the requirements of the case better than any others.

[5] It is possible that *Karam-Mēshada-patti* should be read as a compound, corresponding to *Karana-Guṛipatti* of ll. 12-13 (*karam*, "tax" corresponding to *karaṇa*, "office," "treasury").

Tuppad-Kurhatti Inscription of the reign of Akalavarsha Krishna III Saka 868



F W THOMAS

SCALE NEARLY ONE-FOURTH

WHITEHEAD & GRIGGS COLL

No 29 —A NOTE ON KING CHANDRA OF THE MEHARAULI INSCRIPTION

By R D Banerji, M A.

A tall slender pillar of iron, almost entirely pure, stands in the courtyard of Masjid Quwwat-ul-Islam within a few feet from the Qutb Mīnār Among the various inscriptions incised on it, the largest is a record of six lines, in characters of the fourth century A.D The final edition of this inscription is to be found in Dr Fleet's Gupta Inscriptions[1] According to this record a king named Chandra had defeated a combination of his enemies in Eastern Bengal (*Vaṅga*), had crossed the seven mouths of the Indus during his wars, defeated the *Vāhlīkas*, and set up a standard of Vishnu on a hill called Vishnupada Scholars have offered numerous suggestions concerning the identity of this prince Dr Fleet was of opinion that this king Chandra was probably Chandragupta I of the early Gupta dynasty[2] Dr V A Smith thought that this king Chandra was the same as king Chandragupta II of the early Gupta dynasty and in the first two editions of his Early History of India assigned the inscription on the iron pillar at Mēharauli to the son of Samudragupta Mahāmahōpādhyāya Hara-Prasād Śāstri is of opinion that this king Chandra is Chandravarman, son of Simhavarman of Pushkaranā, whose inscription has been found at Susunīā in the Bankura District of Bengal[3] Recently Mr R G Basak has thought fit to revert to the theory of the late Dr J F Fleet concerning the identity of the prince mentioned in the Mēharauli pillar inscription and identifies him with Chandragupta I, the father of Samudragupta[4]

Mr Basak's paper opens with a statement the accuracy of which is doubtful and which, so far as is known, cannot be supported by Epigraphical evidence Mr Basak says "In the early part of the fourth century A.D there was a great defeat of the people of Bengal (*Vanga*) by a king named Chandra", but the record on the iron pillar at Mēharauli merely states that the king defeated "a combination of his enemies in the Vanga countries"[5] The plural is used instead of the singular, which is significant The combination may have been of people who had no relation with the people of Bengal, but who had either established small principalities in Eastern Bengal or had been driven to take shelter in that region There is no mention of the "people of Bengal" in this record, and we are not in a position to determine whether the "people of Bengal" were able to take part in these struggles at that period or not

The principal argument on which Mr Basak bases his identification of king Chandra of the Mēharauli pillar with king Chandragupta I of the Gupta dynasty is the statement on the iron pillar inscription that king Chandra "attained sole supreme sovereignty in the world, acquired by his own arm and (enjoyed) for a long time" According to Mr Basak this statement "applies more to an early Gupta ruler of the fourth century than to any local king of any of the small states then ruling independently in Northern India"[6] Mr Basak assigns no reasons for his statement, and consequently it is difficult to trace the trend of his thought Evidently the glamour of the early Gupta empire and its glory in later days enticed him to put forward this bold statement Mr Basak goes on to state "So it is very likely that Samudragupta's father Chandragupta I, whom we know to have been the first *Mahārājādhirāja* of the Gupta line, began to establish the empire by going out for making conquests in Bengal, in part of the Punjab and also in the South and perhaps succeeded in incorporating portions at least of these provinces into his own kingdom, which after his death passed into Samudragupta's hands"[7] It is true that Chandragupta I, the son of Ghaṭōtkachagupta, was the first *Mahārājādhirāja* of the Gupta dynasty, but there is absolutely no evidence which can lead us to believe that he was

[1] *Corpus Inscriptionum Indicarum*, Vol III, p 141
[2] *Ibid*, p 140, note 1
[3] *Epi Ind*, Vol. XIII, p 133
[4] *Ind Ant*, Vol XLVIII, 1919, p 98
[5] Fleet's *Corpus Inscriptiorum Indicarum*, Vol III, p 141
[6] *Ind Ant*, Vol XLVIII, p. 101.
[7] *Ibid.*

It is, therefore, certain that it is hardly possible to identify Chandragupta I of the early Gupta dynasty with king Chandra of the Mēharaulī pillar inscription We may now revert to Mr Basak's question as to whether we possess any evidence which indicates that Bengal was at any time in the possession of Chandravarman The answer is in the affirmative We have evidence of the possession of a part, at least, of Bengal by Chandravarman in the Susunīā rock inscription of Chandravarman, son of Simhavarman, king of Pushkaranā [1] Mr Basak has taken this inscription to be a pilgrim's record without assigning sufficient reasons So far as is known, there is no evidence to prove that Susunīā hill was at any time a place for pilgrimage of sufficient importance to draw devotees from the Western end of India No remains have been found on the hill which might indicate that there was any famous shrine on this hill or near the inscription. It is very difficult to understand why Mr Basak takes this inscription to be the record of a pilgrimage of king Chandravarman of Pushkaranā simply because he carved the discus of Vishnu on a hill of Western Bengal The inscription proves that a king named Chandravarman from Pushkaranā (modern Pokharan in the Jodhpur State) had come as far as Western Bengal proper and left his mark there in the form of a short record with one of the emblems of his principal deity incised on the hill, the only prominent landmark in the country, which is perhaps the only hill in Bengal proper Let us connect the fact gleaned from this very short record with those obtained from the Mēharaulī inscription of Chandra The latter speaks of a king named Chandra, who had defeated a combination of his enemies in the Vanga *countries* The full name of king Chandra may be either Chandranātha, Chandravarman or Chandragupta In the Susunīā inscription we have a confirmation of one of the statements of the Mēharaulī inscription that a king named Chandravarman had left the mark of his visit in Bengal Then, both inscriptions are Vaishnava, king Chandra had raised a staff of Vishnu on the Vishnupada hill, while Chandravarman had incised the wheel of Vishnu on the Susunīā hill Whereas it is impossible to identify this Chandra with Chandragupta I of the early Gupta dynasty, the only alternative left open is to identify this Chandra of the Mēharaulī pillar inscription with Chandravarman, son of Simhavarman, of the Susunīā rock inscription The statement of the Mēharaulī pillar inscription fits in very well with the case of Chandravarman, as he must have had a long reign

The mention of Chandravarman among the chieftains of Āryāvarta, who were uprooted by Samudragupta, shows that that dynasty had come to an end in the North Subsequent inscriptions prove that two more generations continued to rule independently in Western Mālava and the dynasty was finally subjugated during the reign of Kumāragupta I In this connection certain inaccuracies which Mr Basak has used to refute the statements of Mahāmahōpādhyāya Hara-Prasād Śāstri should be considered —

The first of these is Mr Basak's idea of the extent of the dominion of the early Guptas in Mālava He says "We know from Epigraphic records that in A D 404 Chandragupta II was on the Imperial Gupta throne Hence we may safely suppose that Mahārāja Naravarman was Chandragupta II's feudatory in the Western regions" [2] The Mandasor inscription of Naravarman contains no reference to the suzerainty of the Gupta dynasty, and it is hardly correct to suppose that he had submitted to the Guptas The only possible conclusion is that Naravarman had somehow or other evaded the yoke of the Guptas down to the year 461 V E =404 A D The Gangdhar inscription of his son Viśvavarman[3] clearly proves that Naravarman maintained his independence throughout and did not submit to the Guptas

In the second of these extraordinary statements Mr Basak asks us to believe that both Viśvavarman and his son Bandhuvarman were feudatories of Kumāragupta I He says "We

[1] *Epi Ind*, Vol XIII, p 133 [2] *Ind Ant*, Vol. XLVIII, p. 98

[3] Fleet's *Corpus Inscriptionum Indicarum*, Vol. III, pp 74 76.

gather from other records that his (Naravarman's) son Viśvavarman and his son Bandhuvarman were feudatories of Kumāragupta I", and in a footnote he refers us to inscriptions Nos 17 and 18 of Fleet's Gupta inscriptions These are the Gangdhar inscription of Viśvavarman, son of Naravarman, of the year 480 V E, and the Mandasor inscription of the year 493 V E of Bandhuvarman, the son of Viśvavarman A careful scrutiny of the long record found at Gangdhar reveals nothing about a suzerainty of the Gupta Emperors over Viśvavarman, and the inevitable conclusion is that at the time of this record (480 V E =423-4 A D) Viśvavarman did not acknowledge the Gupta Emperors of the North as his suzerains Turning to the Mandasor inscription of the time of Bandhuvarman and his suzerain Kumāragupta I, we find that Bandhuvarman was the ruler or governor of Daśapura when Kumāragupta was ruling and that Viśvavarman is mentioned as a king who was the father of Bandhuvarman The past tense of the verb *to be* (*babhūva*) clearly indicates that Viśvavarman had ceased to exist The verses about Viśvavarman were introduced as a parenthesis to show the descent of Bandhuvarman The real connection is between *Kumāraguptē prithivīm praśāsati* (l 13) and *Bandhuvarmmani Daśapuram=idam pālayati* (l 16) Consequently it must be admitted that the Mandasor inscription of Bandhuvarman does not contain any reference or proof as to a suzerainty of the Early Gupta Emperors over Visvavarman, king of Western Mālava, though the record clearly indicates that Viśvavarman's son Bandhuvarman was a feudatory of the Early Gupta Emperor Kumāragupta I Therefore we cannot accept Mr Basak's statement that Naravarman's son Viśvavarman was a feudatory of Kumāragupta I Mr Basak's idea apparently is that the dynasty of Jayavarman ruled the whole of Mālava from Daśapura, but the findspots of inscriptions of Naravarman and his son prove that they were rulers of a portion only of Western Mālava Naravarman's inscription was found at Mandasor, while that of his son Viśvavarman was found at Gangdhar or Gangrar, Lat 23° 56′ N, Long 75° 41′ E, in the Gwalior State (sheet No 35, Atlas of India, Survey of India Map printed in 1899) The tract of country in which these two inscriptions were found lies along the southern border of Mewar and runs along a range of hills. This country appears to have sheltered the descendants of Simhavarman after the defeat of Chandravarman The Udayagiri inscription of the year 82 [1] and the Sāñchī inscription of the year 93,[2] both of the reign of Chandragupta II, prove that Naravarman and Viśvavarman had no hold on this part of Mālava

We have, therefore, no reason to put any faith in the following statement —"Samudragupta probably destroyed the independence only of the nine kings of Northern India among whom Chandravarman was one, and allowed them after their utter defeat to rule in their respective States as Gupta feudatories"[3] It is clear from the statement of Harishēna's *Praśasti* that the nine kings of Āryāvarta were uprooted, *i e* their kingdom assimilated into the Empire (l 21), while the kings of the south were captured and liberated, *i e* they were reinstated The inscriptions of Chandravarman's brother Naravarman and his son Viśvavarman indicate very clearly that after his defeat by Samudragupta either Chandravarman himself or his brother Naravarman migrated into Mālava There, in the hilly country in the North-West corner, adjacent to modern Mewar, they managed to maintain their independence till 423-4 A D, and were subjugated by the Early Gupta Emperors at some date between 424 and 437 A D There is no doubt about the fact that Bandhuvarman, son of Viśvavarman and grandson of Naravarman, had in 437-38 A D lost his independence

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[1] *Ibid*, p 25 [2] *Ibid*, pp 30 and 34 [3] *Ind Ant*, Vol. XLVIII, p. 99.

INDEX.[1]

[1] The figures refer to pages, *n* after a figure to footnotes, and *add* to Additions and Corrections The following other abbreviations are used —*ch.* = chief, co = country, *di.* = district, division, *do* = the same, ditto, *dy* = dynasty, *E* = Eastern, *feud* = feudatory, *k* = king, *m* = man, *mt* = mountain, *ri* = river, *s a.* = see also; *sur* = surname; *te* = temple; *vi* = village, town, *W* = Western, *wo* = woman.

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